



# *Kealakekua Bay State Historical Park Master Plan Improvements*

## FINAL MASTER PLAN

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for the  
Department of Land  
and Natural Resources



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## Abbreviations and Acronyms

A.D.	Anno Domini, i.e., the current historical era in common usage
ADA	Americans with Disabilities Act
ADAAG	Accessibility Guidelines for Buildings and Facilities
AMAC	'Aha Moku Advisory Committee
BLNR	Board of Land and Natural Resources, State of Hawai'i
B.P.	Before the Present
CAP	Community Action Plan
CCD	Census County Division
CDUA	Conservation District Use Application
CDUP	Conservation District Use Permit
CIA	Cultural impact assessment
Class A	Marine waters suitable for swimming and recreation
Class AA	Marine waters in pristine, wilderness condition
CORAL	Coral Reef Alliance
CZM	Coastal Zone Management
DAR	Division of Aquatic Resources, DLNR
DBEDT	Department of Business, Economic Development and Tourism, State of Hawai'i
DLNR	Department of Land and Natural Resources, State of Hawai'i
DOBOR	Division of Boating and Ocean Recreation, DNLNR
DOCARE	Division of Conservation and Resource Enforcement, DLNR
DSP	Division of State Parks, DLNR
EIS	Environmental Impact Statement
EISPN	Environmental Impact Statement Preparation Notice
FEMA	Federal Emergency Management Agency
FIRM	Flood Insurance Rate Map
FMA	Fisheries Managed Area
GET	General Excise Tax
HIGP	Hawai'i County General Plan
HMS	His Majesty's Ship
HRS	Hawai'i Revised Statutes
KBSHP	Kealakekua Bay State Historical Park
KCDP	Kona Community Development Plan
LUC	Hawai'i State Land Use Commission
LOS	Level of Service
MLCD	Marine Life Conservation District
MMA	Marine Managed Area
NHT	Ala Kahakai National Historic Trail
NOAA	National Oceanic and Atmospheric Administration
NPS	U.S. National Park Service
OCCL	Office of Conservation and Coastal Lands, DLNR

OEQC	Office of Environmental Quality Control, State of Hawai'i Department of Health
ORMP	Hawai'i Ocean Resources Management Plan
Parcel 1	Lot in Nāpō'opo'o, site of historic Gaspar Coffee Mill, TMK (3) 8-2-004:001
PATH	People's Advocacy for Trails Hawai'i
The Park	Kealakekua Bay State Historical Park
SCORP	Hawai'i Statewide Comprehensive Outdoor Recreation Plan
SCUBA	Self-Contained Underwater Breathing Apparatus
SHPD	State Historical Preservation Division, DLNR
SLH	Session Laws of Hawai'i
SMA	Special Management Area
SNUBA	Diving strategy, with air tanks on a float on the surface, and a hose to a diver below
SOEST	School of Ocean and Earth Science and Technology
SUP	Stand up paddleboard
SWCA	SWCA Environmental Consultants
U.S.	United States of America
USGS	United States Geological Service
WHVS	West Hawai'i Voluntary Standards for Marine Tourism

# 1. INTRODUCTION

Kealakekua Bay State Historical Park (“the Park”) encompasses the rich cultural resources of the land and the diverse marine resources of the ocean within the park boundaries. It includes sites of historical significance and cultural importance, as well as a sheltered bay that has become increasingly popular for ocean recreation. The Park includes Kealakekua Bay (“the Bay”), a Marine Life Conservation District that extends from Cook Point in the north to Manini Point in the south and is home to a population of nai’a, spinner dolphins (*Stenella longirostris*). The Park abuts Nāpō’opo’o village that has been inhabited for centuries. Reachable by land and by sea, the Park is enjoyed year-round by Hawai’i residents and out-of-state visitors. The Department of Land and Natural Resources (DLNR) seeks to preserve, sustain and share this wahi pana (celebrated place) on behalf of the public with respect for the local community that resides adjacent to the Park.

## 1.1 Purpose and Need for the Park Master Plan

The DLNR, Division of State Parks (DSP), is responsible for preparing a master plan to guide the long-term use and management of the Park in a manner that respects and shares the significant historical and cultural context of Kealakekua. The Kealakekua Bay State Historical Park Master Plan (the “Master Plan”) seeks to balance the protection and preservation of the natural and cultural resources as well as the preservation of cultural traditions, practices and lifestyle with visitation and appropriate recreational use of the Bay. The Park is one of the state’s most important historic and cultural places and many visit to learn about Hawaiian history and culture. But Kealakekua Bay is also popular with thousands of beachgoers, kayakers, snorkelers, and hikers who come to recreate and see the marine life. Thus, there is a critical need to find the balance of preservation and recreation that puts the resources and community first.

In the decades since the State first acquired the lands for the Park, various plans and management policies have been proposed and implemented for visitor use and resource protection. Ocean recreation in the Bay has continued to increase, raising concerns over possible threats to the Park and marine resources. Funding and staffing constraints have limited park management, enforcement of rules and park improvements. Varied interests and a diversity of cultural, recreational, and environmental activities at Kealakekua have led to user conflict and dissatisfaction with some of DLNR’s management actions and park proposals.

A *Conceptual Plan* developed in 1997 recognized the historical and cultural significance of the resources in the Nāpō’opo’o and Ka’awaloa sections of the Park as well as potential impacts to the neighboring community. To address this, the conceptual plan proposed acquisition of land for a new Visitor Center along with on-site management and maintenance of the Park. A separate development plan and Draft Environmental Assessment prepared for Nāpō’opo’o triggered a lawsuit based on the Hawai’i Revised Statutes (HRS), Chapter 343 environmental review process. In response to this court

challenge, DLNR agreed not to adopt the actions proposed in the 1997 plan and DLNR is no longer considering any acquisition of additional land for the Park.<sup>1</sup>

In 2008, DSP initiated work on a Master Plan for the 221-acres of park land surrounding the Bay. The plan was suspended due to public concern over ocean recreation issues. With inclusion of the Bay and Nāpō'opo'o Landing (or Wharf) within the Park in 2012, the master plan now includes management for the entire 536-acre park comprising the 221-acre land area (at Ka'awaloa, Nāpō'opo'o, including Nāpō'opo'o Landing, and the Pali Kapu o Keōua) and the 315-acre Bay.

The current master planning effort was restarted in early 2015. It builds on and revises the work done in 2008 to 2010 by incorporating information about the new park areas, recent public input, marine resources and ocean recreation management concepts to provide updated development alternatives. The master plan does not include detailed facility designs or guarantee project funding, but it will serve as a guide for the State's implementation of park programs, partnerships, management, and development.

Park management recommendations by DLNR and the surrounding community have been implemented over the years: stabilizing archaeological sites; maintaining the landscape; installing signs (interpretive, warning, and regulation); replacing the Park restrooms and pavilion; temporarily restricting use of Nāpō'opo'o Landing to holders of revocable permits; and instituting a permit system to regulate the use of a variety of vessels in the Bay and landing at Ka'awaloa. However, the community's and DLNR's long-term vision for the Park has not yet been realized.

Before improvements can be made at the Park, a Master Plan, an Environmental Impact Statement (EIS), a Conservation District Use Permit (CDUP) and a Special Management Area Permit (SMA) must be prepared. A Cultural Impact Assessment (CIA) has been completed and supplemented by additional interviews to better understand the cultural traditions and practices associated with Kealakekua Bay (Appendices E and F of this Master Plan). A Final EIS was approved by the Board of Land and Natural Resources (BLNR) on January 22, 2021 and accepted by Governor David Ige on April 26, 2021. The other regulatory documents and permit applications must be completed to assess the impacts of the proposed actions on the environment, economic and social welfare, and cultural practices of the community and the State.

The Master Plan offers guidance and strategies to:

- Enhance the visitor experience through interpretation that heightens awareness of historical and natural resources, promotes understanding of cultural traditions and values, and encourages behavior that protects and respects the cultural and biological resources;
- Strengthen park management approaches, strategies, enforcement, park safety and programs;
- Prioritize short-term and long-term projects for park improvements; and

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<sup>1</sup> 3<sup>rd</sup> Circuit Court of Hawaii, Civil No. 00-1-0223K. *Malama Pono Kealakekua, Inc. vs. DLNR, State of Hawaii. Stipulation to Settle Claims Raised in Action and to Dismiss Action.*

- Incorporate local knowledge into the management and stewardship of the cultural and natural resources of the Park.

The Master Plan can be used to:

- Increase awareness about the significance of the natural, historic, cultural and recreational resources within the Park;
- Develop strategies to improve resource management and preservation by managing visitor access to the Park and the Bay and encouraging community-based stewardship;
- Encourage support and involvement of the community and stakeholders in planning and implementation of projects and programs in the Park;
- Provide design and management guidelines for the Park;
- Develop and promote park facilities, visitation patterns, and programs that respect the neighboring community and their lifestyle; and
- Support efforts for DSP to secure project funding.

## 1.2 Park Setting

The Park is located in the South Kona District of the island of Hawai'i and approximately 12 miles south of Kailua-Kona Town. It encompasses the makai portion of three ahupua'a, or traditional land divisions, including Keōpuka, Ka'awaloa, and Kealakekua (*see* Figure 1-1). The 536-acre Park is situated along the shoreline on the western slope of Mauna Loa and encompasses the 315 acres of Kealakekua Bay. The impressive 600-foot high Pali Kapu o Keōua, a sheer cliff face, towers over the bay. For purposes of the Master Plan, the Park consists of four sections: Ka'awaloa, Pali Kapu o Keōua, Kealakekua Bay, and Nāpō'opo'o (*see* Figure 1-2).

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Figure 1.1: Vicinity Map

<b>LEGEND</b>		<b>Kealakekua Bay State Historical Park</b>	
<b>BOUNDARIES</b>		<b>Master Plan</b>	
— Kealakekua Bay State Historic Park	Highway	South Kona, Hawai'i	
--- District Boundary	Major Road		
--- Ahupua'a Boundary	Minor Road		
- - - National Register Historic District	<b>PARKS</b>		
Marine Life Conservation District	State Historical Park		
	National Historical Park		

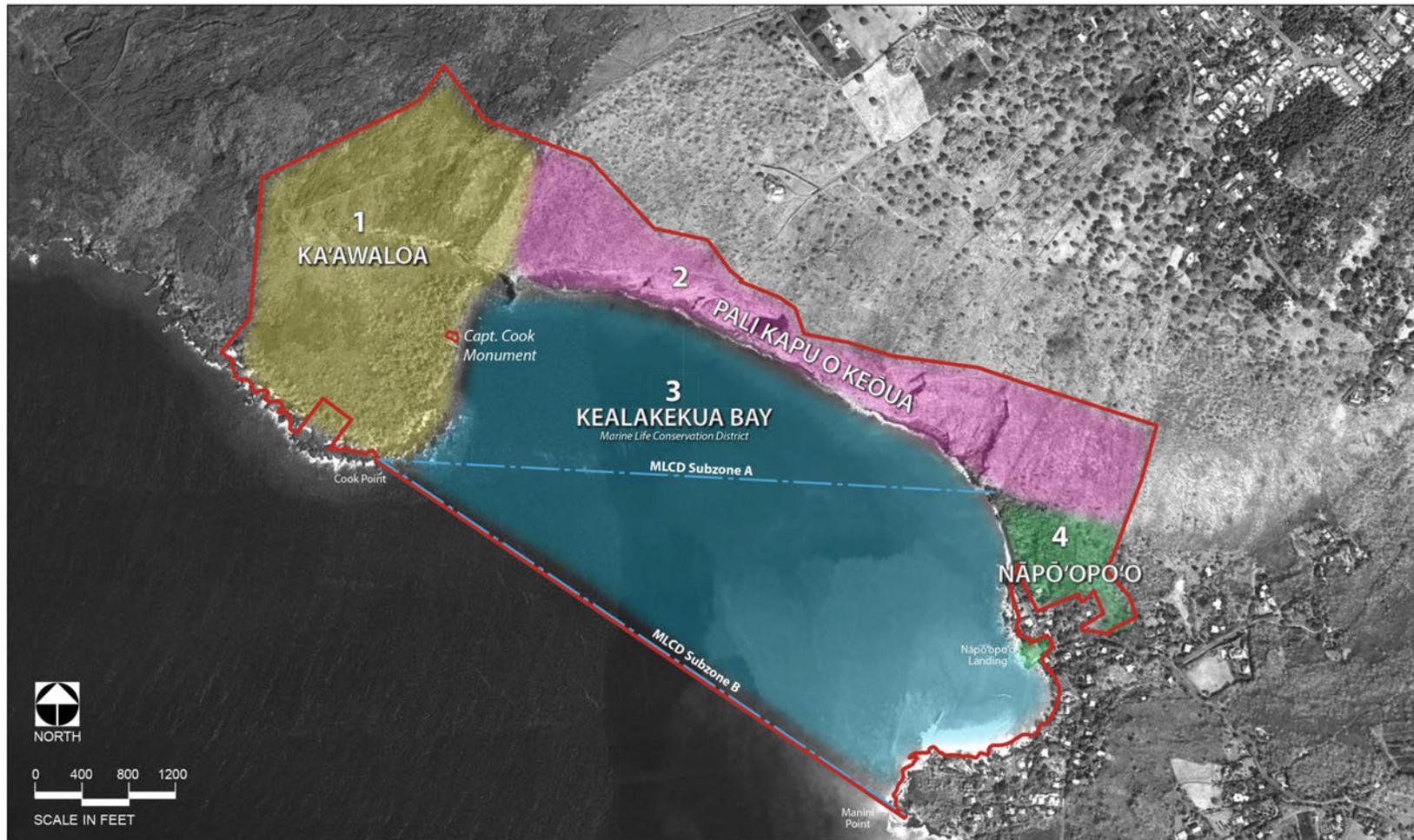


Figure 1.2: Kealakekua Bay State Historical Park Sections

Image Source: Google 2015 TerraMetrics

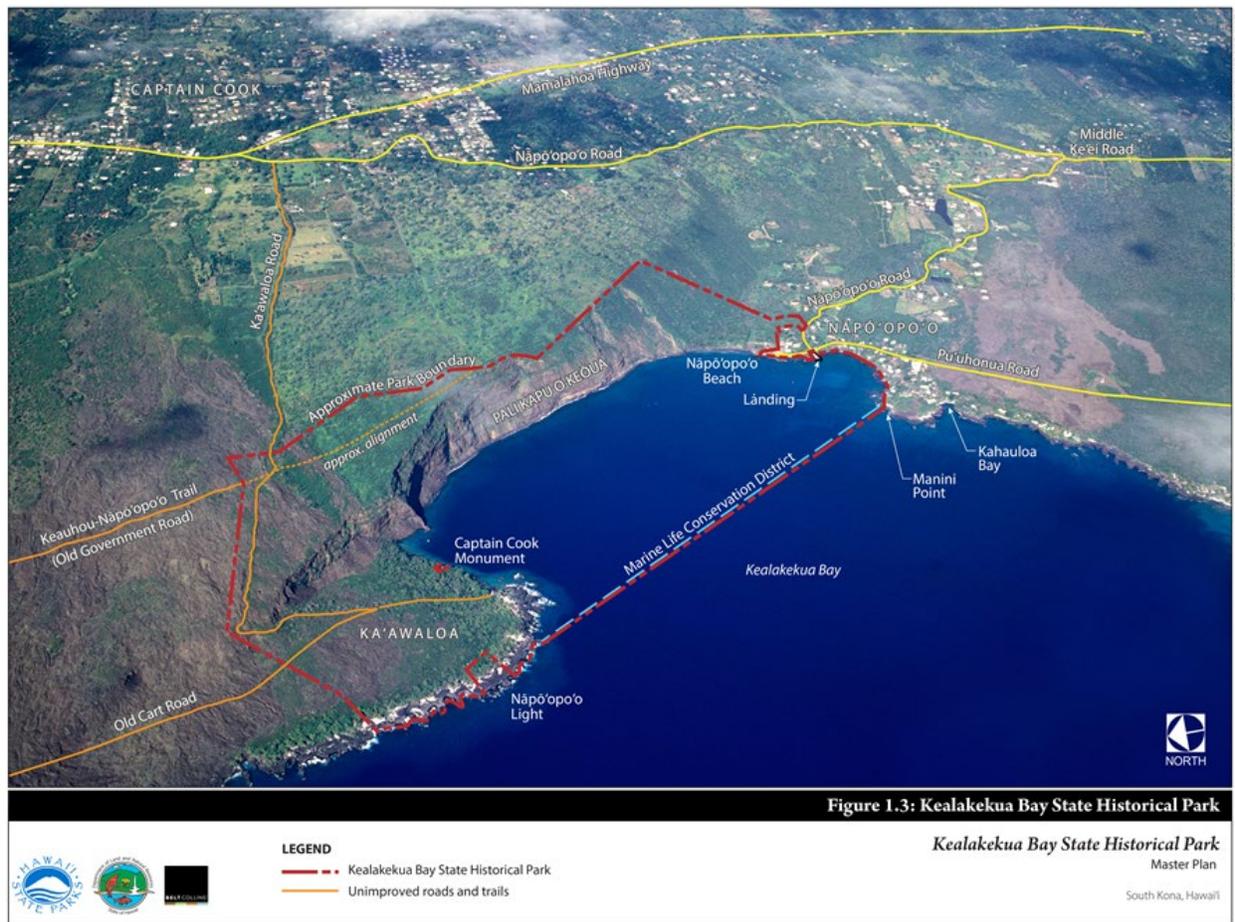
**LEGEND**

 Kealakekua Bay State Historical Park

*Kealakekua Bay State Historical Park*  
Master Plan

South Kona, Hawai'i





## The Park's Historical Setting <sup>2</sup>

Kealakekua refers to an ahupua'a, a town along Māmalahoa Highway, and the State Historical Park. The traditional name for the bay and Nāpō'opo'o is Kapukapu. Surrounding the Bay are the rich agricultural lands that once comprised the historic Kona Field system and are now the coffee fields of Kona. Settlements lined the bay in the pre-contact period, similar to the small residential communities of Nāpō'opo'o and Ke'e'i that exist today.

Kealakekua is considered one of Hawai'i's most significant historical and cultural places. It was selected by the ali'i as one of the seven royal centers of Kona in the 1700s because of its sheltered bay and abundance of natural resources. Consisting of a luakini heiau, Wailokoalii pond, and other neighboring heiau, the Hikiau Heiau complex played a substantive political role among the royals on Hawai'i Island from accounts related to the birth of Lonoikamakahiki, the son of Keawenui-a-Umi. Today, traditions and customs attest to the practices of Hikiau Heiau. Kealakekua was the site of the first extensive interaction between the Hawaiians and Europeans when Captain Cook anchored in Kealakekua Bay for a month in January 1779. Soon thereafter, Kealakekua became known as a

<sup>2</sup> DLNR DSP. September 23, 2005. BLNR Submittal, *Subject: Request for authorization to institute natural and cultural protection, safety and user conflict mitigation measures for recreation and commercial activity... Kealakekua.*

provisioning port for ships involved in exploration, whaling, and trans-Pacific trade. About 40 years after Cook's visit, the missionaries arrived and established one of the earliest mission stations in Hawai'i at Ka'awaloa. By the late 1800s, traditional fishing and farming were giving way to ranching and coffee growing. Today, the remaining archaeological sites, historic structures and cultural traditions and practices reflect the long and diverse cultural history of Kealakekua.

The Bay is noted for its natural beauty and defined by its sparkling clean waters and exceptional underwater visibility. It is one of the most sheltered natural bays on the island of Hawai'i. From Ka'awaloa south to Manini Point, the Bay measures about a mile in length and about a half mile in width. While ancient settlements depended upon this bay as a source for food and a means of transportation, today it is a protected sanctuary for marine life. The 315-acre bay is designated a State Marine Life Conservation District (MLCD) in recognition of the diversity of corals and fish. Thousands of visitors each year travel to the Bay, especially Ka'awaloa Cove, to view its extraordinary marine treasures.

### 1.3 Park Establishment and Jurisdiction

The Park is owned by the State and managed by DSP. In the 1960s, the State initiated the establishment of a historical park at Kealakekua in recognition of the historical and cultural significance of the Bay and the surrounding lands. Acquisition of park land began in 1967 and was completed in 1986. In 1968, the State and the County of Hawai'i (the "County") signed a Memorandum of Understanding describing their shared goal of advancing the "historic, scenic and recreational potential of the Kealakekua-Hōnaunau coastal areas." The effort was initiated with the designation of the Hikiau Heiau State Monument in 1967 and the listing of the Kealakekua Bay Historical District on the National Register of Historic Places in 1973. In 1992, a park exchange transferred the County's Nāpō'opo'o Beach Park to the State for inclusion within the State Park. In 2012, DLNR transferred the 315-acres of Kealakekua Bay and the State-owned Nāpō'opo'o Landing from the Division of Boating and Ocean Recreation (DOBOR) to DSP resulting in the current 536-acre Park.<sup>3</sup>

#### **Five divisions of the DLNR have responsibilities that affect management of the lands, waters, and facilities as well as the enforcement of the rules and regulations at Kealakekua Bay:**

**The Division of State Parks** manages the land-based natural and cultural resources and the recreational activities in the Park and the recreational activities in the bay, including boating, snorkeling, and diving. DSP now issues permits for vessels that transit the Bay.

**The Division of Aquatic Resources (DAR)** oversees the marine resources and fishing activities in the Marine Life Conservation District.

<sup>3</sup> Governor's Executive Order 4424, December 2012, Setting Aside Land for Public Purposes.

**DOBOR** manages a permit system for boats launching from Keauhou Bay Harbor, Kailua-Kona Pier, or Honokohau Harbor. Commercial tour boats leave from these nearby harbors to access the Bay and other destinations along the South Kona coastline. DOBOR previously managed Nāpō'opo'o Landing and the recreational and commercial activities in the Bay.

**The Division of Forestry and Wildlife's Na Ala Hele**, the State Trail and Access Program, manages hiking trail activities for both public and commercial recreational activities.

**The Division of Conservation and Resources Enforcement (DOCARE)** has enforcement authority for State and federal rules within the Park.<sup>4</sup>

None of the DLNR divisions have personnel stationed at the Bay. A State Parks caretaker provides daily maintenance of park facilities at Nāpō'opo'o while a State Parks archaeologist and community volunteers assist with clean-up and vegetation removal projects at Ka'awaloa and Hikiau Heiau in Nāpō'opo'o. Both DOBOR and DOCARE have boats in West Hawai'i that may at times be directed to the Bay.

Other parcels surrounding the Bay not owned or managed by the State but integral to the Park experience include the Captain Cook Monument, owned by the Wodehouse Trust, and the Cook Point (or Nāpō'opo'o) Lighthouse, a U.S. Department of Commerce Lighthouse Services property. Historic trails leading to the Park and accessible to the public include the Old Government Road, Old Cart Road and Ka'awaloa Road. Once the trails enter the Park boundary, they are under DSP's jurisdiction. At Nāpō'opo'o, residents launch kayaks/recreational vessels and swim from Manini Beach, the County-owned land nearby, or from Kahauloa Bay. Visitors using kayaks tend to depart from Kahauloa Bay. A mix of county, state, and private parcels extends along the shoreline (*see* Figure 1-3).

## 1.4 Planning process

DSP has guided the Park master planning since its establishment. The planning process leading to this Master Plan consisted of reviewing DLNR's responsibilities, goals and objectives for the Park, previous Park plans and resource studies, assessing site conditions, evaluating opportunities and constraints for the future of the Park, obtaining public and stakeholder input, and developing conceptual master plan alternatives. This Master Plan has been finalized after acceptance of the EIS and the public review and comment process. A timeline of the current master planning and environmental review milestones is presented in Figure 1-4.

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<sup>4</sup> DOCARE has a Memorandum of Agreement with the Office of Protected Resources, National Oceanic and Atmospheric Authority (NOAA) to enforce regulations under the Marine Mammal Protection Act.

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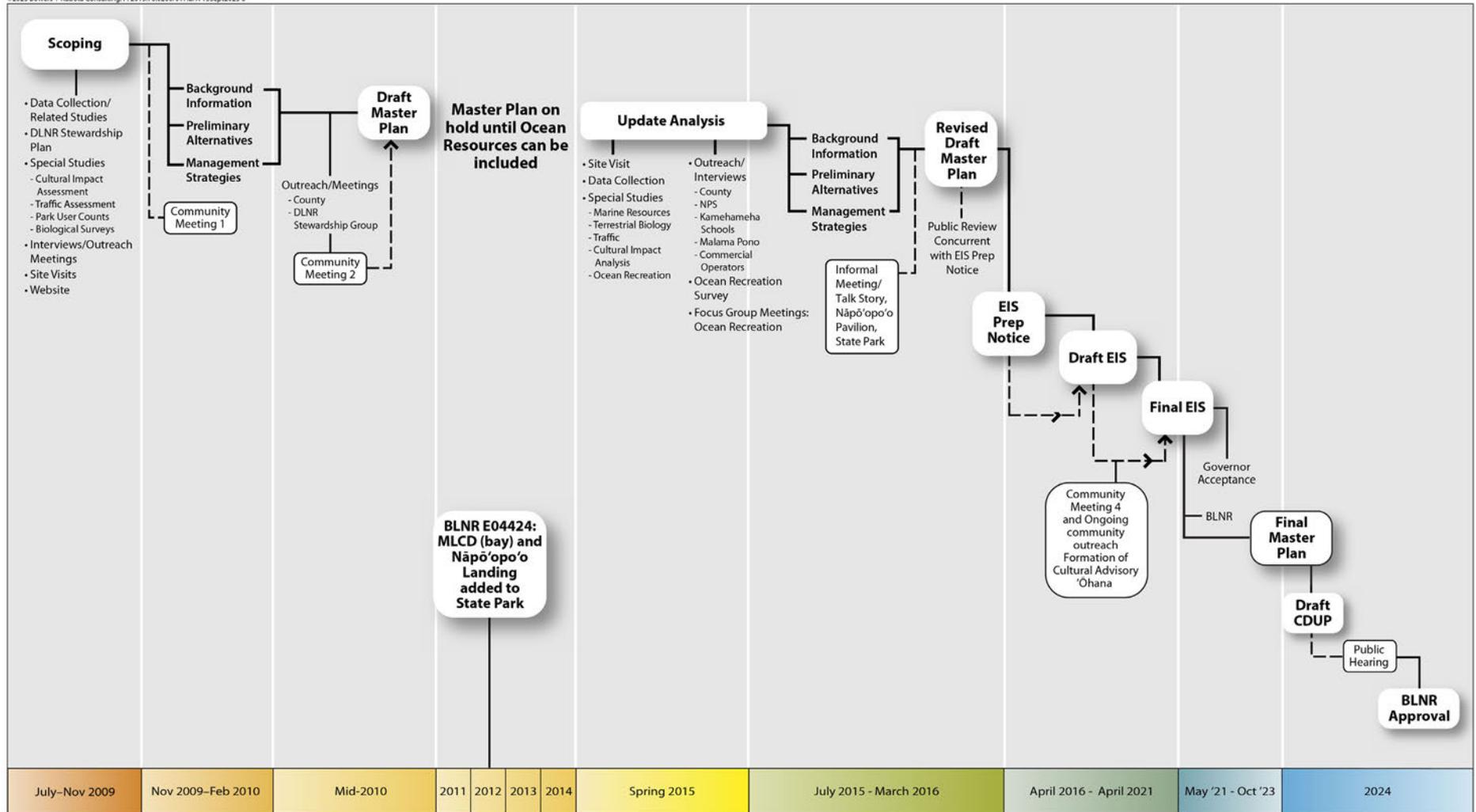


Figure 1.4: Timeline



Kealahou Bay State Historical Park  
Master Plan

South Kona, Hawaii

This master plan builds upon extensive planning and community outreach conducted since the Park's establishment, as listed in Table 1-1.

<b>Table 1-1: History of State Parks' Master Planning for the Park</b>			
<b>Year</b>	<b>Title</b>	<b>Recommendations</b>	<b>Status</b>
1985	<i>Report on Kealakekua Bay State Historical Park</i>	Plan prepared by DSP & Advisory Committee (area residents, National Park Service (NPS), County, DLNR) emphasized three programs: <ul style="list-style-type: none"> <li>- Resource Protection: hire additional staff; protect Hikiau Heiau; survey Ka'awaloa archaeological areas; deter vandalism</li> <li>- Visitor Use: keep Nāpō'opo'o as primary visitor area; develop interpretive program themes, hikes, talks, canoe rides; develop new parking, Visitor's Center, upper Ka'awaloa observation point.</li> <li>- Operations: Set activity fees &amp; concessions; more DSP staff on-site; administrative rules</li> </ul>	Report submitted to DLNR Chair but not submitted to or adopted by BLNR.  Set priorities for future planning and management.
1997	<i>Conceptual Plan</i>	Comprehensive plan for site development and management strategies. Goal to balance community impacts, cultural traditions, historic preservation, cultural and historic interpretation, and ocean recreation. Plan featured: <ul style="list-style-type: none"> <li>- Acquire land above Pali for Visitor's center/parking.</li> <li>- Stabilize/restore historic sites prior to establishing trails and visitor access.</li> <li>- Limit recreation to bay and shoreline.</li> <li>- Improve maintenance (trash, resource protection) at Ka'awaloa.</li> <li>- Control access by limiting parking; gates; boat landing permits</li> <li>- Restore native landscape.</li> </ul>	Expanded on 1985 Report.  BLNR initially accepted the Conceptual Plan with conditions (1997)  DLNR agreed not to approve, adopt or fund the actions of the 1997 Plan after settlement of legal challenge (2002)

<b>Table 1-1: History of State Parks’ Master Planning for the Park</b>			
<b>Year</b>	<b>Title</b>	<b>Recommendations</b>	<b>Status</b>
		- Provide on-site park ranger, maintenance staff	
2000	<i>Phase 1 Development Plan and Environmental Assessment (EA) Nāpō’opo’o</i>	Planning for Phase 1, Nāpō’opo’o section of Park. Key elements: - Partially restore traditional Hawaiian village, stabilize historical sites. - Develop interpretive program. - Buffer historical sites (locate restrooms, facilities outside of archaeological complex). - Relocate park entry and parking to mauka site ( <i>Parcel 1 in the Park</i> ). - No changes to Nāpō’opo’o Beach - 10-point Interim Management Plan (carried forward from 1997 <i>Conceptual Plan</i> )	Follow-up to 1997 Plan  DLNR withdrew Plan and Draft EA to comply with Stipulation to Settle Agreement (see above).
2001	<i>Report<sup>5</sup> (Public Access Impacts on Ka’awaloa and Kealakekua Bay)</i>	Addressed number of park visitors and resource impacts, evaluated carrying capacity and levels of acceptable change. Park/Bay visitation estimated at 120,000 visitors annually with majority participating in ocean recreation.	Information for DLNR to guide management and enforcement decisions; emphasis on protecting cultural resources at Ka’awaloa and marine resources at Ka’awaloa Cove.
2005	<i>Kealakekua Bay Management Report for BLNR</i>	Reviewed DLNR policies, scientific studies and reports, input from community working group meetings, and commercial boating operators. Management recommendations reflected DLNR’s efforts to engage the area’s constituents in a process to better manage and protect the Bay, including:	Since the Report, DLNR has implemented rules regarding vessels in the Bay, launching and landing, and commercial tours.

<sup>5</sup> DLNR, December 2001. Report to the 21<sup>st</sup> Legislature 2002 Regular Session, Requesting an Investigation of the Impacts of Increased Public Access on Ka’awaloa and Kealakekua Bay, Island of Hawai’i

<b>Table 1-1: History of State Parks' Master Planning for the Park</b>			
<b>Year</b>	<b>Title</b>	<b>Recommendations</b>	<b>Status</b>
		<ul style="list-style-type: none"> <li>- limits on vessels and swimmers</li> <li>- permit system to improve monitoring of visitation</li> <li>- dolphin rest-area or limits on daytime tour activity,</li> <li>- visitor education program for commercial operations</li> <li>- Ka'awaloa visitor limits, new facilities and management presence.</li> </ul>	
2009-2010	<i>Kealakekua Stewardship Management Plan (Draft)</i>	<p>Integrated strategic management plan involving all DLNR divisions. Short-term and long-term actions addressed:</p> <ul style="list-style-type: none"> <li>- access: hiking and parking</li> <li>- resource monitoring programs</li> <li>- education campaigns</li> <li>- public safety and emergency response</li> <li>- Bay and Park Rangers</li> <li>- increased patrols and enforcement</li> <li>- kayak access and landing</li> <li>- commercial ocean recreation rules</li> <li>- enforcement of MLCD (Bay) regulations</li> <li>- easement/maintenance access at Ka'awaloa</li> <li>-convert commercial tours to traditional outrigger canoes</li> <li>- fire management plans</li> <li>- survey and protection of cultural and historical sites</li> <li>- consolidate Park Administrative Rules</li> </ul>	<p>Follow-up to 2006 <i>Hawai'i Ocean Resources Management Plan</i></p> <p>Resident survey and public meetings conducted (2010)</p> <p>Several rules implemented (see above).</p>
2010 - 2019	<i>Kealakekua Bay State Historical Park Master Plan</i>	<p>Current Master Plan considers previous planning efforts, new information, public and stakeholder input, management, and DLNR rules and regulations. Guide for State's implementation of programs, management, development and request for funding.</p>	<p>Process has included scoping meetings and new research. Provides alternatives for EIS.</p>

The Board of Land and Natural Resources has not adopted or approved the previous park plans and major capital improvement projects in the Park have not been funded. However, the plans and the community's input have assisted DSP in setting priorities for management and long-range planning for the Park. DSP has implemented key management actions to preserve park resources and improve the park management including:

- **Jurisdiction:** Placing the Park land, the Bay, and Nāpō'opo'o Landing under DSP jurisdiction.
- **Access and resource protection:** DSP initiated management activity and a vessel permit system to improve the quality and sustainability of this heavily visited and significant cultural and natural resource by regulating access to sites in the Park and setting permit conditions for vessels in the Bay.
- **Partners:** DSP and community groups partner to protect the Park's natural and cultural resources. The partners participate in projects under the direction of DSP. Recently, Ho'ala Kealakekua and DSP signed an Adopt-a-Park Agreement. Past partnerships have included Hale Mua Cultural Group who assisted DSP at Ka'awaloa, and Malama Pono Kealakekua who assisted with landscaping improvements, signage and planning input at Nāpō'opo'o.
- **Archaeological and Natural Resource Inventory Studies:** The State conducted biological and archaeological resource inventory surveys to guide park planning and maintenance activities.

Archaeological surveys, historical overviews, oral histories, botanical surveys, and other studies related to Park resources, visitor use and the Bay have been prepared by the DLNR, State, County, and the National Park Service (NPS) in the last decade. See Chapter 6 References for examples.

## 1.5 Community and Stakeholder Input

From 2008 to 2016, DSP and the planning consultant met with stakeholders, community leaders, and organizations involved with the previous park planning efforts and those involved in protecting, interpreting, and managing historic and natural resources of the Park and in the region, including NPS, National Oceanic and Atmospheric Administration (NOAA), the County (Planning, Parks and Recreation, Police, and Public Works Departments), adjacent landowners, ocean recreation providers, and community and cultural groups.

Community involvement in the master planning and EIS process is intended to enrich the quality of the master plan and enhance community interest and advocacy for the park. Community meetings were held at various stages of the master plan process. The meeting summaries and all submitted public comments are provided in Appendix C.

## **2009-2010 Meetings**

### ***November 2009: Master Plan Informational Meeting***

Thirty community members attended the first meeting and participated in group exercises to share their thoughts on the issues affecting the Park and opportunities for its future. The top issues affecting the Park, identified in the meeting included:

- Visitor harassment at kayak launch area and crime;
- Protection of resident access;
- Uncontrolled access to Ka'awaloa by kayaks and hikers;
- Entry into the Bay from Nāpō'opo'o;
- Drug activity; and
- Limited Park facilities at Nāpō'opo'o and none at Ka'awaloa.

### ***May 2010: Master Plan Informational Meeting and Preliminary Park Alternatives***

The purpose of the second public meeting, attended by 50 community members, was to present preliminary alternatives and management strategies for the Park. The meeting began with an open house where attendees browsed the presentation materials and spoke directly with the planning team and representatives from DSP. After a short presentation of the alternatives, attendees met in smaller groups to ask questions of the planning team and provide written comments on the plans and management strategies.

In 2010, it was clear that some of the issues raised by the community and stakeholders were beyond the scope of the Park Master Plan and at that time, the Park did not include either the Bay or Nāpō'opo'o Landing. Concerns with regard to commercial permits, illegal vending, fishing in the MLCD, and dolphin harassment, were forwarded to the DLNR Stewardship Group (with representatives from DAR, DOBOR, and DOCARE). Planning was put on hold until the Bay and Landing were included in the Park and the Master Plan could address these issues directly.

## **2015-2018 Meetings and Survey**

### ***June 2015: Focus Group Meetings / Information Gathering and Sharing***

In 2015, the Master Plan effort restarted, with informal discussions and focus group meetings with members of Nāpō'opo'o community, commercial ocean recreation vendors, and staff from agencies of the County. Interviews with Kamehameha Schools Land Assets Division and the Superintendent of Pu'uohonua o Hōnaunau National Historical Park helped to update the planners' understanding of information gathered at the mid-2015 meetings included:

- With the closing of Nāpō'opo'o Landing, the problems that had been experienced there were moved to the Beach Road parking area and to residential streets to the south. Visitors' cars and other vehicles clogged the narrow roadways, impeding both residents and emergency vehicles.
- The County responded to this problem by posting "No Parking" signs in the residential area. At the time, the County was about to begin enforcement of the new parking regulations.
- Many residents wanted to see the Nāpō'opo'o Landing available again for their use.
- Residents and boaters all wanted to see a stronger enforcement presence on land and in the waters of the Park.
- Local residents were concerned that efforts to make the Park more accessible to visitors would negatively affect their community.
- Commercial boaters had developed a "drift plan" in the past that went beyond the "no-wake" rule for the Bay, but new or occasional boat operators do not follow the plan.
- Established commercial operators have expressed willingness to pay for Park enforcement and maintenance in the past, and they continue to be willing to support the Park.
- Many stakeholders view some of the land areas of the Park as deserving respect, so that the lack of toilet facilities and regular maintenance at Ka'awaloa was unacceptable.

### ***January 2016: Master Plan Update Informational/Scoping Meeting; Preliminary Park Alternatives Presented for Community Review***

New research was conducted in 2015 on marine and terrestrial biota, ocean recreation, human-dolphin interactions and traffic. The Cultural Impact Assessment begun earlier was revised.<sup>6</sup> Based on events since 2010 and the new information gathered by the planning team, new alternative Master Plan concepts were developed for review by the community. A community meeting was held at Konawaena Elementary School on January 30, 2016 to share information from the new resource studies and to gain input on community concerns and reactions to the preliminary alternatives.

### ***May 2016: Survey***

A survey was designed to gain specific responses to potential development or management strategies at various sites within the Park. The results of that survey were reported on-line and at a "talk story" session at Nāpō'opo'o on August 27, 2016. The survey report is found in Appendix D. Survey respondents generally agreed on the importance of both ocean recreation and preservation of key resources in the Park.

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<sup>6</sup> The following studies are included as appendices to the Kealakekua Bay State Historical Park EIS: Biological Resource Survey Report (SWCA); Swim with Dolphin Activities in Kealakekua Bay (Mobley & Bozzuto); Ocean Recreation Plan (Clark); Kealakekua Bay SHP Traffic Study (by Fehr and Peers).

### ***August 2016: Master Plan Update and Talk Story Meeting***

The meeting followed a clean-up in the Nāpō'opo'o section of the Park held by Ho'ala Kealakekua under the supervision of a DSP archaeologist. At the talk story meeting, an "Adopt-a-Park" agreement was signed by Ho'ala Kealakekua and DSP. The survey findings were discussed, along with the recent announcement by NOAA of new rules concerning human interactions with spinner dolphins. Comments included:

- Interest in resident access to the Bay and Ka'awaloa: some questioned the current situation, where hikers can enter the Park without being challenged, but only the permitted kayak vendors can land at 'Awili.
- Opposition to any human waste or trash being left at Ka'awaloa. DSP Administrator Cottrell noted that this problem has diminished considerably due to efforts by DSP staff and volunteers from the kayak vendors with Park permits to land at Ka'awaloa.
- Interest in a Makai Watch program. This was seen as complementing DSP restrictions on entry into the dolphin rest zone, since local volunteers could work with DOCARE to enforce the rules.
- Support for increased DLNR presence in the Park, especially DOCARE enforcement.

### ***April 2018: Draft EIS Public Meeting***

After publication of the Draft EIS, DSP convened a public meeting to gather community input and encourage comments on the EIS. Two themes dominated the testimony. First, cultural practitioners told of their ongoing activities at the Park and in other areas nearby. They sought additional recognition of continuing cultural practices, and assurance that DSP would receive input from a Cultural Advisory Group. The Cultural Impact Assessment had also recommended the establishment of a Cultural Advisory Group to assist with the preparation of the Master Plan. Next, the proposal for a "dolphin rest area" marked with buoys was discussed. While some speakers supported the idea of a marked dolphin zone, others opposed the proposed sites for buoy or the use of buoys. Many of the speakers at this meeting went on to provide written comments on the draft EIS, which are included in the Final EIS as Appendix I.

As a result of that meeting, DSP invited the DLNR 'Aha Moku Advisory Committee (AMAC) to assist with the formation of a Kealakekua cultural advisory group. The newly formed and named Kealakekua Cultural Advisory 'Ohana first met in mid-2018. The community will take the lead in establishing the membership that will include kūpuna and those in the community holding knowledge of the history, cultural traditions, and practices. The initial focus is to work with DSP to address management and interpretive issues. Representatives of the 'Ohana have participated in the updating of this Master Plan to address cultural and community concerns and interests.

Notice of the public meetings were posted in the local newspaper, sent by mail and e-mail, and posted on the DLNR website in an effort to ensure broad public awareness and participation. In 2015, a list of vessel permit holders was available and notice of the community meeting was sent to all on the list. Comment forms were distributed at the community meetings, and a dedicated email address was created to provide additional sources of information and to facilitate feedback from the public. Announcements of the survey report and of the plans for a talk story meeting were later sent to all who had provided emails at meetings, as well as those on the permit list. This multi-faceted outreach process was used so that park planning decisions reflect a wide range of expertise as well as community experience and opinion.

### ***December 2018: Community Interviews***

Additional community interviews were conducted on December 2018 with participants of whom had personal experiences with the area either through observation or written knowledge, as well as direct lineage ties to previous residents. The interviews were conducted in a “talk-story” fashion and were facilitated by Nohopapa, Hawai’i LLC. The report is found in Appendix F. The respondents generally discussed issues regarding the preservation of cultural practices, natural resources, the impacts of tourism, and management and maintenance of the Park.

### ***2022: Kealakekua Bay Community Action Plan***

A Community Action Plan (CAP) was initiated in 2021 as a community-based planning effort for the Kealakekua Bay area, including the Park. This plan sought to bring together the community, government agencies, and non-profit organizations to identify issues and challenges facing the people and resources of Kealakekua Bay and to propose actions for balanced and sustainable management. Implementation of the action plan involves building collaborative partnerships and improving community capacity for co-management. The vision developed for the CAP is:

*Kealakekua Bay is a living, spiritual place. It is a vibrant ecosystem interwoven with traditional knowledge and practices, honored and cultivated through understanding and reverence of this wahi pana (sacred place).*

DSP participated in the CAP and the completion of the Master Plan was deferred until the CAP was completed in May 2022 to better understand the community’s concerns, the condition of the resources, and potential partnerships for implementing various aspects of the plan. Some of the major challenges identified in the CAP are the impacts of tourism on traditional fishing and gathering practices, degradation of the marine resources due to climate change, and preservation of the natural and cultural resources. Those participating in the CAP and its implementation have adopted the name the Kapukapu ‘Ohana which recognizes the traditional name for Kealakekua Bay. The summary of the CAP is found in Appendix G and the full plan is available at <https://drive.google.com/file/d/1rw-iXKhumDr0kgrkshRTOCou4Hbrznd/view?usp=sharing>.

## 1.6 Report Organization

This document introduces the purpose of the plan, the existing park setting, and the preferred Master Plan. It is followed by sections describing the setting and management considerations that could impact park development. The report is organized as follows:

### **CHAPTER 1: INTRODUCTION**

This chapter discusses the purpose of the Master Plan and provides an overview of the designation, historical significance and jurisdiction of the State Park. It describes previous studies and community involvement related to park planning and describes the Master Plan process and project timeline.

### **CHAPTER 2: PARK SETTING**

This chapter presents the Park setting and implications of its setting on the Master Plan. Issues assessed include land use regulatory controls, surrounding land use and development, natural, cultural and historic resources of the Park, facilities, visitor use and management, ocean recreation, access to the land and waters of the Park, traffic, and parking conditions.

### **CHAPTER 3: THE MASTER PLAN**

This chapter presents DLNR's goals and objectives for the Park, implications of its setting on the master plan, concerns shaping the Master Plan, and DLNR's preferred alternative plan for the Park. The master plan describes the proposals by park section, rough order of magnitude costs to implement the plan, phasing, and funding opportunities.

### **CHAPTER 4: MASTER PLAN ALTERNATIVES**

Three "action alternatives" are described and contrasted with a "no action" scenario.

### **CHAPTER 5: INTERPRETIVE PROGRAM**

This chapter describes the proposed interpretive themes, recommended setting of the interpretive programs, and general polices for developing and managing the interpretive programs in the Park.

### **CHAPTER 6: REFERENCES**

#### **APPENDICES TO THE MASTER PLAN:**

- A. A summary of cultural resources within the Park;
- B. A draft interpretive plan, written in 2000, which is the basis for the chapter on the Interpretive Program;
- C. Information about community involvement in the recent planning efforts, including comments on the alternatives considered in developing the Master Plan;

- D. A report on the survey, including the survey questions and responses, and methodological notes;
- E. The Cultural Impact Assessment;
- F. A report on Community Interviews that provides further information about cultural resources and practices at Kealakekua Bay State Historical Park (KBSHP); and
- G. Kealakekua Bay Community Action Plan Summary prepared in 2022.

The Cultural Impact Assessment has been included in the Master Plan because it, along with the Community Interviews, informs both interpretive plans and continuing discussions of culturally sensitive management and interpretation.

## 2. PARK SETTING

### 2.1. Introduction

The Park master planning is influenced by a number of physical, environmental, resource, social, and financial factors that form the context for planning for the Park. This chapter describes the following site and regional conditions:

- Land Use;
- Natural Resources;
- Water Resources;
- Historical and Cultural Resources;
- Existing Park Facilities and Visitor Use; and
- Traffic and Parking.

A summary of these conditions is illustrated in Figure 2-1.

### 2.2. Land Use

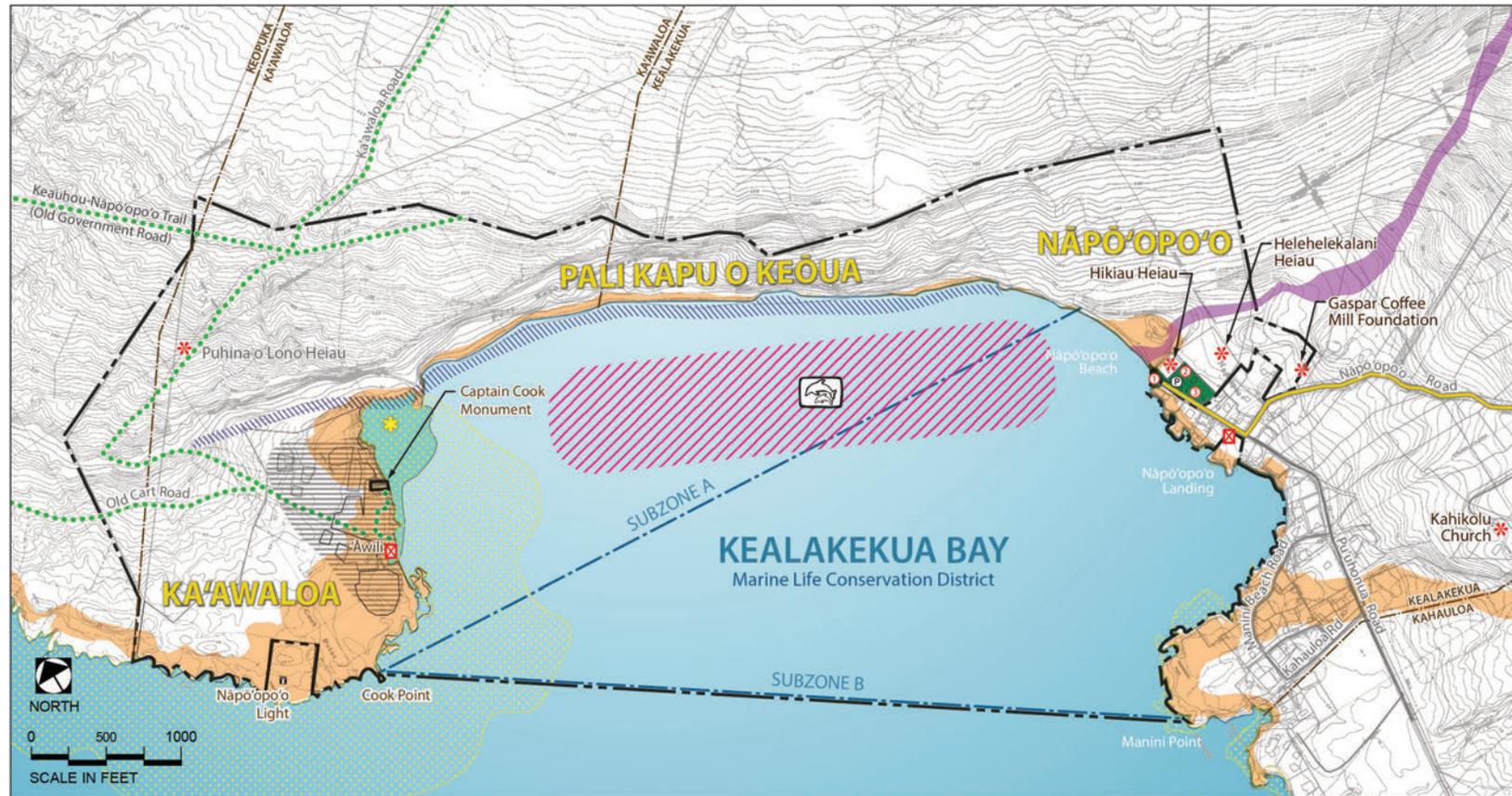
#### 2.2.1. Location and Description

The Park is owned by the State and managed by the DSP. The Park lies on the western side of the island of Hawai'i, in the South Kona District about 12 miles south of Kailua-Kona. The Park, situated on the western slope of Mauna Loa, encompasses the Bay and the surrounding coastal lands on its north, east, and southern shores. It includes some 221 acres of land, plus the 315-acre bay. The Park straddles three ahupua'a, traditional Hawaiian land divisions usually extending from the uplands into the sea. The ahupua'a of Ka'awaloa is located on the north side of the Bay with Kealakekua to the south. The northern-most portion of the Park extends into the ahupua'a of Keōpuka.

The Park is one of the most significant cultural and historical places in Hawai'i and is part of the Kealakekua Bay Historical District that was listed on the National Register of Historic Places in 1973. The Bay is a Marine Life Conservation District (MLCD), recognized for its diversity of marine life. The Bay is the only underwater state park on the Island of Hawai'i and it was recently included as one of the "Heritage Sites of Hawai'i" by the Hawai'i Tourism Authority<sup>1</sup>. The pali and land surrounding Kealakekua Bay comprise a scenic landscape encompassing significant natural and geological resources. The statewide promotion recognizes special island places that provide significant historical, cultural, and environmental contributions to the understanding and enjoyment of Hawai'i.

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<sup>1</sup> [www.gohawaii.com/statewide/discover/essential-hawaii/heritage-sites-of-hawaii](http://www.gohawaii.com/statewide/discover/essential-hawaii/heritage-sites-of-hawaii)



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Figure 2.1: Overall Site Analysis Map

<p><b>LEGEND</b></p> <p><b>Boundaries</b></p> <ul style="list-style-type: none"> <li><span style="border-bottom: 1px dashed black; width: 20px; display: inline-block;"></span> Park Boundary</li> <li><span style="border: 1px solid black; width: 20px; height: 10px; display: inline-block;"></span> Historical/Cultural Site Complex</li> <li><span style="border-bottom: 1px dashed blue; width: 20px; display: inline-block;"></span> Marine Life Conservation District (MLCD) Subzones</li> <li><span style="border-bottom: 1px solid black; width: 20px; display: inline-block;"></span> Ahupua'a</li> </ul> <p><b>Access</b></p> <ul style="list-style-type: none"> <li><span style="color: green;">⋯</span> Unimproved Roads and Trails</li> <li><span style="border-bottom: 1px solid black; width: 20px; display: inline-block;"></span> Paved Roads</li> <li><span style="border-bottom: 1px solid yellow; width: 20px; display: inline-block;"></span> Primary Vehicular Access to Park</li> </ul>			<p><b>Features</b></p> <ul style="list-style-type: none"> <li><span style="background-color: lightblue; width: 15px; height: 10px; display: inline-block;"></span> Coral Reefs</li> <li><span style="background-color: lightblue; border: 1px solid black; width: 15px; height: 10px; display: inline-block;"></span> Ka'awaloa Cove (snorkeling area)</li> <li><span style="background: repeating-linear-gradient(45deg, transparent, transparent 2px, red 2px, red 4px); width: 15px; height: 10px; display: inline-block;"></span> Area where dolphins commonly seen</li> <li><span style="color: red;">✱</span> Historic Site</li> <li><span style="color: red; border: 1px solid red; padding: 2px;">✱</span> Sign: "No Commercial Activity without a permit, No Launching, Operation, or Landing Vessels without a Permit"</li> <li><span style="border: 1px solid black; border-radius: 50%; padding: 2px;">P</span> Existing Informal Parking</li> <li><span style="color: yellow;">⊙</span> Commercial Mooring</li> </ul>			<p><b>Existing Park Facilities</b></p> <ul style="list-style-type: none"> <li><span style="background-color: green; width: 15px; height: 10px; display: inline-block;"></span> Developed Park Area</li> <li><span style="border: 1px solid red; border-radius: 50%; padding: 2px;">1</span> Kealakekua Bay Overlook</li> <li><span style="border: 1px solid red; border-radius: 50%; padding: 2px;">2</span> Pavillion/Restroom</li> <li><span style="border: 1px solid red; border-radius: 50%; padding: 2px;">3</span> Grass Area/Basketball Hoops</li> </ul> <p><b>Hazards</b></p> <ul style="list-style-type: none"> <li><span style="background: repeating-linear-gradient(45deg, transparent, transparent 2px, blue 2px, blue 4px); width: 15px; height: 10px; display: inline-block;"></span> Rock Fall Danger (100' restricted zone)</li> <li><span style="background-color: orange; width: 15px; height: 10px; display: inline-block;"></span> Coastal Flood Hazard Zones (FEMA)</li> <li><span style="background-color: purple; width: 15px; height: 10px; display: inline-block;"></span> Floodway (FEMA)</li> </ul>		
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**Kealakekua Bay State Historical Park**  
Master Plan  
South Kona, Hawaii

For planning purposes, the Park is comprised of four geographical sections (*see* Figure 2-1):

**Ka'awaloa**, at over 100-acres, is the land area at the northern end of the Bay which corresponds to the former pre-contact chiefly compound occupied by Kalani'ōpu'u at the time of Captain Cook's arrival. A visible landmark is the Captain Cook Monument. It includes land referred to as Ka'awaloa Flat as well as the slope to the top of the pali.

**Pali Kapu o Keōua** refers to the impressive 600-foot high cliff face which towers over the Bay. The pali face and an approximate 300-foot wide strip atop the pali are within the Park.

**Kealakekua Bay** includes some 315-acres from Cook Point to Manini Point. The Bay provides a safe anchorage for boats and encompasses the MLCD.

**Nāpō'opo'o**, at approximately 70-acres and located at the south end of the pali named Manuahi, this land area at the southern end of the Bay. The section corresponds in large part to the settlement called Kekua on the early 1779 map and is the former pre-contact priestly compound centered around Hikiau Heiau. Also included in this section is the Nāpō'opo'o Landing or Wharf.

The State acquired land for the Park between 1967 and 1986. In 1992, a park exchange occurred and the County's Nāpō'opo'o Beach Park adjacent to Hikiau Heiau was added to the State Park. Historically, numerous kuleana, or parcels claimed by individuals during the Māhele (1848-1850) were awarded at Ka'awaloa Flat and Nāpō'opo'o and many were purchased by the State for park and preservation purposes. Parcels at Ka'awaloa not owned or managed by the State, but integral to the park experience, include the Captain Cook Monument, owned by the Wodehouse Trust, and the Cook Point lighthouse (Nāpō'opo'o Light), a U.S. Department of Commerce Lighthouse Services property. The three historic trails leading to and traversing the Ka'awaloa section of the Park are under public ownership. These are the Old Government Road, Old Cart Road and Ka'awaloa Road.

At the end of 2012, the DLNR transferred jurisdiction of the Nāpō'opo'o Landing ("the Landing") and the waters of the Bay from the DOBOR to the DSP. The Executive Order 4424 and set-aside approved by both the BLNR and by the Governor consolidated jurisdiction with the adjacent park areas for better defined management and enforcement.<sup>2</sup>

The Bay is one of the most popular ocean recreation areas on the island. It is visited by snorkelers, kayakers, divers, swimmers and boaters, primarily on commercial boat tours but also by residents. Most of the ocean recreation activities are focused at Ka'awaloa cove. Access to the land areas of the Park is limited. The Ka'awaloa section is reached by hiking or by guided kayak tour only. The pali section is inaccessible. The Nāpō'opo'o section is accessed by car, on foot, or bicycle. Most visitors sightsee from the shoreline at the end of Beach Road, while residents use the park pavilion for gatherings. The Landing has limited use, as launching is restricted to the guided kayak tours.

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<sup>2</sup> BLNR. EO 4424. Setting Aside Land for Public Purposes.

### **Surrounding Land Use**

The pre-contact settlement pattern of Kona consisted of population centers along the shoreline with an extensive agricultural field system on the mauka slopes. South Kona has retained much of its rural atmosphere with numerous residential communities, such as Kealakekua and Captain Cook. While ranching was the prominent land use in the late 1800s and early 1900s, coffee farms and other agricultural activities became more prevalent in the 20<sup>th</sup> Century. Commercial and public facilities are located along Māmalahoa Highway, the main thoroughfare in the district, and residential areas are situated mauka and makai of this road. Residential developments along upper Nāpō'opo'o and Middle Ke'ei Roads are part of this pattern. Small coffee and macadamia nut farms are found in the region on lands leased from Kamehameha Schools. The district has a few overnight visitor accommodations, although many tourists take day trips from Kailua-Kona or stop at local attractions on their way to Hawai'i Volcanoes National Park (see Figure 2-2).

Today, the village of Nāpō'opo'o encompasses the area from Hikiau Heiau to Ke'ei with a few private owners holding large parcels of land around the Park. These parcels were traditionally used for ranching or agricultural purposes and remain largely undeveloped. North of Ka'awaloa, Sun Capital LLC and C & J Coupe Family Ltd. Properties own most of the Keōpuka ahupua'a. Mauka of the pali, the landowners include Skycliff Investments LLC, Pali-K Ranch LLC, Newmark Pacific LLC, Ka'awaloa Makai Pasture LLC, Captain Cook Ranch LLC, and James Cook Ranch LLC. Lands owned by Kealakekua Heritage Ranch LLC and other individuals border the southeast section of the Park. Kamehameha Schools holds large tracts between Nāpō'opo'o and Pu'uhoonua o Hōnaunau National Historical Park.

Residential parcels that evolved from earlier settlements border the Nāpō'opo'o section of the Park and land uses such as agriculture. Today, the area is a residential neighborhood. While permanent residents occupy many of the homes, up to 70% of the properties in the village near the Park are used as vacation homes or vacation rentals.

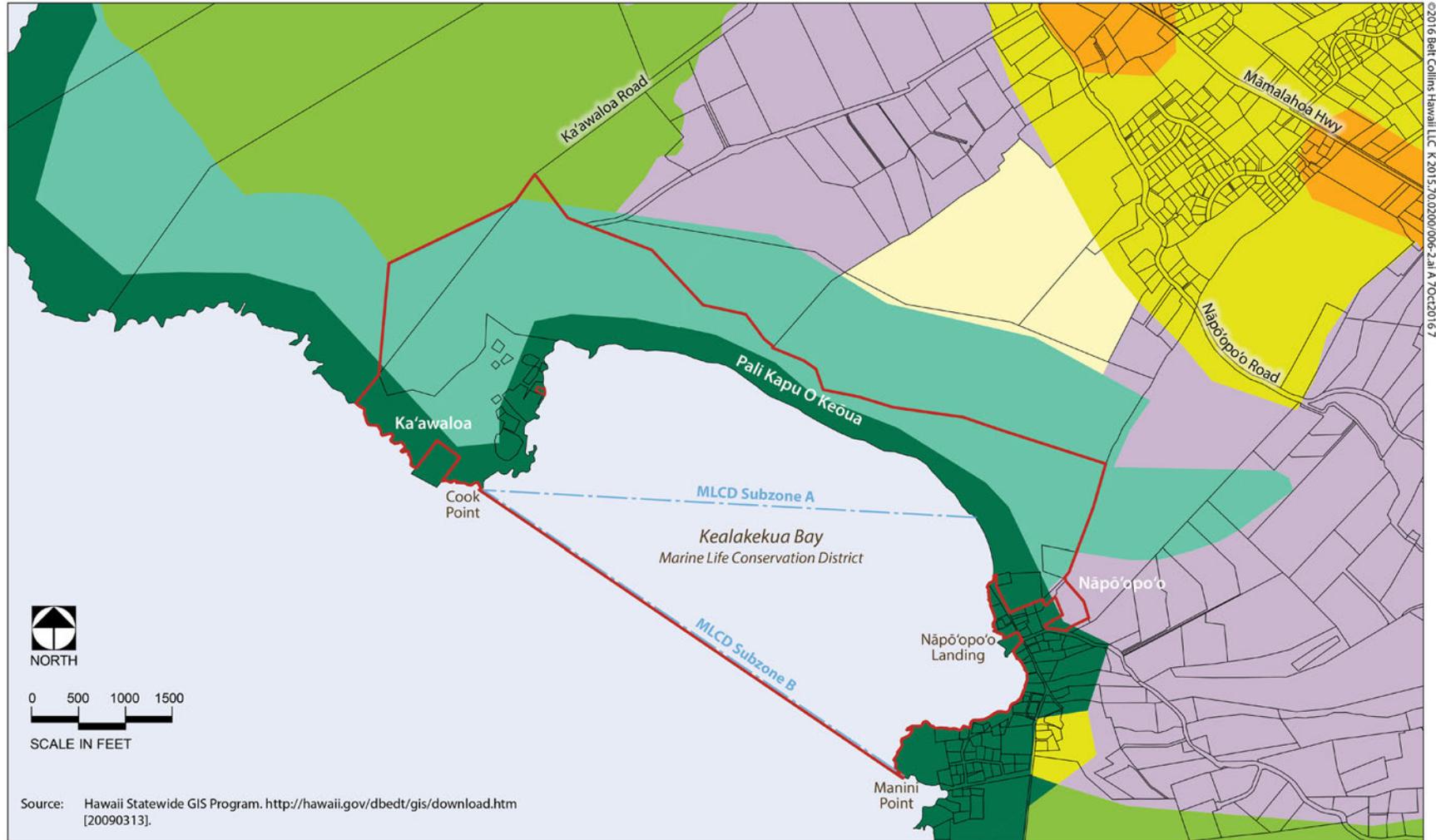


Figure 2.2: Land Use Pattern Allocation Guide

<b>LEGEND</b>		
Kealakekua Bay State Historical Park	Intensive Agriculture	Open
Conservation	Low Density Urban	Rural
Extensive Agriculture	Medium Density Urban	

**Kealakekua Bay State Historical Park**  
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### 2.2.2. Population and Development Trends

While development continues to expand throughout the North and South Kona districts, the communities surrounding the Bay continue to be rural and sparsely populated. In the American Community Survey 2021 5-year survey by the U.S. Census Bureau, the total population of South Kona Census County Division (CCD) was 11,185. Some 399 residents lived in the area below the Nāpō'opo'o Road and south along the shore to Ke'ei Village. The CCD area spans from Kealakekua to the north and to the Kona Hema Preserve to the south.

New development near the Park could impact the Park's historical setting and exert pressure on park resources. If the residential population increases near the Park, additional traffic and recreational use of the Bay can be anticipated.

In 2000, Pacific Star LLC, an Arizona corporation, proposed to develop a 660-acre Master Planned Agricultural and Recreational Community at Keōpuka to the north of the Park, on land now owned by Sun Capital LLC. The Pacific Star plans called for 125 agricultural lots, an 18-hole golf course with related uses, a 100-unit members' lodge, and an open space recreational area. In October 2000, the State of Hawai'i Land Use Commission (LUC) ruled that the Keōpuka Lands project, overlooking the Bay was not agricultural in nature but rather urban. The LUC required Pacific Star LLC to file a petition to change the property classification from agricultural to urban before continuing with the proposed development. The proposed project has been halted and no development has occurred. In 2006, Pacific Star LLC donated a conservation easement to the Hawai'i Island Land Trust to provide for the protection of 185-acres of the coastline at Keōpuka, just north of the Bay and the Park.

Park visitors include residents and visitors from vacation accommodations throughout West Hawai'i. Over time, both resident and visitor populations are expected to increase (at rates of about 1.6-percent annually for residents of Hawai'i County, and 1.3 percent for visitors to the County).<sup>3</sup> Ocean recreation tour providers report a gradual increase in demand for their services over the last decade, along with increases in both visitor and resident use of kayaks and stand-up paddleboards in the Bay. Continuing or growing demand for access to the Bay appears likely.

Tour buses do not frequent the Park as the local roads leading to the Park are winding and narrow. The County has no current plans to significantly improve these roads.

### 2.2.3. Land Use Controls, Development Plans, and Standards

#### **Federal**

##### ***Historic District***

In 1973, the Kealakekua Bay Historical District was listed in the National Register of Historic Places and designated State Site 50-10-47-7000. The Park is entirely within the historic district. The listing is the official recognition of the district's historical, architectural, and archaeological significance.

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<sup>3</sup> Hawai'i State Department of Business, Economic Development and Tourism (DBEDT). *Population and Economic Projections for the State of Hawai'i to 2040: DBEDT 2040 Series*. 2012. Posted at <http://dbedt.hawaii.gov/economic/economic-forecast/2040-long-range-forecast/>.

### ***Ala Kahakai National Historic Trail***

The Ala Kahakai National Historic Trail (NHT) if fully developed, would encompass 175 miles of trails, including both prehistoric ala loa (long trail) and historic period trails and roadways that parallel the coastline of West Hawai'i from the northern tip of the island around South Point to the Hawai'i Volcanoes National Park. The Ala Kahakai was added to the National Trails System in 2000, but only 17 percent of the trail (situated within four national parks) is owned by the federal government. The remainder of the trail traverses state, county, Department of Hawaiian Home Lands, and private lands. No federally owned NHT segment lies within or adjacent to the Park.

Trails within the Park proposed as a part of the NHT system include the upper Keauhou-Nāpō'opo'o trail (Old Government Road) and the coastal Old Cart Road. Although ownership, development and management of the trails in the Park would remain under the jurisdiction of State Parks, the NPS would provide oversight of the NHT system and may provide funding, cost-sharing incentives, i.e., support, planning, design, repair and rehabilitation of facilities, cultural and natural resource protection, interpretive media, data collection and other assistance. Trails within the Park would not be included in the Ala Kahakai NHT until an "appropriate and sustainable management agreement is in place."<sup>4</sup>

NPS also proposed an auto tour route, linking the four national parks on the island to provide interpretation and access to Ala Kahakai NHT sites and segments. NPS identified Nāpō'opo'o Road-Pu'u'honua Road-Keala o Keawe Road (also known as State Highway 160) as a part of the future autoroute, leading to the "Auto Route Sites," including Hikiau Heiau in the Park and Pu'u'honua o Hōnaunau National Historical Park.

### ***Regulation of Human Interactions with Dolphins***

In 2006, the National Marine Fisheries Service, NOAA published a Notice of Intent to develop an Environmental Impact Statement for rules governing human interactions with spinner dolphins in the Hawaiian Islands.<sup>5</sup> Comments during the subsequent scoping process included claims that interactions with humans do not harm dolphins and expressions of concern that timed closures would affect fishermen, boat operators, and exercise of Native Hawaiians' rights. One comment identified swimming with dolphins as a religious practice, so that rules prohibiting interactions constitute interference with the First Amendment right to worship.<sup>6</sup>

After consideration of community input and studies of human-dolphin interactions, NOAA proposed a new rule in 2016, whereby it prohibits swimming with and approaching a Hawaiian spinner dolphin within 50 yards (for persons, vessels, and objects), including approach by interception. In effect, all "swim with dolphin" activities are ruled out, and dolphin encounters are reduced to viewing

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<sup>4</sup> NPS. *Ala Kahakai National Historic Trail Draft Comprehensive Management Plan*. May 2009 and phonecon with Aric Arakaki, Superintendent, Ala Kahakai National Historic Trail, July 27, 2015.

<sup>5</sup> *Federal Register*, volume 71, page 57923, October 2, 2006.

<sup>6</sup> National Marine Fisheries Service, Pacific Islands Regional Office, Spinner Dolphin Human Interaction Environmental Impact Statement: Public Scoping Summary Report. 2007.

dolphins from afar, unless dolphins approach humans.<sup>7</sup> A Final EIS published in summer 2021 addressed the rule that would make it illegal to approach or swim with spinner dolphins in Hawai'i. The National Marine Fisheries Services published its final rule banning the practice of swimming with the dolphins in Hawaiian waters. The rule took effect October 28, 2021, and prohibits swimming with or getting within 50 yards of a spinner dolphin that is within 2 nautical miles of the shore of the main Hawaiian Islands.<sup>8</sup> The rule applies to persons, boats, canoes, stand-up paddleboards, drones, and other objects.

NOAA is now proposing a rule to establish time-area closures at three sites in West Hawai'i including Kealakekua Bay. The proposed action would prohibit entering the area where dolphins rest during part of the day, e.g., 6 a.m. to 3 p.m. Hawaiian spinner dolphins are nocturnal, hunting at night and coming into shallow, near-shore waters to socialize, nurture their young, and rest in preparation for nightly foraging.

## **State**

### ***State Land Use Plan***

The Hawai'i State Plan (HRS 226) serves as a guide for the future long-range development of the State.<sup>9</sup> The plan's environmental and recreational goals and policies applicable to Kealakekua Bay State Historical Park include those supporting the beauty, cleanliness, uniqueness and natural systems of Hawai'i's physical environment. The policies emphasize conservation, restoration, management, awareness, and prudent use of Hawai'i's natural and cultural resources, and compatibility between land-based and water-based activities, natural resources and ecological systems. The policies also promote access and careful use of land and shoreline areas for public recreational, educational, cultural, and scientific purposes.

### ***State Land Use District***

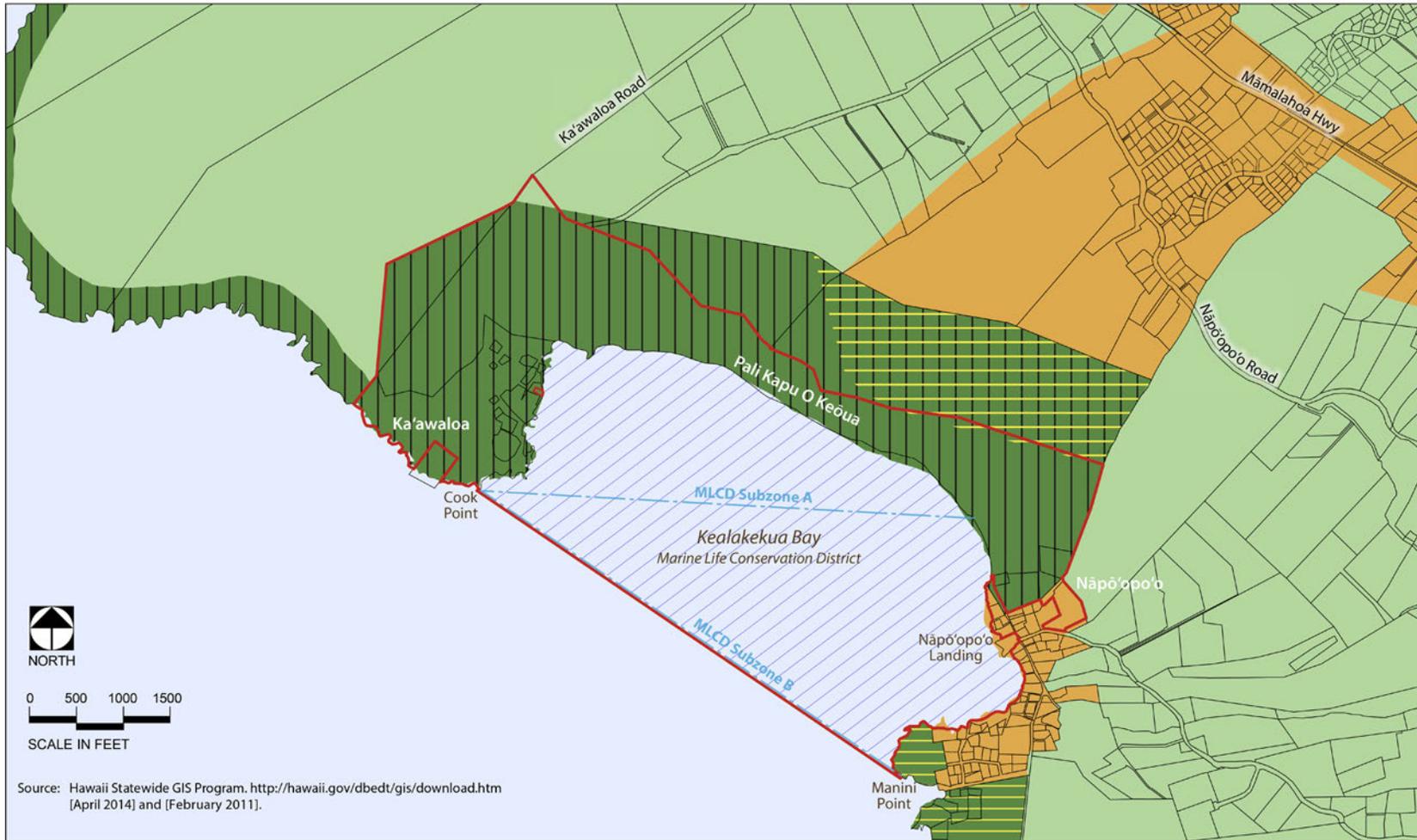
Land use designations are governed by the LUC, whose primary role is to ensure that areas of state concern are considered and addressed in the land use decision-making process. The bulk of the Park land and the entire MLCD are designated Conservation. Surrounding lands are generally designated Agricultural or Conservation as shown in Figure 2-3. A portion of the Nāpō'opo'o section and the Landing are designated Urban and are subject to Hawai'i County zoning regulations.

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<sup>7</sup> Federal Register, August 24, 2016, posted at <https://www.federalregister.gov/articles/2016/08/24/2016-20324/protective-regulations-for-hawaiian-spinner-dolphins-under-the-marine-mammal-protection-act>

<sup>8</sup> 50 CFR Part 216.20 *Special restrictions for Hawaiian spinner dolphins* under Marine Mammal Protection Act of 1972, 86 Stat. 1027, 16 U.S.C. 1361-1407, Pub. L. 92-522.

<sup>9</sup> [http://www.capitol.hawaii.gov/hrscurrent/Vol04\\_Ch0201-0257/HRS0226/HRS\\_0226-.HTM](http://www.capitol.hawaii.gov/hrscurrent/Vol04_Ch0201-0257/HRS0226/HRS_0226-.HTM). Enacted in 1978, as amended.



Source: Hawaii Statewide GIS Program. <http://hawaii.gov/dbedt/gis/download.htm> [April 2014] and [February 2011].

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Figure 2.3: State Land Use Districts

<b>LEGEND</b>	
Kealakekua Bay State Historical Park	Conservation
Agricultural	General Subzone
Urban	Protected Subzone
	Resource Subzone

**Kealakekua Bay State Historical Park**  
Master Plan

South Kona, Hawai'i

Conservation lands are comprised primarily of lands in existing forest and water reserve zones and include areas necessary for protecting watersheds and water sources; scenic and historic areas; parks; wilderness; open space; recreational areas; the habitats of endemic plants, fish and wildlife; and all submerged lands seaward of the shoreline. BLNR and the Office of Conservation and Coastal Lands (OCCL) oversee the Conservation District. Any use of land in the State Conservation District requires a Conservation District Use Application (CDUA). These applications are reviewed and approved by the BLNR.

The Conservation subzones, which apply to the Park, are:

**Resource (R):** The objective of this subzone is “to develop, with proper management, areas to ensure sustained use of the natural resources of those areas.” The resource subzone encompasses lands used for parks or for recreational uses and lands seaward of the upper reaches of the wash of waves. The majority of the Park’s Conservation lands are in the Resource subzone.

**Limited (L):** The objective of this subzone is to limit uses where natural conditions suggest constraints on human activities. These include land susceptible to flood and soil erosion or otherwise necessary for the protection of the health, safety, and welfare of the public by reason of the lands’ susceptibility to natural forces such as volcanic activity or landslides. The upper reaches of Ka’awaloa and lands above the north end of the pali are in this subzone.

**General (G):** The objective of this subzone is “to designate open space where specific conservation uses may not be defined, but where urban use would be premature.” This subzone extends from the Park boundary onto private lands above the southern end of the pali.

### ***Climate Change Adaptation Policy***

The Hawai’i State Legislature identified climate change as one of the most urgent and long-term threats to the State’s economy, sustainability, security and way of life over the next century. In 2012, the legislature passed Act 286, *Climate Change Adaptation Priority Guidelines*, incorporating guidelines for adapting to climate change into the Hawai’i State Planning Act. Under Hawai’i Act 83, 2014, an Interagency Climate Adaptation Committee will develop a sea level rise vulnerability and adaptation report to address sea level rise impacts statewide to 2050. These policy recommendations and plans may influence future planning and management of the Park.

### ***Marine Managed Areas (MMAs)***

MMAs are described as “specific geographic areas designated by statute or administrative rule for the purpose of managing a variety of marine, estuarine, or anchialine resources and their use.” DAR has management authority of MMAs. The resources targeted for management include all forms of marine life (mammals, fishes, invertebrates, algae, etc.) and their habitats. The overarching goals of MMAs include the following:

- Protection of ecosystems, important habitats, and biodiversity;
- Prevention of resource overuse; and

- Resource restoration and abundance.

Marine Protected Areas (MPAs) are a subset of MMAs with greater restrictions in place. MLCDs are an example of an MPA with restrictions on public use. Within the vicinity of the Park, there are MMAs north of Ka‘awaloa and directly south of Nāpō‘opo‘o.

### ***Marine Life Conservation District (MLCD)***

The Bay was designated a MLCD in 1969 to protect and preserve the rich diversity of its marine life. The Bay’s waters are nearly pristine and is one of the most popular ocean recreation areas on the island. There are 11 MLCDs in the state. A MLCD designation is designed to conserve and replenish marine resources by limiting fishing and other consumptive uses or prohibit such uses entirely. They provide fish and other aquatic life with a protected area in which to grow and reproduce. DLNR’s rationale for selection of the Bay as an MLCD was based on the University of Hawai‘i’s findings on the biological and physical features of the Bay, as well as the historical significance, aesthetic appeal, and academic and scientific values of the Bay.<sup>10</sup> The reference to the historical significance is unique to the Bay as distinguished from the other MLCDs in the state. The Division of Aquatic Resources (DAR) has management authority of the MLCDs with State Parks managing the ocean recreation activities in the Bay.<sup>11</sup>

The MLCD extends from the high-water mark seaward to a line from Cook Point to Manini Point. A line from Cook Point to the north end of Nāpō‘opo‘o Beach divides the district into Subzone A to the north and Subzone B to the south (see Figure 2-1). Anchoring of boats is prohibited in Subzone A. In Subzone B, anchors may only be dropped onto sand or in such a way as to avoid damage to coral. Within Subzone B only, specific methods and limited types of fishing are permitted.

### ***Fisheries Managed Areas (FMAs)***

FMAs are designated throughout the state to regulate sport and commercial fishing activities. The overarching goals of FMAs are to minimize user conflicts and resource depletion in Hawaiian waters. DAR has management authority of FMAs, which are designated by statute or administrative rule. FMA site descriptions and boundaries can be found in Hawai‘i’s Administrative Rules (HAR) as well as online at DAR’s website. In FMAs, prohibited and permitted actions are area specific, varying from one to the next.

Numerous FMAs extend along the coastline of West Hawai‘i, including Kailua Bay and Keauhou Bay. There is also a West Hawai‘i Regional FMA, which encompasses the Park and extends from ‘Upolu Point in North Kohala, down the coast to Ka Lae (South Point) in Ka‘ū.<sup>12</sup> Within this regional FMA, the following actions are prohibited:

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<sup>10</sup> DLNR. Kealakekua Stewardship Area Management Plan. Draft January 2009. p. 39.

<sup>11</sup> A description and list of permitted activities in the MLCD is found at [http://hawaii.gov/dlnr/dar/coral/mlcd\\_kealakekua.html](http://hawaii.gov/dlnr/dar/coral/mlcd_kealakekua.html).

<sup>12</sup> DLNR. Regulated Fishing Areas on Hawai‘i Island. <http://dlnr.hawaii.gov/dar/fishing/fishing-regulations/regulated-areas/regulated-fishing-areas-on-hawaii/>

1. To take, kill, possess, sell, or offer for sale, any specimen of the following: Hawaiian stingray, broad stingray, pelagic stingray, spotted eagle ray, blacktip reef shark, gray reef shark, whitetip reef shark, tiger shark, whale shark, horned helmet, and Triton's trumpet;
2. To possess more than five yellow tang larger than 4.5 inches total length, or more than five yellow tang smaller than two inches total length;
3. To engage in Self-Contained Underwater Breathing Apparatus (SCUBA) spearfishing, possess both SCUBA gear and a spear at the same time, or possess SCUBA gear and any specimen of speared aquatic life at the same time;
4. To possess aquarium collecting gear, or take or possess any specimen of aquatic life for aquarium purposes between sunset and sunrise, without a valid aquarium permit or in violation of its conditions, or while on a vessel that does not conform to registration requirements; and
5. To possess or use any net or container underwater to capture or hold aquatic life alive for aquarium purposes, which is not labeled with the commercial marine license number(s) of the person(s) owning, possessing, or using the equipment.

The West Hawai'i Regional FMA also includes selected fish replenishment areas and netting areas in which fishing activities are restricted further. There are both fish replenishment areas and netting restricted areas within the vicinity of the Park.

### ***Hawaii Ocean Resource Management Plan (ORMP)***

The ORMP is an integrated, place-based approach to management of ocean and coastal resources in the islands. The plan builds upon recognition of the ecological connections between land and sea, of the links between human activities and environment, and of the need for improved collaboration and stewardship in natural resources governance. The product is a framework and implementation strategy that identifies responsible agencies and resources and provides a method for performance measures and reporting. The July 2013 update to the ORMP outlines three perspectives or broad objectives and eleven management priorities (not listed in order of importance) for the next five-year planning period:<sup>13</sup>

#### **Perspective 1: Connecting Land and Sea**

Management Priority #1: Appropriate Coastal Development

Management Priority #2: Management of Coastal Hazards

Management Priority #3: Watershed Management

#### **Perspective 2: Preserving our Ocean Heritage**

Management Priority #4: Marine Resources

Management Priority #5: Coral Reef

Management Priority #6: Ocean Economy

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<sup>13</sup> DBEDT, State of Hawai'i Office of Planning. Ocean Resources Management Plan. (July 2013)  
<http://planning.hawaii.gov/czm/ocean-resources-management-plan-ormp/>

Management Priority #7: Cultural Heritage of the Ocean

**Perspective 3: Promoting Collaboration and Stewardship**

Management Priority #8: Training, Education, and Awareness

Management Priority #9: Collaboration and Conflict Resolution

Management Priority #10: Community and Place-Based Ocean Management Projects

Management Priority #11: National Ocean Policy and Pacific Regional Ocean Initiatives

The Hawai'i ORMP is a statewide plan mandated by Chapter 205A of the HRS. The Hawai'i Coastal Zone Management (CZM) Program and its lead agency, the State Office of Planning, are responsible for the overall implementation of the ORMP.

***Hawai'i Statewide Comprehensive Outdoor Recreation Plan (SCORP) 2021***

The primary goal of the SCORP, updated every five years, is to identify outdoor recreation trends and demands and develop a plan to meet the needs and resolve issues. Recent trends affecting outdoor recreation in Hawai'i include:

- Steady population growth;
- Aging and special needs population;
- Tourism arrivals and spending growth, and marketing the appeal of Hawai'i's outdoor environment;
- User conflicts between residents, visitors, and commercial recreation providers;
- Increased reliance on public-private partnerships to fill government-funding gaps for park maintenance, improvements, services and programs; and
- Planning and management strategies to address climate change impacts on State lands.

The highest need identified by recreation providers and the public is the protection of natural and wildlife resources and wilderness areas. Outdoor recreation in Hawai'i is dependent on a healthy natural environment, but outdoor recreation activities can have unintended ecological impacts. People can unintentionally impact the natural environment if they do not know about the fragile nature of their surroundings. To address this issue, improvements to visitor management and communication were recommended.

Another serious issue the State sees in providing outdoor recreation is the perceived poor quality and condition of facilities that can prevent people from participating in outdoor activities. Park users want safe, secure recreational settings with adequate maintenance and enforcement to protect the public and resources. SCORP survey respondents see this as more important than new park development.

To address these trends and issues, the State has implemented some park entrance fees and visitor parking fees. Survey respondents generally support user fees for funding park development and

maintenance; the most supported were commercial user fees, followed by donations, and concessions/sales.

Respondents were also concerned with ecotourism<sup>14</sup> and its unintended strain on natural resources, i.e., crowding at manta ray dive sites, disturbances to dolphins, turtles, and, the marine environment, and the overuse of popular trails.

Strategies proposed in the SCORP to address these challenges relevant to the Park include:

- Direct funds to maintain existing outdoor recreation facilities;
- Develop non-traditional funding, such as: park maintenance by private contractors and community service; use Transient Accommodation Tax for state outdoor recreation providers; tiered user fees; on-site donation programs, and public-private partnerships; and
- Provide authentic cultural experiences and work with Native Hawaiian cultural practitioners to develop interpretive programs.

### ***Accessibility Standards***

Under HRS Section 103-50, for projects and programs on State lands and using state funding, public buildings, facilities, and sites must be accessible to and usable by persons with disabilities. The buildings, facilities, and sites shall conform to the Americans with Disabilities Act (ADA) Accessibility Guidelines, Title 36 Code of Federal Regulations Part 1191, *ADA Accessibility Guidelines for Buildings and Facilities* (ADAAG). Although outdoor areas are generally not covered under ADAAG, for guidance purposes only, the U.S. Access Board's ABA Accessibility Standards adopted guidelines for federal work at outdoor areas (trails, camping and picnic facilities, viewing areas, and beach access routes): *US Access Board's Accessibility Guidelines for Outdoor Developed Areas*.

To the greatest extent possible, DLNR must provide access to the Park areas and its historic resources to all users including those with disabilities. New construction and improvements should include universal access while not distracting from or diminishing historical features. Priorities include providing accessible paths from the Park entry and parking areas, to primary public spaces, access to services and programs, accessible restroom facilities and, if feasible, access to amenities and secondary spaces. Where the terrain or prevailing construction practices do not allow or in areas where the site cannot be made accessible without threatening or destroying a site's cultural, historical, religious, or significant natural feature or characteristic, or substantially altering the nature of the setting, alternative methods of access may be allowed, such as interpretive signs, audio-visual programs, or remote displays.

### ***Public Land Liability***

Under Act 86, Session Laws of Hawai'i (SLH) 2014, Relating to Public Land Liability (formerly Act 82, SLH 2003), the State applied a consistent process for natural hazard evaluation and appurtenant sign

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<sup>14</sup> Defined as "nature and culture-based tourism that is ecologically sustainable and supports the well-being of local communities. Hawaii Ecotourism Association.

designs to clearly warn the public of exposure to five re-occurring natural conditions: flashfloods, falling rocks, submerged objects in streams, cliffs, and on a site-specific location – hazard trees. Act 86 presented a reasonable balance between the government’s duty to warn of potential exposure to a hazardous natural condition and the public’s responsibility to heed that risk and make an informed choice to access the public land.

In response to this Act, DLNR installed “Warning, Falling Rocks” signs at the Park. If new trails or other remote areas of the Park are opened to more public access, the State will need to evaluate installing additional signs and warnings.

There are also concerns of rocks falling along the pali face into the bay below. Buoys were installed after a landslide at the Ka’awaloa end of the pali in 2006 to delineate an area of potential rockfall for boaters and swimmers. Reinstallation of these buoys has been recommended.

In 2014, the County, with volunteer assistance from Peoples Advocacy for Trails Hawai’i (PATH) installed numbered signs along the length of the Ka’awaloa Trail to assist rescue crews in locating hikers who may call for emergency help.

### ***Sustainability***

Sustainability is a state priority under the Hawaii State Planning Act <sup>15</sup> and the Hawai’i 2050 Sustainability Plan. The State’s Aloha+ Challenge<sup>16</sup> promotes actions and tracks the State’s progress in meeting statewide sustainability targets. The Challenge proposes a focus on marine management and funding of more DLNR positions for marine resource management, community engagement and DOCARE.

### **County**

#### ***Hawai’i County General Plan (HCGP)***

The 2005 HCGP is the policy document for the long-range comprehensive development of the island of Hawai’i. It provides the legal basis for zoning and related ordinances for the County. The HCGP encourages the development of a historical park at the Bay and protection of historic sites and scenic aspects of the area. The plan recommends that conservation buffers be established on undeveloped lands around the Bay “to assure preservation of the region’s unique environment and cultural resources.” The plan promotes the protection and quality of coastal scenic resources. It ranks the views from Ka’awaloa Road towards Ka’awaloa Flat and the Bay as a “Natural Beauty Site” and cautions against obstruction of scenic vistas and view planes. Recreational, economic, and educational opportunities are recommended if they do not despoil or endanger natural resources.

#### ***Kona Community Development Plan (KCDP)***

The KCDP<sup>17</sup> identifies guiding principles for protecting Kona’s natural resources and culture and for providing recreational opportunities. The plan recommends a variety of programs such as

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<sup>15</sup> Chapter 226, Hawai’i Revised Statutes, and Act 18 Relating to Sustainability.

<sup>16</sup> Senate Concurrent Resolution, “Endorsing and Supporting the Aloha + Challenge”

<sup>17</sup> Hawaii County Zoning Ordinance, September 23, 2008, as amended.

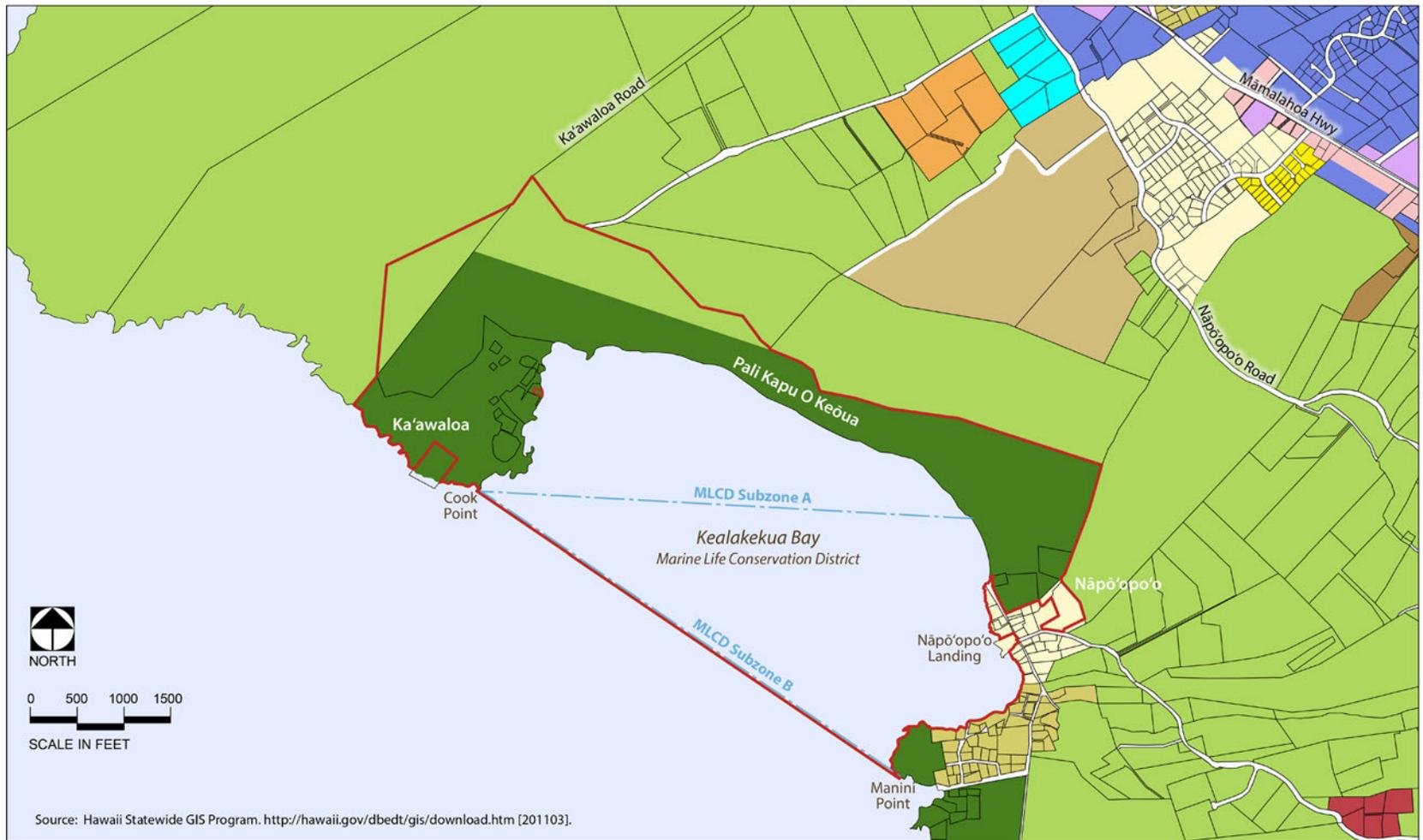
implementing a mauka watershed management program, setting up water quality monitoring stations, and establishing a Kona Cultural Resources Committee.

***Hawai'i County Code***

The majority of the Park is zoned Open space, but portions of the Park at Nāpō'opo'o and the Landing lie within the Urban District, zoned RS-10 (residential single family) (see Figure 2-4).<sup>18</sup> Parks are a permitted use within the RS districts, with a building height limit of 35 feet. The County of Hawai'i Planning Director has discretion on the total number of proposed parking spaces, based on the proposed uses.

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<sup>18</sup> Hawai'i County Code, Zoning Code (Ord. No. 96-160)



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Figure 2.4: Zoning Map

<b>LEGEND</b>			
Kealakekua Bay State Historical Park	RA-1a (Residential & Ag)	RS-15 (Residential)	FA-1a (Family Ag)
A-1a (Agriculture)	RA-2a (Residential & Ag)	APD (Agriculture)	Open
A-2a (Agriculture)	RS-7.5 (Residential)	CN-7.5 (Neighborhood Commercial)	
A-5a (Agriculture)	RS-10 (Residential)	CV-10 (Village Commercial)	

**Kealakekua Bay State Historical Park**  
Master Plan

South Kona, Hawai'i

### ***Special Management Area (SMA)***

The Park lies within the SMA, a designation along the coastline of all islands in which development is regulated by HRS §205A and county ordinance. For any substantial improvements, a SMA Use Permit would be required from the County.

The SMA regulations recognize the need for shoreline setbacks. In Hawai'i County, the minimum setback is forty feet from the certified shoreline.<sup>19</sup> While some maintenance and repair of existing structures is allowed, little new development is allowed within the area between the shore and the setback line. The Hawai'i County Planning Department reviews plans for development in and near shoreline areas, while the County's Planning Commissions can entertain appeals for variances, i.e., activities that would otherwise not be permitted. As part of an appeal for a shoreline setback variance, a landowner would need to prepare an Environmental Assessment.

## **2.3. Natural Resources**

### **2.3.1. Climate and Air Quality**

The weather near the Park is typically hot and sunny with daytime temperatures in the upper 80s (degrees F).<sup>20</sup> While the leeward side of the island of Hawai'i is known for its general lack of surface water and drier weather, the area surrounding the Bay is one of the wetter coastal areas, receiving approximately fifty inches of rainfall annually. The annual pattern of rainfall includes summer rainy seasons and drier winters, the reverse of the general Hawai'i pattern.

Much of the western coast of the island of Hawai'i is sheltered from the prevailing northeasterly trade winds by high mountains. Typically, the passage of storms during the winter months may bring strong Kona winds (south or southwest); winds at the Park are usually light and variable. Kona winds are more common during the winter months; they blow directly onshore, producing rougher ocean conditions. Although subject to Kona winds, the Bay is recessed far enough into the shoreline to provide good anchorage, especially at Ka'awaloa.

The effects of global climate change<sup>21</sup> are anticipated to impact Hawai'i weather patterns, with a decrease in prevailing trade winds and reduced rainfall, an increase in hurricane frequency, air and sea surface temperatures and ocean acidity, and accelerated rates of sea- rise of one- to three-feet by the end of the century.<sup>22</sup>

At the Bay, park resources are susceptible to climate change effects. The park shoreline is vulnerable to erosion and wave damage by sea level rise, storm surge, tsunami and more frequent and intense

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<sup>19</sup> A certified shoreline is a surveyed line identified with the wash of the waves at high tide. It is certified by the Director of DLNR as conforming to the State's rules. Application of the setback rule to existing structures and parcels with less than 100 feet depth from the shoreline is covered in the Planning Department's rules (Rule 11, posted in <http://records.co.hawaii.hi.us/Weblink8/1/doc/70311/Page1.aspx>.)

<sup>20</sup> NPS Pu'uhonua o Hōnaunau National Historic Park website: <http://www.nps.gov/puho/planyourvisit/weather.htm> (Accessed 09/08/15)

<sup>21</sup> Defined as "any change in climate over time, whether due to natural variability or as a result of human activity."<sup>21</sup>

<sup>22</sup> University of Hawaii at Manoa, Sea Grant College Program. Climate Change Impacts in Hawaii (2014).

storms. Nāpō'opo'o Beach was subject to previous geologic and storm events that altered the former sand beach, leaving a deposit of stone and coral pebble shoreline. The storm beach at 'Āwili, the only safe, permitted kayak landing point along the park's Ka'awaloa shoreline is vulnerable to future sand loss and inaccessibility. Increased rainfall combined with a possible higher groundwater level due to sea level rise will increase flooding and drainage problems. Cultural resources in low-lying areas of the park, such as the brackish pond north of Hikiau Heiau and sites along the Ka'awaloa coast, including the Cook Monument, could be inundated, damaged or washed away. Sea level rise will increase coastal inundations, shoreline hazards, and increase damage to low-lying infrastructure such as the Landing and Nāpō'opo'o Beach Road, the current land and water access points at the Nāpō'opo'o section of the park.

### ***Kīlauea Volcano Eruptions***

Kīlauea Volcano most recently erupted from 1983 to mid-2019. Air quality in the Park was affected by volcanic emissions from the volcano. Emissions increased greatly as of 2008 and often covered the South Kona area, including the Park, with a volcanic haze known as vog. The United States Geological Service (USGS) defines vog as visible haze comprised of gas, tiny particles and acidic droplets created when sulfur dioxide and other gases emitted from a volcano chemically interact with sunlight and atmospheric oxygen, moisture, and dust<sup>23</sup>. A major lava flow covered portions of the Puna area in 2018.

Following the end of the eruption, volcanic emissions have reduced to low-level sulfur dioxide emissions. Since June 25, 2019, the Kīlauea Volcano has been rated at NORMAL/GREEN by the USGS Volcano Hazards Program.<sup>24</sup> For definitions of Volcano Alert Levels and Aviation Color Codes see the USGS alert-level system for volcanic activity<sup>25</sup>. However, in September 2021 Kīlauea began erupting in Halema'uma'u crater with a rating of ORANGE that lasted until December 2022. Other brief eruptions have occurred in 2023.

## **2.3.2. Geology**

### **Geographic Features**

#### ***Ka'awaloa***

Ka'awaloa is a fairly flat fan-shaped peninsula of pāhoehoe lava near sea level that rises gradually to the north edge of Pali Kapu o Keōua. The approximately 40-acres of land defines the northwest side of the Bay. The shoreline of Ka'awaloa is a lava ledge with a small number of calcareous sand and coral rubble storm beaches. These beaches were created when storm surf deposited material upland of the normal shoreline and is a testament to the severity of the occasional large kona storm.

Both the Ka'awaloa and Nāpō'opo'o settlements were situated on gently sloping land at the ends of the 600-foot cliff called Pali Kapu o Keōua. Beyond the pali, the land slopes upward in a moderately steep fashion toward the summit of Mauna Loa, about 20 miles due east of the Bay.

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23 Vog definition: <https://www.usgs.gov/news/earthword-vog>

24 Current Status of Kīlauea Volcano: <https://volcanoes.usgs.gov/volcanoes/kilauea/status.html>

25 Volcano Alert Levels and Aviation Color Codes: [https://volcanoes.usgs.gov/vhp/about\\_alerts.html](https://volcanoes.usgs.gov/vhp/about_alerts.html).

***Pali Kapu o Keōua***

The pali is a steep, 600-foot-high sea cliff, approximately 1.5 miles long, and the most dominant geological feature in the Bay. Above the Bay, the vertical cliff edge of the northern portion of the pali above Ka'awaloa is marked by numerous lava tubes. As the pali turns inland at the south end, it is less steep and is referred to as Pali o Manuahi.

***Kealakekua Bay***

The traditional name of Kealakekua Bay is Kapukapu. The Bay extends from Ka'awaloa to Manini Point and measures approximately one-half mile in width and about one mile in length. It is one of the most sheltered natural bays on the island of Hawai'i. The abrupt nearshore drop-off made the Bay attractive as an anchorage for canoes and large sailing ships.

***Nāpō'opo'o***

The Nāpō'opo'o portion of the Park lies between Pali o Manuahi and the residences of Nāpō'opo'o Village. It is relatively flat and slightly elevated above sea level. Nāpō'opo'o was formerly fronted by a narrow, calcareous sand beach, which extended from the base of the pali to Hikiau Heiau. The beach became covered with boulders after Hurricane Iniki in 1992. Although boulders cover the upper regions of the beach, a shallow sandbar fronting the beach is still rock free, and waves continue to break there.

***Lava Flows***

Volcanic flows within the Park are estimated to be from 10,000 to 50,000 years old. Both 'a'ā and pāhoehoe flows are present at the Bay. One notable exception is lava exposed at the base of the Pali Kapu o Keōua that is probably of the Pleistocene age (between 11,000 to 500,000 years ago). At the base of the cliff is a layer of yellowish volcanic ash, 6 to 20 inches thick, over even older layers of lava flow. The Ka'awaloa peninsula was formed by lava flows from Mauna Loa that covered the Kealakekua fault scarp (400-750 years B.P.) and are predominately 'a'ā lava on the Ka'awaloa Flat.<sup>26</sup>

According to the USGS, Mauna Loa is an active volcano that has erupted 32 times since 1832. Of those, the closest to the Bay occurred in 1950, when three lava flows descended the western slope of the mountain and entered the ocean about nine miles south of the Bay. While none of the historic flows entered the Park, a submarine eruption was witnessed at the Bay in 1877. That eruption took place beneath the ocean, when steam and fragments of lava rose along the west/northwest-trending fissure in the Bay and for a mile or so farther out to sea. A continuation of the crack is said to have extended inland nearly three miles, and clouds of steam and smoke issued from the fissure either in that area or farther up the mountainside. A severe earthquake preceded that eruption.

***Volcanic Hazards***

Volcanic hazards at the Park are associated with Mauna Loa. Should an eruption occur, it could result in layers of tephra or volcanic gases impacting the Park. The level of impact would depend largely upon the size of the eruption, the associated fountaining of lava, and wind direction. Volcanic hazards are associated with four types of eruptions: lava flows, tephra falls (volcanic ash produced by lava

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<sup>26</sup> Wolf and Morris (1996) as referenced by DLNR Division of State Parks Archaeology Program. *Archaeological Inventory Survey Report for Proposed Commercial Kayak Tour Permits at Ka'awaloa*, page 9. November 2007.

fountaining or explosive eruptions), pyroclastic surges (clouds of ash, rock fragments and gas moving at high speed outward from a source vent), and volcanic gases. The area surrounding the Park is designated as Lava Flow Hazard Zone 3 (with Zone 1 being the highest and Zone 9 being the lowest risk). Zone 3 is gradually less hazardous than Zone 2 because of greater distance from recently active volcanic vents. The topography of the subject property also makes it less likely that volcanic flows will cover the area. Approximately 1-5 percent of Zone 3 has been covered since 1800 and approximately 15-75 percent has been covered within the last 750 years.

### **Fault Systems**

Two fault systems affect the area near the bay; the Kaholo and Kealakekua. These faults are not single fractures, but groups of sub parallel fractures known as fault systems. The Kaholo system lies south of Hōnaunau and the Kealakekua fault system extends southeastward from the head of the Bay for about three miles, then bends southward and disappears beneath younger lava flows.

The Kealakekua fault system is responsible for the steep cliff at the inland edge of the Bay. This cliff, or scarp in geological terms, was not buried by lava flows and is only somewhat trimmed back by waves or sub aerial erosion. Within the cliff are exposed edges of many thin, pāhoehoe lava flows that are older than the fault scarp. Pali Kapu o Keōua is the scarp of one of the faults of the Kealakekua-Kaholo fault system. The sea cliff itself is believed to be the remnant of a landslide that occurred between 13,000 and 31,000 years ago.

### **Earthquake Hazard**

The island of Hawai'i experiences thousands of earthquakes every year, usually associated with volcanic activity. They endanger people and property by shaking structures and generating ground fractures, settling, and landslides. The area most subject to landslides triggered by an earthquake is the face of Pali Kapu o Keōua.<sup>27</sup> The pali face is subject to earthquake-related activity that could result in the front face of the cliff shearing off as it is eroded or shaken.

At the Bay, movement about one mile offshore on the Kealakekua fault system produced an earthquake in August 1951, which caused extensive damage in Kona. The movement occurred at a point southwest of Ka'awaloa. In 1983, a landslide at the Bay occurred after a magnitude 6.6 earthquake occurred at a depth of seven miles, approximately midway between Mauna Loa and Kilauea.

In 2006, a magnitude 6.7 earthquake with significant aftershocks occurred approximately six miles offshore of the Kohala District, Hawai'i that generated a four-inch tsunami on the island's coastline. The earthquake caused property damage, landslides, power outages, and airport delays. The October 2006 earthquake triggered a major landslide at the north end of the pali at the Bay, sending a cloud of dust into the air. The Governor issued a disaster declaration for the entire state of Hawai'i and DLNR closed portions of the Park and the Bay for six months. DLNR has since established a 100-foot

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<sup>27</sup> DLNR, Division of State Parks. *Kealakekua Bay State Historical Park Concept Plan*. 1997. "According to Jack Lockwood, Hawai'i Volcano Observatory, USGS Geological Division."

restricted (no access) zone at the base of the pali in the bay, restricting swimmers from this zone in the bay marked with buoys (now missing), and installed signs warning of rockfall hazard in the Park.

Tsunamis generated by earthquake activity are also a potential threat. Sudden subsidence along the shoreline associated with an earthquake can also generate a tsunami. Destructive tsunamis occurred at the Bay in 1960 and 2011, destroying shoreline residences along the south end of the Bay. There is also anecdotal evidence that suggests an earlier tsunami occurred in 1868 and is said to have caused waves up to sixty feet along the Kona coastline.

### **Land Subsidence and Nāpō'opo'o Beach**

A common occurrence on the island of Hawai'i is the gradual subsidence of its coastal land into the sea. Nāpō'opo'o Beach at the Bay is subsiding at the rate of four millimeters, or 0.16 inches per year; between 1929 and the late 1990s it is estimated that shoreline areas at the Bay subsided approximately 11 inches.<sup>28</sup>

Nāpō'opo'o Beach is covered entirely with basalt boulders and coral cobbles during most tide conditions. In the 1995 interviews by John Clark, Ocean Recreation consultant, informants in the community discussed the history of the beach loss. Mr. Clark's summary is included below and remains relevant today:

“The informants were not in agreement on exactly when the boulders began to arrive and where they came from, although they all attribute the boulder deposition to the inundation of the beach by severe storm surf. Most people cited Hurricane Iniki in 1992 as the storm that deposited the layer of boulders that now completely covers the sand. Other informants have stated that other severe storms and hurricanes such as Hurricane Nina in 1957 have done the same thing. Still other informants have noted that earthquakes such as those that occurred in 1950 with the eruption of Mauna Loa and again in 1951 from a seismic disturbance offshore were part of the beach loss. These earthquakes apparently destroyed much of pali face, sending major rockslides into the ocean below. These informants stated that storm surf following the rockslides began moving the material from the base of the pali onto the beach. Still other informants have noted that volcanic activity has also caused some subsidence of the shoreline over the years. In 1975, for example, severe earthquakes at Kilauea caused as much as three feet of subsidence at Kaimu and Kalapana Beaches in Puna and lesser amounts of subsidence in other shoreline areas such as Nāpō'opo'o. Shoreline subsidence may have contributed to the changes at Nāpō'opo'o Beach.”

In summary, the loss of the beach seems to have been occurring slowly for a number of years and may be attributed to all of the natural phenomena cited by observers.

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<sup>28</sup> DLNR, Division of State Parks. Kealakekua Bay State Historical Park Concept Plan. 1997.

### 2.3.3. Soils

Ka'awaloa Flat, as well as much of the slope inland and above it, consists of 'a'ā and pāhoehoe lava. 'A'ā lava flows have practically no soil covering and are often bare of vegetation except for mosses, lichens, and ferns. This lava is rough and broken; it is a mass of clinker, hard, glassy, sharp pieces piled in tumbled heaps. In areas of high rainfall, it contributes substantially to the underground water supply.

Above the pali, soil types vary, with either Wai'aha (an extremely stony silt loam with permeability moderately rapid and runoff is slow) or Kainaliu (very stony silty clay loam) on land closest to the Park.

The soil underlying Nāpō'opo'o is classified as Kainaliu or very stony silty clay loam. Permeability in these soils is rapid, runoff is slow and so erosion hazard is slight. The soil develops from volcanic ash, on a moderate slope, is well drained and is fairly good for agriculture – often used for coffee, macadamia nuts and pasture.

## 2.4. Scenic Resources

The most impressive views at Kealakekua Bay State Historical Park are from the bay itself with the backdrop of the pali rising above the bay waters. Views of the Bay from the trails leading down to Ka'awaloa Flat are spectacular. One sees the entire Bay from its northern inception at Ka'awaloa to its southern tip at Palemano Point. There are segments of unobstructed ocean, shoreline and mountain vistas. Lava flows along trails and the shoreline provide visual interest. Views of the Bay, the pali, and Nāpō'opo'o can be seen from the storm beaches along the Ka'awaloa shoreline. The interior of Ka'awaloa Flat is overgrown with vegetation, restricting views to the Bay. Along the lava shoreline shelves on the northern makai edge of the Park, unobstructed views of the ocean (and seasonally, whale watching) and the South Kona coastline are visible.

At Nāpō'opo'o, the Bay is visible from the overlook at the end Beach Road, from the shoreline, and from elevated spots in the Park near the restrooms, but most ocean views are blocked by vegetation and by shoreline residential development opposite the Park. The Bay is visible from the north and south ends of the Landing. The dominant visual feature across the Bay from Nāpō'opo'o is the Captain Cook Monument, the tall white obelisk along the Ka'awaloa shoreline.

## 2.5. Terrestrial Ecosystems

Terrestrial ecosystems in the Park are summarized below, based on biological surveys conducted in July 2015 and review of scientific and technical literature on natural resources in and near the Park.<sup>29</sup>

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<sup>29</sup> SWCA Environmental Consultants. Biological Resource Survey Report for Kealakekua Bay State Historical Park. July 31, 2015.

### 2.5.1. Flora

Over 90 percent of the plant species in the Park are not native to Hawai'i and the native species present are not dominant. The Park's native landscape was altered by former ranching activities, as well as a long history of human use.

Five main habitat types are identified in the Park, as shown in Figure 2-5, Vegetation Types.

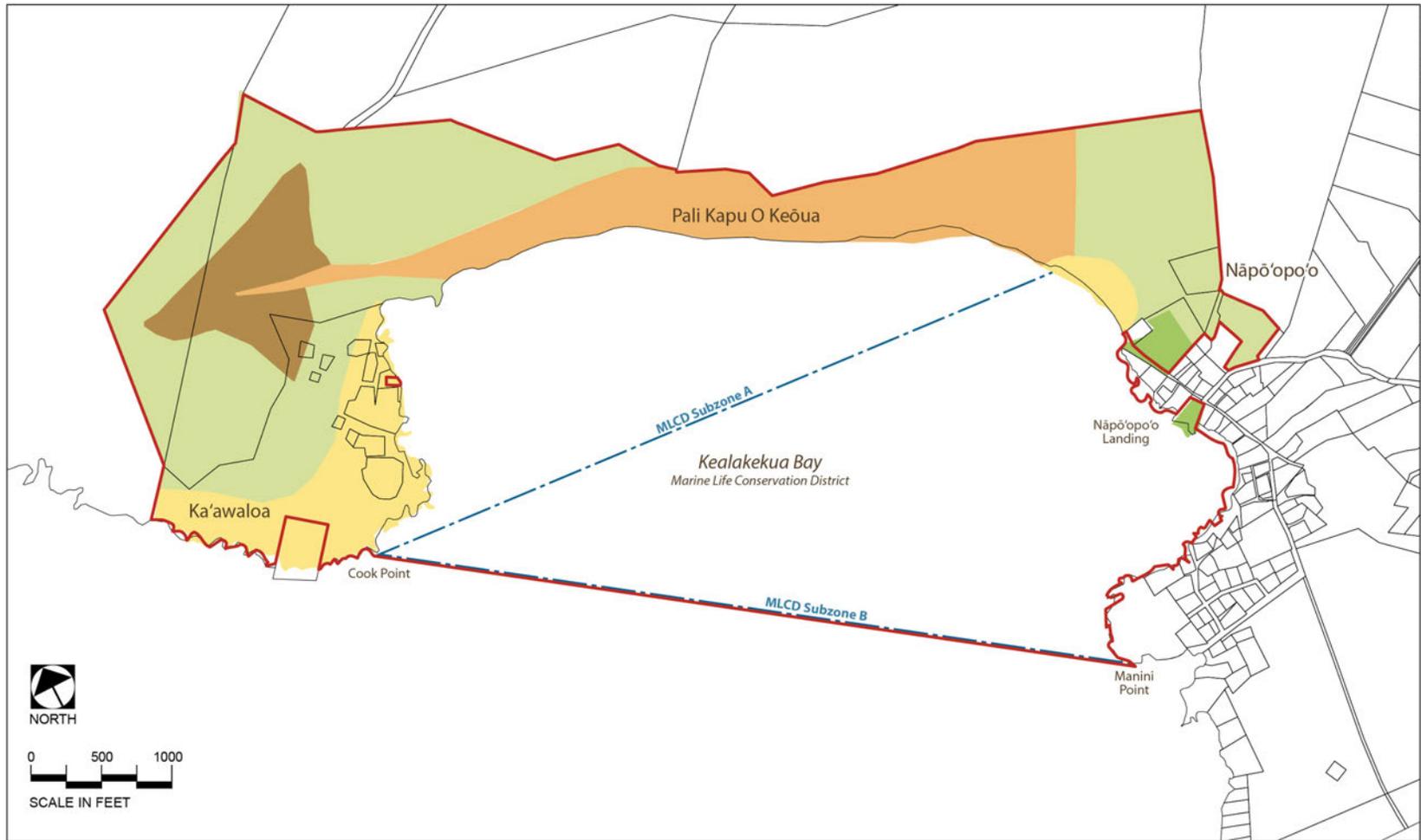
**Non-native Forest:** Non-native Forest is the most widespread vegetation community in the Park. It is characterized by non-native tree species: 'opiuma (*Pithecellocium dulce*), tamarind (*Tamarindus indica*), kiawe (*Prosopis pallida*), Chinese banyan (*Ficus microcarpa*) and koa haole or ekoa (*Leucaena leucocephala*); an understory of Guinea grass, buffelgrass (*Cenchrus ciliaris*) and Philippine spinach (*Talinum fruticosum*). The only native species found was ilie'e (*Plumbago zeylanica*).

**Ornamental Landscaping.** The developed park areas of Nāpō'opo'o and the Landing contain ornamental trees and shrubs with open grass lawns. Notable species include hibiscus (*Hibiscus rosa-sinensis*), plumeria (*Plumeria rubra*) cochineal cactus (*Opuntia cochenillifera*), bougainvillea (*Bougainvillea spectabilis*) and velvet seed (*Majidea zaquebarica*).

**Cliff and Scree Vegetation.** Non-native species dominate the pali cliff and rock scree below, including Philippine spinach, threastem carpetweed (*Mollugo cerviana*), buffelgrass, 'opiuma, and fountain grass (*Cenchrus setaceus*). Native species observed include 'uhaloa (*Waltheria indica*), pili grass (*Heteropogon contortus*), and along the cliff face: 'ali 'ala wai nui (*Plectranthus parvifolius*) and pua kala (*Argemone glauca* var. *glauca*).

**'A'ā Lava.** Large portions of the Park are associated with 'a'ā lava flows and sparse vegetation, with koa haole (*Leucaena luecocephala*), 'opiuma, kiawe (*Thespesia populnea*), tamarind, air plant (*Kalanchoe pinnata*) and Philippine spinach. Native plants observed include maiapilo (*Capparis sandwichiana*), 'uhaloa, and ma'o (*Abutilon grandifolium*).

**Coastal Strand.** Non-native tree and palm species dominate the shoreline: kiawe, koa haole, 'opiuma, tamarind, date palms, and monkey pod (*Samanea saman*). Coconut (*Cocos nicifera*) is a Polynesian introduced plant.



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**Figure 2.5: Vegetation Types**

<b>LEGEND</b>			
 Kealakekua Bay State Historical Park	 Cliff & Scree		
 Non-native Forest	 Ornamental Landscaping		
 A'a Lava	 Coastal Strand		

**Kealakekua Bay State Historical Park**  
Master Plan

South Kona, Hawai'i





### **Invasive Species**

As ranching and coffee mill activities ceased in the Nāpō'opo'o section of the Park by the 1970s or earlier, managed landscapes were overtaken by invasive plant species that threaten remnant native plants and cultural sites. A botanical survey of the Park completed in 2009<sup>30</sup> recorded an abundance of large trees at Nāpō'opo'o, especially 'opiuma, that are impacting rock walls and archaeological sites by pushing rocks to the side with the trees' large trunks and penetrating roots. Even more damaging is the presence of Chinese banyan (*Ficus microcarpa*). This and other strangler figs, are able to germinate on rock and send down aerial roots, eventually surrounding whatever they germinate on. Agave Mauritius hemp (*Furcraea foetida*) and night blooming cereus (*Hylocereus undatus*) colonize on bare rock structures and are spreading in the Park and overgrowing historic structures such as the Great Wall.

Invasive species became dominant at Ka'awaloa after families left the area around 1940. Ka'awaloa Flat is considered a kiawe forest with scattered 'opiuma. Above the Ka'awaloa Flat are tamarind, Chinese banyan, Christmas berry trees (*Schinus terebinthifolius*), and ivy gourd vines (*Coccinia grandis*). With the prevalence of alien grasses and trade winds, during the dry season, the risk of fire hazard is high, jeopardizing public safety, natural and cultural resources, and accelerating erosion.

### **Special Status Species**

No state or federally listed threatened, endangered, or candidate plant species, or rare native Hawaiian plant species were observed in the project area. The Hawaiian hoary bat (*Lasiurus cinereus semotus*) is known to occur in the districts of Ka'ū and South Kona. They forage in open, wooded, and linear habitats and roost in dense canopy foliage. The trees in the parks such as the tamarind, monkey pod, and Chinese banyan could be used by the Hawaiian hoary bats for roosting. Seven (7) additional state- and federally-listed species have the potential to occur in the Park, including the Hawaiian stilt (*Himantopus mexicanus knudseni*), Hawaiian coot (*Fulica alai*), Band-rumped storm petrel (*Oceanodroma castro*), Hawaiian petrel (*Pterodroma sandwichensis*), Newell's shear water (*Puffinus auricularis newelli*), Hawaiian hawk (*Buteo solitarius*), and Blackburn's sphinx moth (*Manduca blackburni*).

### **Brackish Pond Habitat**

The 2009 botanical survey identified two brackish water ponds in the Park. Inland of Nāpō'opo'o Beach is a pond or muliwai. Muliwai are brackish water ponds on the shoreline, comprised of salt water and freshwater runoff. It is unknown if the pond was (and is) tidally influenced by an anchialine habitat. The pond has been modified many times. Antidotal evidence notes that the bottom of the pond is rock lined, from ancient times, and has since been partially filled with sediment due to runoff and sand from high surf and tsunami. Water was pumped out of the pond during the ranching period and today it is a small, stagnant pond a fraction of its former size. The Nāpō'opo'o pond area contains a variety of wetland insects, including the native blue darner (*Anax junus*), globe skimmer (*Pantala flavescens*), and the orange-black damselfly (*Megalagrion xanthomeles*).<sup>31</sup>

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<sup>30</sup> Reggie David, Rana Productions Ltd and AECOS.

<sup>31</sup> Reggie David, Rana Productions Ltd and AECOS.

A wetland area at Ka'awaloa Flat is situated about 500 feet inland and referred to as Kalaemano. The wetland is almost completely covered with invasive pickleweed on one side, and haole koa and 'opiuma on the other side. It likely has been partially filled with sand due to high surf episodes.

### 2.5.2. Fauna

#### **Avifauna**

Bird species observed in the Park are those typically found in lowland Non-native Forest, Ornamental Landscaping, and Coastal Strand habitat types, including three indigenous and 12 non-native introduced avian species. The indigenous species include the Wandering Tattler or Ūlili (*Heteroscelus incanus*), the White-tailed Tropicbird or Koa'e kea (*Phaethon lepturus*), and the Black-crowned night-heron or 'Auku'u (*Nycticorax*). Four of the avian species observed are protected under the Migratory Bird Treaty Act,<sup>32</sup> including the northern cardinal (*Cardinalis cardinalis*) and the three indigenous birds listed above.

Although not observed during the survey, the Hawaiian stilt or Ae'o (*Himantopus mexicanus knudseni*) may occur in the project area, and could forage and/or breed at brackish water habitats in the Park. The Hawaiian coot or 'Alae ke'oke'o (*Fulica alai*) may also occur in the Park, preferring freshwater and brackish ponds, wetland, and human-made improvement areas.

#### **Mammals**

Non-native mammals detected during the survey include cat (*Felis catus*), mongoose (*Herpestes javanicus*) and pig (*Sus scrofa*). Other non-native mammals that could be expected in the Park include rat (*Rattus spp.*) and mouse (*Mus musculus*).

An abundance of feral goats has been noted at Ka'awaloa and the pali in recent years. These goats are migrating to the shoreline in search of water. The growing population of goats at Ka'awaloa Flat is of particular concern because of their impact on the stacked rock wall features.

#### **Terrestrial Invertebrates, Reptiles and Amphibians, and Aquatic Fauna**

Non-native insects seen in the Park include the carpenter bee (*Xylocopa sp.*), yellowjacket (*Vespula sp.*), clouded sulphur butterfly (*Colias philodice*), monarch butterfly (*Danaus plexippus*) and unidentified mosquito and dragonfly.

No reptiles or amphibians were seen during the survey. No aquatic fauna was observed in the inland brackish ponds.

#### **Special Status Species**

No state or federally listed threatened, endangered, or candidate fauna species were observed in the Park. Based on current distribution and habitat requirements, the following federal- and state-listed endangered species have potential to occur in the Park: Hawaiian stilt, Hawaiian coot, and Hawaiian hoary bat (*Lasiurus cinereus semotus*).

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<sup>32</sup> 16 U.S.C §§703-712.

## 2.6. Water Resources

### 2.6.1. Water Quality

In 1968, prior to its designation as a MLCD, a research team from the University of Hawai'i classified water quality in the entire Bay as Class AA (pristine and characteristic of a wilderness area), except for Ka'awaloa Cove and the populated area by Nāpō'opō'o Landing (Class A, not pristine but suitable for swimming and recreational use). The State Department of Health monitored water quality in the Bay from 1973 to 1997 for bacterial indicators of sewage pollution and limited water quality parameters. In 2004, Kealakekua was listed as impaired by high turbidity. Increasing mauka urban development, farming practices, storm water runoff pollution and recreation use of the Bay are threatening the Bay's water quality and marine life.

### 2.6.2. Marine Biota

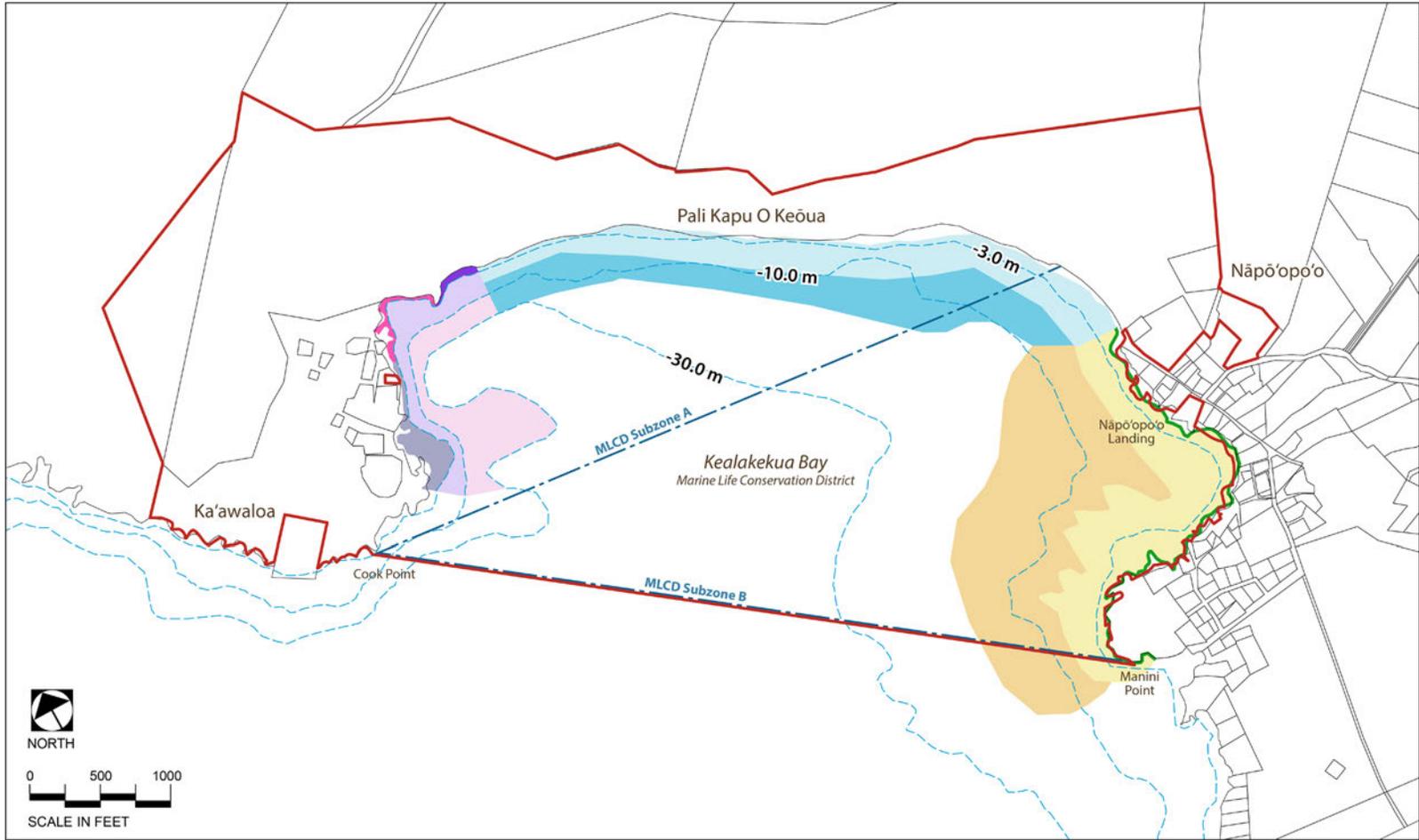
Most of the Bay's marine life is concentrated along the shallow rim of the bay. Where the floor of the bay drops off steeply beyond the 10-fathom line, it is largely devoid of marine life. The live coral cover is mostly all near the 10-fathom line, there seems to be little coral or other marine life on the steep outer slopes.

The coral reef habitats and marine habitats in the Bay support an abundance and diversity of invertebrates, including mollusks, echinoderms, and crustaceans (see Figure 2-6). A rich and diverse fish community, typical of West Hawai'i, is found in reef areas at the Bay. Over one hundred species of fish have been observed, concentrated in the shallow inshore portions of the Bay. Their abundance, in terms of weight per acre, was among the highest recorded in Hawai'i. Prominent species include yellow tang (lau'i pala, *Zebrasoma flavescens*), goldring surgeonfish (kole, *Ctenochaetus strigosus*), and convict tang (manini, *Acanthurus tristegus*). Sharks, however, are only moderately abundant and sea turtles or honu are relatively rare.

A unique feature of the Bay is its school of resident spinner dolphins or nai'a. The Bay provides one of the few available resting areas for nai'a on the island of Hawai'i. The Bay's configuration provides an important habitat for dolphins that prefer to spend daylight resting periods over sandy substrate in protected bays. They use the Bay for feeding, resting, and playing. In 2000, it was reported<sup>33</sup> that the resident pod numbers around 18 individuals, down from thirty to eighty observed in the Bay in the 1960s. Although MLCD regulations and the federal Marine Mammal Protection Act prohibit anyone from approaching the dolphins, it is common to see swimmers and snorkelers near dolphin pods in the Bay.

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<sup>33</sup> DLNR. 2002. *Report to the Twenty-First Legislature 2002 Regular Session Requesting and Investigation of the Impacts of Increased Public Access on Ka'awaloa and Kealakekua Bay, Island of Hawai'i.*



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**Figure 2.6: Marine Habitats**

<b>LEGEND</b>			<b>Kealakekua Bay State Historical Park Master Plan</b>	
Kealakekua Bay State Historic Park	Mid-Depth	<b>South East Bay Section</b>		
<b>Northern Section</b>	Reef Slope	Basalt Shoreline	Basalt Zone	Basalt Fingers
Shallow Habitat I	<b>North East Shoreline Section</b>	Bathymetry Line (meters)		
Shallow Habitat II	Boulders w/ Encrusting Porites			
Shallow Habitat III	Offshore Reef Slope w/ <i>P. compressa</i>			

South Kona, Hawai'i

### 2.6.3. Tides, Currents, Surf, and Ocean Conditions

Outside the Bay, a strong offshore current runs in a generally southerly direction most of the year at a speed of 1,640 feet (500 meters) per hour.<sup>34</sup> During a falling tide, the upper meter of water inside the bay flows southerly in the same general direction as the southerly offshore current. However, during a rising tide, the movement is strikingly different – strongly towards the shore with Manini Beach Point acting to direct the water in a broad circular pattern from Nāpō‘opo‘o northward to Ka‘awaloa Cove. This current runs along the pali at a speed of 164 feet (fifty meters) per hour.

Surf generated by the prevailing winds breaks throughout the year at the edge of the sandbar at Nāpō‘opo‘o Beach. These shore break waves are usually small, ranging between one to three feet in height. Larger surf heights are unusual but may occur during severe tropical storms and hurricanes. However, surf generated from these sources is infrequent.

The differential between offshore and shoreline currents means that material entering the periphery of the Bay disseminates slowly into the bay due to the slow speed and reversing nature of the current. Since the offshore current is southerly, south-facing Ka‘awaloa Cove (and the area of Captain Cook Monument, in particular) is more sheltered from the influences of offshore winds and currents than are other regions of the Bay. The Nāpō‘opo‘o fishing vessels once moored here for the winter and the ‘Āwili wharf and Captain Cook Monument pier were historically located near the protected cove.

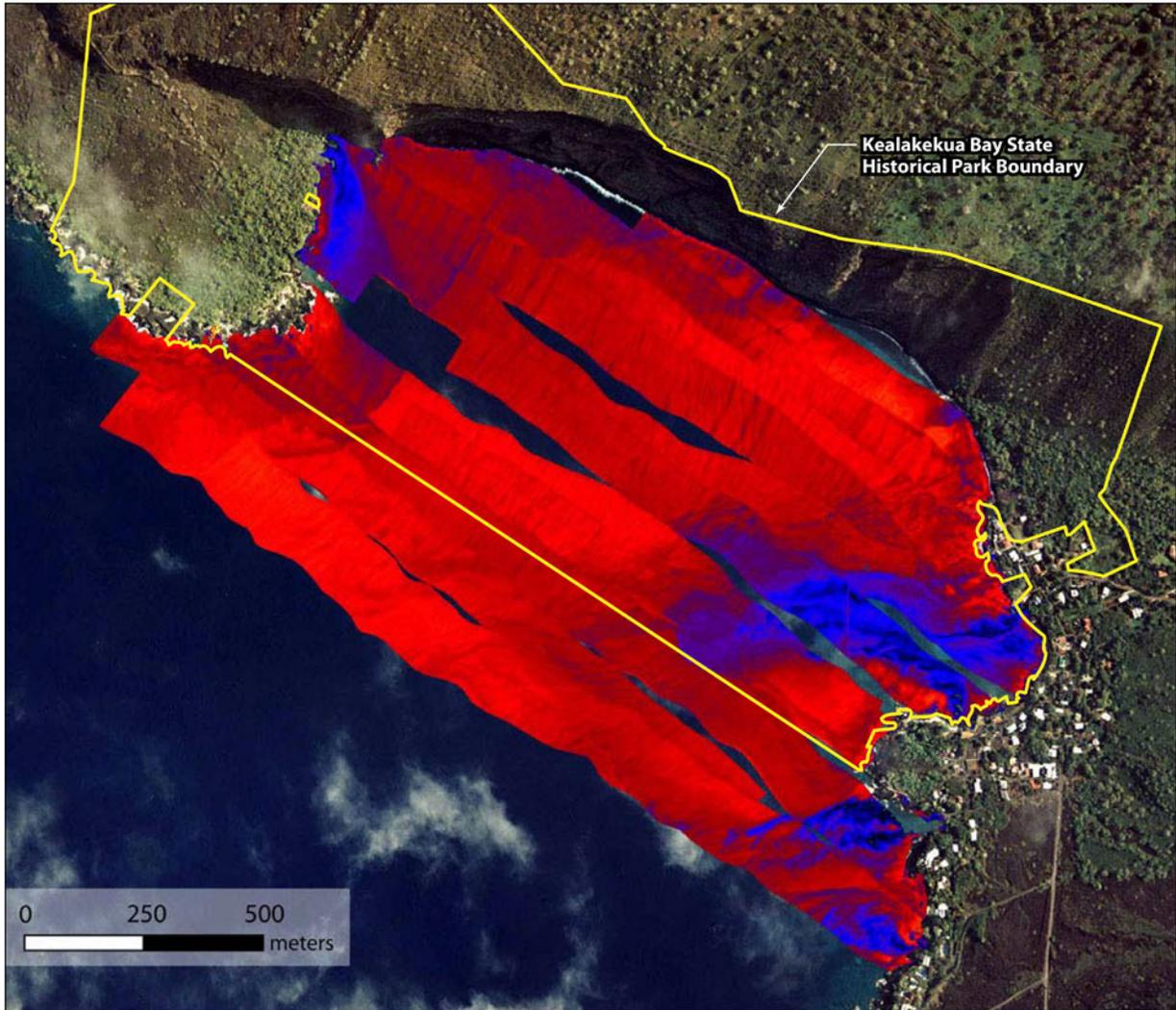
### 2.6.4. Ground Water

In 2006, the University of Hawai‘i School of Ocean and Earth Science and Technology (SOEST) conducted a study to map surface water temperatures and identify groundwater plumes emanating from the coastline surrounding the Bay area. Groundwater is discharged just offshore of Ka‘awaloa (see Figure 2-7). Typically, underground water in coastal areas exists as a lens of fresh (or brackish) water floating on and in contact with seawater that saturates the lavas. Groundwater is often brackish for more than a half-mile inland from the coast.

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<sup>34</sup> Maxwell S. Doty, Biological and physical features of Kealakekua Bay, Hawai‘i. Honolulu, HI, 1968.

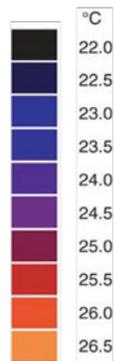
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**Figure 2.7: Submarine Groundwater Discharge Into Kealakekua Bay**

**LEGEND**

Kealakekua Bay State Historical Park



Note: Five discrete point sources of freshwater input are defined and quantified by LWIR imagery within the Kealakekua Bay area. Collectively, these five plumes cover at least 25% of the area's surface water. To date, Ra and continuous Rn measurements from one small plume alone indicate water fluxes of ~3000 to 6000 m3 per day.

Source: Johnson, Glenn & Lacey, Burnett, Peterson, Dulaiova, and Grossman. Thermal Infrared Surveys and Nutrients Reveal Submarine Groundwater Discharge Systems Emanating from the Kona Coast. Abstract # OS15B [http://www.soest.hawaii.edu/GG/FACULTY/glenn/Glenn\\_Infrared\\_POSTER\\_11x17.pdf](http://www.soest.hawaii.edu/GG/FACULTY/glenn/Glenn_Infrared_POSTER_11x17.pdf)

*Kealakekua Bay State Historical Park*

Master Plan

South Kona, Hawai'i



Although permanent streams are absent within the Park, a considerable amount of ground water enters the Bay as brackish springs along the shoreline. Natural drainage systems, such as these, and activities in the Park are important because they may impact water quality and marine life. The brackish water feeds ponds and springs on land and affects nearby marine habitats.

### 2.6.5. Surface Drainage and Flooding

According to the Federal Emergency Management Agency (FEMA) Flood Insurance Rate Maps (FIRM), there are two prominent flood hazard zones affecting the Nāpō'opo'o and Ka'awaloa portions of the Park, Zone VE (corresponding to the 10-year coastal floodplains that have additional hazards associated with storm waves) and Zone AE (corresponding to the 100-year floodplains) (see Figure 2-1, Site Analysis Map).

#### **Ka'awaloa**

The flood hazard zones extend over the shoreline including the Captain Cook Monument, and other historic sites.

#### **Nāpō'opo'o**

Flood hazard areas extend over the Nāpō'opo'o shoreline and inland where the historic pond is located. The Landing is almost entirely constrained by flood hazard zones and buffers to those zones where building is severely restricted by the County of Hawai'i Code.<sup>35</sup>

In addition to the flood hazard zones that overlay the Park, there is an underdeveloped intermittent watercourse (identified as Number 5)<sup>36</sup> that drains into the Bay adjacent to Hikiau Heiau, with 100-year and 500-year flood areas. No other streams or drainages are identified in the Park.

## 2.7. Historical and Cultural Resources

### 2.7.1. Introduction

Long before European discovery, Kealakekua Bay was a residence and an important seat of power for the ruling chiefs of Hawai'i Island. From the 1600s to the 1700s, and at the time of European contact, Kealakekua was one of the seven ruling centers on the western side of the island of Hawai'i. This area is also associated with Kamehameha's rise to power in the late 1700s and was one of three primary ports and royal centers of Kamehameha's early kingdom. As one of the most intact archaeological complexes in Hawai'i with a continuity of habitation from the pre-contact into the post-contact periods, the Park has the potential to share an important part of Hawai'i's history. That story lies hidden within the land and may be revealed through future archaeological investigations.

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<sup>35</sup> Hawai'i County Code § 27-23 (2005) provides the standards for coastal high hazard areas (zone VE), including "new construction or improvements need to be elevated on adequately anchored pilings or columns so that the lower horizontal portion of the structural members of the lowest floor, excluding the pilings and columns, is elevated to or above the base floor level...No new plumbing, electrical, and elevators are allowed to be constructed below the base floor elevation."

<sup>36</sup> U.S. Department of Agriculture (USDA), Soil Conservation Service. *South Kona Flood Hazard Analysis*. July 1977.

It is also found in written documents, maps, drawings, and photographs from the past as well as oral histories from the people of Kealakekua.

Kealakekua Bay also holds a key to an understanding of the extent and nature of the changes wrought in Hawaiian culture by its early contact with foreign cultures that extended into the 20<sup>th</sup> Century. Prior to the 19<sup>th</sup> century, the settlements around this bay were subjected to some of the most intense forces of acculturation on the islands. Captain Cook's one-month stay at Kealakekua provides the earliest written accounts of Hawaiian culture in the late 1700s, and its early notoriety as the site of Cook's death brought many western observers to the area who left an extensive and unique written record. The archaeological evidence and written documentation of the Bay will therefore help to reveal the impact of western contact in the 1780 to 1790s period. When combined with oral history, Hawaiian language journals, and other records, a story emerges that is important not only for Hawai'i but for the larger South Pacific world.

Secondary historical themes are also revealed through land records and oral history. While not unique within the Hawaiian Islands, this area's transformation from a thriving Hawaiian village to partially deserted landscape reflects the history of rural lands throughout the islands. Changes in land use and ownership, the effects of missionary activity, transportation changes, ethnic composition, and economic transformations are all phenomenon demonstrated in the history of the land and people of the Bay.

Because of its isolation in recent years, the Park contains a wealth of relatively undisturbed historical and cultural resources. According to the nomination form for the National Register of Historic Places, Kealakekua is one of the most significant historical and archaeological areas in Hawai'i. Dr. Robert J. Hommon, who conducted archaeological investigations in the park in the 1960s and 1970s, added that Kealakekua is one of the most significant unexplored historical resources known in Hawai'i today. This section portrays how the abundance of natural resources influenced cultural development and historical events and describes the cultural resources and history of Kealakekua Bay. This history is important for planning, managing and interpreting the Park.

### 2.7.2. Cultural Setting

It is likely that a combination of desirable environmental elements influenced the development of the Bay as an important administrative center in ancient Hawai'i. A prime reason was the bay itself. On an island with few good harbors and little protection from stormy seas, it is not surprising that the wide, deep, and relatively calm waters of the Bay found favor with the Hawaiian people. Since its protected coral reefs are close to shore, the bay was also an abundant source of food.

The climate and soils of Central Kona also produced an agricultural abundance, which supported large population settlements. The area surrounding the Bay is one of the wetter coastal areas on the leeward side of the island. Although streams are absent, groundwater seeps at 'Umi's well, the pond at Nāpō'opo'o, and other shoreline pools or springs provided drinking and washing water to the people who settled at the Bay. The land above the pali was suitable for intense dryland cultivation.

A good harbor, fresh water, and rich agricultural land not only attracted the island's prominent chiefs to the Bay but also brought the first western ships to this shore. Cook arrived here after searching in vain for a safe landing area elsewhere along the island's coast. At Kealakekua he was able to trade for water and food provisions with the Hawaiian natives living along the bay. Western ships looking for safe anchorage and provisioning port in the Pacific soon followed.

The Bay experienced both economic and political decline as Honolulu Harbor was established in 1805 and could serve the provisioning needs of foreign vessels. Hawaiian political leaders also moved to Honolulu, further eroding the area's prominence. When roads replaced water transportation and cash crops replaced subsistence agriculture, the economic importance of the Bay forever changed.

The significance of the small coastal area of the Park can be best understood within the traditional context of the ahupua'a, an ancient Hawaiian land division often shaped like a slice of pie that stretches from the wide seafront to a narrow mountain point. Each ahupua'a contained all the elements necessary to sustain life in ancient Hawai'i with the trading of goods between families within the ahupua'a. The sea provided food, transportation, and recreation while upland areas provided land for farming and gathering materials for clothing and housing. Before the Great Māhele of 1848, ahupua'a boundaries were defined by local tradition and landmarks in the landscape rather than by legal description.

The Park is situated at the seaward edge of two ahupua'a—Ka'awaloa on the north and Kealakekua on the south. The Park encompasses a small portion of the Keōpuka ahupua'a above the coastal Ka'awaloa Flat. The Ka'awaloa ahupua'a stretches upland to the steep Pali Kapu o Keōua and the Kona field system situated mauka of the pali.

## **Cultural Complexes**

### ***Ka'awaloa***

The leeward side of Hawai'i Island is believed to have been occupied with permanent coastal settlements by A.D. 900-1000 (Cordy 2000:130).<sup>37</sup> As Kealakekua developed into a ruling center for the Kona area, several high ranking ali'i had a residence at Kealakekua. Keawenui a 'Umi, son of 'Umi, is the first to have a major residence at Kealakekua where his son Lonoikamakahiki was born (Fornander in Cordy 2000:222). Kalani'ōpu'u had his residence at Ka'awaloa after taking power in the early 1760s. It was here that Kalani'ōpu'u would meet Captain James Cook in 1779.

Cook met his death at Ka'awaloa while attempting to kidnap Kalani'ōpu'u to ensure the return of a stolen boat. During the 1780s and 1790s, Ka'awaloa was one of three important ports in Hawai'i used for the provisioning of foreign ships and, as such, was a center of contact between Hawai'i and the outside world.

Families were forced to leave Ka'awaloa during WWII and the former ruling center is now deserted and overgrown with a kiawe forest. Its most visible feature is the Captain Cook Monument, a white

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<sup>37</sup> Ross Cordy, *Exalted Sits the Chief: The Ancient History of Hawaii Island*. Honolulu, HI, 2000.

obelisk erected in 1874. Access is limited to a hike on one of the three historic trails or by water with a vessel permit.

### ***Pali Kapu o Keōua***

This dramatic cliff called Pali Kapu o Keōua forms the northeastern edge of the Bay and dominates its setting. A lesser-known section of the pali, south of Pali Kapu o Keōua and lying above Nāpō'opo'o, is known as Pali o Manuahi. Residents today refer to the east end of the pali as Pali Poko, which means the short pali. Another local name is Pu'u Alani, or orange hill. The name goes back to the Gold Rush period of the 1800s when oranges were grown commercially for export to the west coast. Residents noted that some of the original orange trees from the former orchards can still be found on the grounds of the old Paris home.

### ***Burial Caves***

Three types of historic sites are located in this area: burial caves, agricultural fields, and ancient trails. Although damaged by landslides since ancient times, the pali face is still pocked with volcanic lava tubes used by the Hawaiians as burial caves. The caves appear to be located along the cliff face above Ka'awaloa.

### ***Agricultural Fields***

During pre-contact and early contact times, agricultural fields above the cliff were under intensive cultivation as part of the extensive Kona field system. Breadfruit groves hugged the edge of the pali, and numerous taro and sweet potato fields, separated by low walls, stretched up the inland slopes. Some of the remnants of these fields are within Park boundaries. After the mid-1800s, this land was used for ranching or the farming of pineapple and coffee.

### ***Trails***

Ancient trails along the edge of the pali were used as overland routes between Hawaiian coastal villages as well as a route for religious ceremonies. These trails were part of the ala loa or ala aupuni which ran around the entire island, connecting the communities of Hawai'i Island. Cattle ranchers and commercial farmers used these trails to transport cattle and produce to ports at Ka'awaloa and Nāpō'opo'o. Although trail remnants remain on the pali, it is not clear whether these are historical or modern trails.

### ***Kealakekua Bay***

The Bay was once described as the "calmest spot in Kona" with the best anchorage on the western side of the island. The deep water, a short distance from shore, breaks the sea swells and provides a safe landing even in the worst storms. In ancient Hawai'i, residents along the coast used Ka'awaloa Cove when high seas prevented them from landing at their own villages. This critical resource, along with the Bay's abundant fishing grounds, compensated for less attractive living conditions such as the unrelenting heat generated by the sun's rays on the lava flat. Also, several brackish springs provided water in the absence of adequate rainfall.

### ***Nāpō'opo'o (Kekua)***

The modern community of Nāpō'opo'o lies over the ancient Hawaiian settlement of Kekua, along the south side of the bay. Located within the Kealakekua ahupua'a, Kekua includes the Hikiau Heiau complex and historic sites related to ranching activities in the late 1800s to early 1900s.

### ***Hikiau Heiau and Priestly Complex***

Kekua was physically dominated by Hikiau Heiau, a temple for many religious purposes. At the time of European contact in January of 1779, Hikiau Heiau was a pu'uhonua that played a central role in the district of Kona and hosted the annual Makahiki festival. At other times of the year, the heiau would be dedicated to the practices of Kū. Hikiau and Helehelekalani Heiau were sites where the skies were observed and an observatory was set-up adjacent to Hikiau Heiau during the Cook expedition to accurately locate Hawai'i on a map.

An enclave for Hawaiian priests was situated north of the heiau, behind the sandy beach and surrounding a large brackish pond. A grove of coconut trees, and possibly loulou palms, stood directly behind the beach and surrounded the pond. A massive stone wall known as the Great Wall enclosed the pond, the heiau, and the priestly residences in a compound.

In the 1790s, Kamehameha had his residence in this area. To the southeast of Hikiau Heiau, Helehelekalani Heiau functioned as the training site for Hawaiian priests. South of Hikiau Heiau and outside of the wall were the homes of lesser chiefs and commoners.

### **Uses and Observable Remnants**

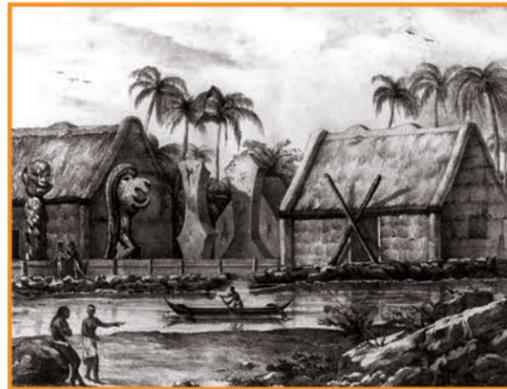
The area near the pond was the site for a local prison in the 1830s and the residence of McFarlen, manager of the Captain Cook Coffee Company, in the 1920s. Rock wall pens were constructed to hold cattle before they were loaded onto ships in the Bay. Today, the stacked rock platforms of Hikiau Heiau and Helehelekalani Heiau and the Great Wall remain. The rock walls of the former cattle pens are no longer evident and were probably dismantled by high surf and tsunami. The pond is much reduced in size as a result of sedimentation. Many of the coconut trees are gone, replaced by kiawe and 'opiuma that were favored by the ranchers as cattle fodder. (For current cultural practices, see Appendix F *Community Interview Report*.)

### **2.7.3. Historical Timeline**

The story of Kealakekua Bay can be divided into fairly distinct time periods. The story begins with its development as a traditional Hawaiian community with an emphasis on fishing in the Bay and upland agriculture. With Western contact, the area became an important port for the provisioning of ships crossing the Pacific. More recent history includes the story of the area's transformation from a thriving Hawaiian settlement to the partially deserted landscape it is today (*see* Figure 2-8).

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**A.D. 900s–1000s:**  
Initial permanent settlement of leeward Kohala, Kona, and Ka'u.  
**Pre–1400s:**  
Population grows in leeward lands.  
**1400s–1500s:**  
Rise of the Hawai'i Kingdom, unifying the island from Waipi'o.  
**1580–1600:**  
Rule of Liloa

**1600–1620:**  
Reign of 'Umi and moving of ruling centers for the first time to Central Kona.  
**1620–1640:**  
Reign of Keawenui a 'Umi and use of Kealakekua as one of his main ruling centers.  
**1640–1660:**  
Reign of Lonoikamakahiki, and development of ruling center.  
**1760:**  
Kalaniopu'u comes to power, defeating the ruler Keaweopala in battle nearby in Ke'ei.

**1779:**  
Captain Cook arrives at Kealakekua Bay.



View from Ka'awaloa. Courtesy of Bernice P. Bishop Museum

**1782:**  
• Kalaniopu'u dies; civil war erupts.  
• Battle of Moku'ohai at Ke'ei.  
• Three kingdoms formed, ruled by Kamehameha, Ke'oua, and Keawema'uhihi.  
**1790:**  
Keawema'uhihi slain; Ke'oua incorporates Hilo into Ka'u Kingdom.  
**1791:**  
Ke'oua slain, Kamehameha reunifies Hawai'i Kingdom.  
**1795:**  
Kamehameha conquers O'ahu.  
**1800:**  
Government establishes sandalwood monopoly.  
**1802:**  
Kamehameha moves court to Lahaina.  
**1805:**  
Port of Honolulu is established.  
**1809:**  
Henry Opukaha'ia leaves Nāpō'opo'o for New England.  
**1819:**  
• Kamehameha I dies; son Liholiho assumes power as Kamehameha II.  
• Kapu system is abolished.  
**1820:**  
• First whaling ships arrive.  
• First missionaries arrive.

**1824:**  
Kapi'olani establishes a Mission Station at Ka'awaloa and supports the missionaries with labor, land, and supplies.  
**1830s:**  
Kapi'olani builds a prison near pond at Nāpō'opo'o.  
**1834:**  
Mission moves to Kuapehu.  
**1837–38:**  
Mission Station established at Nāpō'opo'o; Kahikolu Church built at Kepulu.  
**1840s:**  
• Decline of Kona field system.  
• Drought, famine, and disease reduce native population.  
• Ka'awaloa population reduced by half (from 1779).  
• Until 1841, Keohokālole governs at Ka'awaloa with her *konohiki*, Awahua.  
**1841:**  
• Kapi'olani dies.



Ka'awaloa Wharf and Barrett Hotel, ca. 1890s.



Nāpō'opo'o Beach. Photo courtesy of Hawaiian Mission Children's Society



Prison and pond at Nāpō'opo'o. Photo courtesy of Hawaiian Mission Children's Society, 1890.

**By 1859:**  
Rev. John D. Paris purchases both Kealakekua and Ka'awaloa *ahupua'a* from Keohokālole.  
**1863:**  
First government wharf built at Ka'awaloa.  
**1868:**  
Tsunami on Kona Coast.  
**1869:**  
First native minister at Kealakekua Mission. Analea Keohokālole dies intestate.  
**1875:**  
Captain Cook Monument is constructed.  
**1893:**  
Overthrow of Hawaiian monarchy.  
**1894:**  
First wharf is built at Nāpō'opo'o.  
**Late 1800s:**  
• *Mauka* road constructed, stimulating *mauka* settlements.  
• A subsidized interisland steamer system calls at the Bay.  
• Daniel Barrett operates the Barrett Hotel at Ka'awaloa.  
**Early 1900s:**  
• First discussion of a historical park at Kealakekua Bay.  
• West Hawai'i Railroad Co. purchases land at Ka'awaloa Flat to build railroad.  
• Wharf at Ka'awaloa disappears from view.  
**1922:**  
Nāpō'opo'o Light is constructed.  
**1926:**  
West Hawai'i Co. lands are auctioned off.  
**1928:**  
Cook sesquicentennial attracts international crowd to Ka'awaloa.  
**1930–1941:**  
• Greenwells buy land at Ka'awaloa, and U.S. military evacuates Ka'awaloa Flat and demolishes its remaining buildings.  
• Greenwell family operates cattle chute at Ka'awaloa wharf.

**1950:**  
• Mauna Loa lava flows reach shore nine miles south of the bay.  
• 1951 ground movement on Kealakekua fault system.  
**1960:**  
• Tsunami at Kealakekua Bay.  
• Restoration at Hikiāu *heiau*.  
**1967:**  
Hikiāu *heiau* becomes a state park.  
**1970:**  
Plans are formulated to construct a marina/restaurant at Ka'awaloa Flat.  
**1971:**  
Kealakekua Bay Historic District is established.  
**1977:**  
Public hearings for establishment of Kealakekua Bay State Historical Park.  
**1980:**  
State begins land purchases at the bay.  
**1983:**  
Landslide follows 6.6 magnitude earthquake.  
**1985:**  
Advisory committee completes report on park development.  
**1992:**  
Hurricane Iniki washes boulders onto Nāpō'opo'o beach and damages Hikiāu *heiau*.  
**1997:**  
State drafts Conceptual Plan for the historical park.  
**1999–2005:**  
State and community working groups make recommendations on commercial activities in the Bay.  
**2007:**  
• State signs a curator agreement with Hale Maa Cultural Group for Ka'awaloa Flat.  
• Pali landslide following 6.7 magnitude earthquake closes park and bay temporarily.

A.D. 900 - 1500s	A.D.1600s - 1770s	1779	1780 - 1819	1820 - 1847	1848	1849 - 1941	1942 - PRESENT
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**Permanent Settlement of Central Kona**  
**A.D. 900s to 1300s:**  
• Based on archaeological evidence in central Kona, it is likely that Kealakekua Bay was settled early in this period.  
• Small fields planted above the *pali* as the precursors of the Kona field system.  
**A.D. 1400s to 1500s:**  
• Population continues to grow in Central Kona.  
• Junior sons of the Hawai'i Kingdom rulers' appointed as administrators over Kona (notably the Ehu family).  
• Kona field system expanding.



**Kealakekua Bay Develops as a Ruling Center of the Hawaiian Kingdom**  
• Kealakekua Bay develops as a ruling center.  
• Hikiāu *heiau* becomes an important religious site.  
• Population grows, with settlements called Ka'awaloa and Nāpō'opo'o located north and south along Kealakekua Bay.  
• Development of extensive agricultural field system above the *pali*.



Courtesy of Honolulu Academy of Arts

**European Contact**  
• Maps, drawings, and journals record Hawaiian culture.  
• Cook killed while trying to abduct Kalaniopu'u.  
• Priestly complex burned at Nāpō'opo'o.

**Rise and Reign of Kamehameha I**  
**1780s & 1790s**  
• The bay thrives as a center of commerce and as a nucleus for contact between Hawai'i and the western world.  
• Ka'awaloa is home to many Hawaiian chiefs.  
• Kamehameha establishes "royal apartments" Nāpō'opo'o.  
• Kamehameha uses Kealakekua Bay as a naval yard for his war ships.  
• Vancouver visits Kealakekua Bay.  
**1800–1819**  
• Kealakekua Bay declines as a commercial and political center.

**Kamehameha II Dynasty to the Great Mahele**  
• Western religious beliefs and laws begin to replace traditional Hawaiian social structures.  
• Traditional Hawaiian lifestyle persists at settlements near the sea, but there is a decline in the native population.  
• Population shifts to Nāpō'opo'o side of the bay.  
• Mission schools teach western-style education in Hawaiian and codify the Hawaiian language.  
• Kealakekua Bay is a whaling port from 1820s to 1860s, but differences between whalers and missionaries at times erupts in violence.  
• Kona field system persists to the late 1840s, and food and sandalwood are traded at the port.  
• Ka'awaloa road system is constructed.

**The Great Mahele**  
• Most of the *ahupua'a* surrounding Kealakekua Bay is awarded to Keohokālole.  
• By 1859, Keohokālole sells most of her land to foreign buyers.  
• Government is awarded portions of Ka'awaloa Flat near the wharf.  
• Some *kuleana* lots are awarded to *konohiki* and commoners.  
• American Board begins to withdraw from missions in Hawai'i.

**The Great Mahele to World War II**  
• Inter-marriage and other factors cause further decline in Hawaiian population.  
• Nāpō'opo'o wharf induces commercial enterprises: Hackett & Co. general store and pineapple cannery.  
• Captain Cook Coffee Co. is established, and small tracts of land are leased to Japanese farmers.  
• Chinese, Portuguese, and Japanese laborers change ethnic mix in South Kona.  
• Paris and Greenwell families emerge as the area's largest landholders.



Captain Cook Monument

**Recent Times**  
• Ka'awaloa disappears from territorial directory; its road and wharf are abandoned.  
• Commercial enterprises disappear from Nāpō'opo'o; only a small residential community remains.  
• *Mauka* settlements grow and populate the region.  
• Tourism and coffee dominate the local economy.  
• Kealakekua Bay declared a Marine Life Conservation District.  
• Ka'awaloa plays host to Hollywood movies, hippie squatters, and tour boats.  
• Landscape modified by natural forces.



McFurlen house and pond at Nāpō'opo'o. Photo courtesy of Hawaiian Historical Society, ca. 1920s.

**Figure 2.8: Historical Timeline**

**Kealakekua Bay State Historical Park**  
Master Plan

South Kona, Hawai'i

**A.D. 1000 to A.D. 1400**

Archaeological research suggests that permanent settlement of the leeward side of the island of Hawai'i was occurring by A.D. 1000. The Bay may be one of the initial settlements on the leeward side because of its canoe landings, abundance of marine resources, availability of freshwater, and fertile upland soils for agriculture. The relatively high rainfall for leeward Hawai'i was also a favorable environmental condition. The population was gradually expanding mauka during this period with the development of extensive field systems for dryland crop cultivation. Oral history from other parts of leeward Hawai'i suggests that by A.D. 1300, Hawai'i formed polities about the size of Hawai'i's traditional districts.

**A.D. 1400s to 1500s**

This period is marked by rapid population growth and development of the complex social stratification of ali'i (chiefs), kāhuna (priests), and maka'āinana (commoners). The Pili line of chiefs became established in the early 1400s, and it appears that they soon unified the island into one polity ruled from Waipi'o Valley. Perhaps the most famous rulers of these years were Liloa and his son 'Umi, who ruled ca. 1580 to 1600 and 1600 to 1620.

**A.D. 1600s to 1779**

Population and extensive agricultural systems reached a peak during this period. Symbols of the social stratification and a political system at the state level are more prominent with the construction of large heiau and royal centers by ali'i nui (high chiefs). Both island and interisland warfare become more common as chiefs seek to expand their power and authority.

According to oral history, ruling centers were established outside Waipi'o during the reign of 'Umi when he moved his royal center from Waipi'o to Kona, probably living in Kailua. By 1779, a ruler used numerous ruling centers scattered about the island. One of those was the Bay, which was definitely in use by the time of Keawenui a 'Umi (1640 to 1660), 'Umi's son, who (according to oral history) resided primarily at Hilo and Kealakekua Bay.

Typically, the lands around the royal centers were highly productive in order to provide the resources needed to support a chief, his family, and attendants. The presence of a ruler would have intensified and increased the size of agricultural field systems in the area. The Kona field system with its upland breadfruit groves and walled fields of dryland kalo and sweet potato would have provided the economic support for the royal center at Kealakekua. With increasing royal power, annual tribute collections during the Makahiki season became a dominant aspect of the culture, and Hikiau Heiau was an important location associated with this annual ritual.

Associated with the ruling centers were the luakini heiau (state-level temples), which became larger and more complex as warfare escalated and chiefs dedicated these heiau to the god Kū for success in war. The Bay was a staging area for the ruler Lonoikamakahiki prior to his battles and his defeat of an invading Maui army in the south Kohala area ca. 1660 to 1680. The armies of Hawai'i Island invaded both the Maui and O'ahu in the time of Alapa'inui (1740 to 1760), and several times Kalani'ōpu'u (1760 to 1780) attempted invasions of Maui. Although he failed in his larger conquest attempts, he successfully defeated the Hāna and Kīpahulu districts. In November of 1778, during one

of Kalani'ōpu'u's wars on Maui, Cook's ships returned to the island from their voyage to the Arctic—no doubt in search of warm weather and supplies. It is likely that Kalani'ōpu'u first met Cook in Maui, on the ship *HMS Resolution* off Hāna. After leaving Maui, Cook's ships sailed clockwise along windward Hawai'i, battling the seas for several weeks before finding a safe harbor at the Bay.

### **Kealakekua Bay in 1779**

When European ships sailed into the Bay in January 1779, they saw and recorded a political, religious, and administrative center. We now know that this was one of the ruling centers for the Kingdom of Hawai'i in 1779. A relatively large population lived in concentrated settlements along the coast, with dense settlements at Ka'awaloa, Kekua, and Ke'ei. Kou, milo, and noni flourished, with numerous coconut trees along the shoreline. Extensive agricultural activity took place in the mauka fields of the ahupua'a, where dryland kalo (taro), sweet potato, and a wide variety of other crops were grown for food and craft materials.

In 1779, Ka'awaloa was a thriving village of between 300 to 500 domiciles where some of the highest chiefs of the kingdom resided. It contained a number of small heiau for the worship of some of the high chiefs' gods. Kalani'ōpu'u, King of Hawai'i Island in 1779, maintained a residence at Ka'awaloa during Cook's stay. At this time, it was common for Hawaiian chiefs to move from one residence to another and, when they moved, to take their attendants and close relatives with them. Historical documents indicate that Kalani'ōpu'u had a tendency to shift his residence from one already established chiefly residence to another. The young Kamehameha I, nephew of Kalani'ōpu'u, probably followed Kalani'ōpu'u's movements at times and resided at the Bay during a portion of Cook's stay.

On the opposite side of the Bay was an extensive coastal settlement encompassing several ahupua'a. Kekua (Nāpō'opo'o) was part of this settlement, and its northern portion was located in the Kealakekua ahupua'a and along the Bay. Kekua was the site of a priestly compound and Hikiau Heiau, the major luakini heiau of the Kealakekua ruling center. At that time, this heiau served as the center of the island's Makahiki season, an annual event which included the collection of taxes throughout the island. The Makahiki season was also a time of both religious and political change.

### **1779: First Contact**

Shortly after the *HMS Resolution* and *HMS Discovery* sailed into the Bay in early 1779, Kalani'ōpu'u returned to Ka'awaloa, breaking off a war with Maui. Cook was greeted by the ruler and treated to an unusually elaborate welcome which included religious rituals and gifts of food. During the expedition's month-long stay, scientists and artists on board produced a unique source of information about the Hawaiian culture in the form of more than forty journals, maps, and drawings.

Although the observations by westerners must be placed in a larger context of knowledge regarding Hawaiian society, they contain unique accounts of virtually every aspect of Hawaiian culture, including ceremonies, dance, military tactics, settlement patterns, political organization, agriculture, arts, and crafts. According to archaeologist Dr. Hommon, "one of the more interesting inferences that may be drawn from the eyewitness accounts of the Cook expedition is that there existed a rivalry

between the priestly faction and chiefly faction paralleling their spatial separation at Kekua and Ka'awaloa" within the Bay.

When Cook returned to the Bay to repair a broken mast his fortunes changed. The hospitality he experienced earlier waned. When Cook tried to forcibly take the ruler Kalani'ōpu'u hostage in exchange for a stolen cutter, a fight ensued in which several Hawaiians and Cook were killed on the shoreline fronting the chief's dwelling place at Ka'awaloa. Because of this event, Ka'awaloa Flat came to be called "Cook's Point" and numerous memorials were raised by the British. While this particular event is often the focus of attention at the Bay, the larger significance of the Cook expedition lies with its impact on the isolated Hawaiian culture and its detailed record of places and events at the Bay in early 1779.

### **Kamehameha I's Rise to Power**

Prior to his death, Kalani'ōpu'u proclaimed his son Kiwala'o as the future ruler of the kingdom and his nephew Kamehameha in charge of the war god Kū. Conflicts arose over this arrangement, and Kamehameha was eventually sent off to his home district of Kohala so that he would not be killed. When Kalani'ōpu'u died in 1782, Kiwala'o's uncle (as his chief advisor) gave most of the land to chiefs in Hilo and Puna. When the Kona and Kohala chiefs revolted over this division, a battle ensued at the Moku'ōhai battleground in Ke'ei (between Kealakekua and Hōnaunau) which resulted in the development of three kingdoms. Kamehameha controlled one kingdom which included lands in Kona, Kohala, and the northern Hāmākua. He resided part-time at the Bay.

It appears that Kamehameha took advantage of his resources at the Bay to secure western support for his own ambitions. For example, he apparently prevailed upon the captain of the ship *Felice* to supply him with a swivel gun to fend off attacks from the other islands. The ship's carpenter mounted it for Kamehameha on one of his double canoes. Later accounts of shore visits to Kamehameha's residence at Nāpō'opo'o include descriptions of two-pound cannons and swivel cannons mounted on a low rock platform. In 1792, Kamehameha became ruler of the island of Hawai'i, his ascendancy to power due in part to ships and weaponry obtained through western trade. In 1795, Kamehameha completed his conquest of Maui and O'ahu at the Battle of Nu'uaniu.

### **Kealakekua Bay: 1780s and 1790s**

During this period, the Bay thrived as one of the three main ports in Kamehameha I's kingdom. As a center of commerce for western trading ships, it was a nucleus of contact between Hawai'i and the outside world. Explorers and traders who stopped at Kealakekua were often met by the powerful Hawaiian chiefs seeking western goods and alliances. Although the Hawaiian royal court moved periodically to different locations, it is apparent that prominent chiefs were attracted to Kealakekua both for its traditional importance as well as its role as a port of call for western ships.

Despite a climate of civil war and an apparent uneasy tolerance between fur traders and Hawaiians, Kealakekua became a popular port for foreign vessels seeking supplies for ships trading between the northwest coast of America and Canton, China. The bay became one focus of early western accounts of Hawaiian culture including the journals of Vancouver's three visits to Kealakekua in the early 1790s. These documents describe the interactions between traders and Hawaiian chiefs and

commoners, Kamehameha's residence at Nāpō'opo'o, and the Kona field system. The settlement of Nāpō'opo'o at that time was described as one with about 200 houses along one-half mile of shoreline.

More than food was traded at the Bay. Another item was guns, and that trade was often blamed for escalating interisland warfare. For a time, ships were also built at Kealakekua Bay, and several western shipbuilders lived here under Kamehameha's protection. Returning from a conquered O'ahu in late 1796, Kamehameha began his preparations for the conquest of Kaua'i by building a navy of western style ships, apparently using the Bay as a navy yard for ship construction. The sandalwood trade also flourished by the early 1800s under a monopoly governed by Kamehameha I.

By 1800, however, the character of the Bay was changing. In 1802, Kamehameha moved his court, army, and navy to Lahaina and later to Honolulu, causing a steady decline in the number of resident chiefs and foreign visitors. In 1812, Kamehameha returned to the island of Hawai'i but resided at Kailua, making its port a focus for trade on the island until his death in 1819.

### **1819 To 1848: Death of Kamehameha I to the Great Māhele**

The death of Kamehameha I was soon followed by the abolition of the kapu system and changes to traditional Hawaiian religion. The year 1819 brought two other events destined to alter life in Hawai'i: the first contingent of New England missionaries left Boston for the islands, arriving early in 1820, and the first whaling ships anchored at the Bay.

#### ***The Missionaries***

In 1809, an American sea captain offered passage to New England to Henry 'Ōpūkaha'ia, an orphaned Hawaiian boy trained as a priest at the Bay. One of the leaders in the growing movement to send American Protestant missionaries overseas heard about 'Ōpūkaha'ia and proposed to train him as a Christian teacher before returning him to teach in Hawai'i. Although Henry succeeded in beginning a Hawaiian grammar dictionary, he fell fatally ill with typhus before he could return to Hawai'i. The journey of Henry 'Ōpūkaha'ia, however, served as a catalyst for a decision by the American Board of Commissioners for Foreign Missions to send evangelists to Hawai'i.

The missionaries arrived on the island of Hawai'i in 1820, soon after the demise of the Hawaiian kapu system. Among their early converts were ali'i Kapi'olani and Naihe, who induced the missionaries to establish a Mission Station at Ka'awaloa Flat in 1824. In their first school, a coconut-leaf-covered lanai, instruction was in the Hawaiian language. Kapi'olani actively supported the Foreign Mission station at Ka'awaloa by providing land, labor, and supplies for a variety of public projects. During the 1830s, the missionaries had built a road from Ka'awaloa to Kuapehu (over an ancient pathway up the pali) and a prison at Nāpō'opo'o using native Hawaiian labor. In 1831, Kapi'olani moved the Mission Station mauka to Kuapehu in order to escape the hot, dry climate of Ka'awaloa Flat and many maka'āinana followed her there. In 1837, a second Mission Station was constructed on the Nāpō'opo'o side of the Bay from coral quarried at sea.

With Kapi'olani's death in 1841, the Christian fervor of the community diminished and many natives returned to their former homes near the sea. Her death also eliminated an important source of support for the Protestant missionaries and thus signaled the end to an era at the Bay. The missionary

legacy remains at the Bay in the road system into Ka'awaloa Flat, which for half a century was the best in Kona. Their legacy also remains with their descendants, such as the Paris family, some of whom became large landowners around the Bay. Due to the missionary presence in the area, an extensive written history of the Bay exists through Mission records and personal correspondence.

### ***Economy and Trade***

Although Kealakekua's importance as a port declined during this period, it remained significant as an anchorage for whaling ships until mid-century and for interisland shipping to the end of the century. The greatest economic impact resulted from the whaling boom. Although not as popular as whaling ports such as Honolulu, Kealakekua supplied a growing number of ships beginning in the 1820s until the peak of the whaling boom in 1848. Differences between the whalers and the missionaries often erupted into armed conflicts between the two parties. Eventually, the Bay was shut off to whalers entirely, possibly due to the epidemics sweeping the islands. By the early 1860s, a declining whale population ended the whaling boom.

Traditional Hawaiian cultivation practices persisted in Central Kona until the late 1840s. During the California gold rush, Hawai'i was the prime agricultural supplier for the gold fields. Signs of a new agricultural system were emerging, however, with the appearance of early coffee plantations owned primarily by foreign landowners. As the first diversion from the traditional Hawaiian land tenure and cropping system, these early plantations stimulated a cash economy by paying first for native and then imported labor and services.

### ***Decline in Native Population***

By 1820, the Bay, once the home of the island's chiefs, was a political backwater. The ahupua'a's own ali'i, Keohokālole, lived on O'ahu. Ka'awaloa and Nāpō'opo'o remained traditional Hawaiian settlements, but their population was gradually reduced by a combination of famine, disease, and the lure of jobs in port towns or visiting vessels. The population at the Bay decreased, in part, because people followed their chiefs to new locations or responded to opportunities for work on trading ships. The native Hawaiian population also experienced a rapid decline brought on by epidemics or by droughts and famine in the late 1840s.

As the mid-century approached, Ka'awaloa remained a Hawaiian fishing village, but its population was diminished. Estimates ranged from fifty to one hundred domiciles, or 250 to 300 persons—half or less the population of 1779. Until 1841, ali'i Ane Keohokālole (mother of Kalākaua and Lili'uokalani) and her konohiki Awahua governed the village and maintained order. The largest concentrations of the population, however, lived along the south side of the Bay, although the former priestly complex at Kekua was evidently nearly deserted. During this time, the maka'āinana remained bound to their chiefs, to whom they owed one day of work each week, often rent, and a portion of fish caught nearby. People lived much as before, by fishing at the seaside and planting on the mountain side.

### **The Great Māhele of 1848**

The Great Māhele of 1848 transformed land use and life at the Bay. Land once used in common and controlled by chiefs was converted to private ownership, awarded through Royal Patents granted by

the Hawaiian king. At Kealakekua, Keohokālōle was awarded the entire ahupua‘a of Kealakekua and portions of Ka‘awaloa Flat. When the Kuleana Laws were passed in 1848, which allowed native tenants to hold title to the land they occupied and farmed, kuleana awards were made on both sides of the Bay. The konohiki Awahua received two ‘āpana (divisions of a kuleana) and several maka‘āinana acquired one each. Most of those awarded kuleana in the village also claimed lands elsewhere for growing taro and other foods. Many maka‘āinana claims, however, were refused.

After first mortgaging their lands to James I. Dowsett in 1856, the ali‘i Ane Keohokālōle and her husband Caesar Kapa‘akea sold the entire ahupua‘a of Kealakekua to Stephen Atkins in order to repay debts. In 1859, they sold all holdings at Ka‘awaloa to Rev. John D. Paris. Reverend Paris later purchased the Kealakekua ahupua‘a from Atkins, thereby consolidating ownership of most land surrounding the Bay for a total purchase price of \$5,000. Smaller parcels on the Ka‘awaloa Flat were owned by other individuals, most notably the British ship’s carpenter Daniel Barrett and his descendants. In the Kealakekua ahupua‘a during the 1850s, the government leased land behind the pond and restored the stone prison built by Kapi‘olani in the 1830s, using this and adjacent land to support a prison population. Numole, konohiki for Kapi‘olani, retained some interest in the makai lands of Kealakekua, and his grandson retained the lease on the pond into the 1890s.

The ultimate result of the Great Māhele at the Bay and elsewhere was the transfer of land from native Hawaiians to foreign hands. By the beginning of the 20th century, large landowners such as the Paris and Greenwell families dominated local economic and political circles.

## **The Mid -1800s to World War II**

### ***Mission Activities and Schools***

By 1848, the American Board lacked the funds needed to support its fifty-eight mission families in Hawai‘i and was beginning to withdraw from the islands. In the summer of 1852, the final foreign missionary (the Reverend John D. Paris) arrived at Nāpō‘opo‘o to find many of the former mission buildings in ruin. He completed his first new church in the late 1850s and called it Kahikolu. The Mission itself was handed over to native Hawaiians, with Kaho‘okaumaha ordained in 1869 as the first native minister at the Kealakekua Mission station. Rev. Paris later returned from Honolulu, emerging as the Bay’s largest landholder and landlord—buying, selling and leasing land in the Kona area until his death in 1892.

During the second half of the 1800s, the government constructed public elementary schools and reduced missionary control of the school system. English became the language of instruction in the public schools, and the last Hawaiian language school, at Hōnaunau, stopped using Hawaiian instruction in 1894.

### ***Economy and Trade***

Fishing remained a significant part of the livelihood for families living along the Bay during this time period, and residents of nearby shore settlements would arrive at Nāpō‘opo‘o by outrigger canoe for purchases and services. During this period, however, changes in land tenure made foreign investment possible for the first time and led to a western style economy.

Although plantation style agriculture dominated the economy throughout much of Hawai'i, Kealakekua's rough terrain and lava fields precluded its development here. Land near the Bay from about 1880 to 1910 was primarily used for ranching and dairy production. Prior to this time, until the 1870s, sheep or wild cattle roamed the open Kona range. Large landowners rounded up and sold cattle for export in the late 1800s when interisland shipping improved and the slaughterhouses in Honolulu expanded. Subsidized interisland steamers arrived at Ka'awaloa during the late 1800s. Cattle were also led down the "Pali Poko Trail" to holding pens near Nāpō'opo'o beach, and finally hauled into the ocean and waiting ships from Nāpō'opo'o's sometimes perilous beach. Inducing the skittish cattle into the surf and onto boats required special skills and special horses.

The pineapple business made a brief appearance at the Bay in the early 1900s when the Hala Canning Company employed laborers leaving the sugar plantations. Even the land near Nāpō'opo'o prison was used briefly to cultivate pineapple and sugarcane by the prisoners. Prosperity finally arrived at South Kona in the form of the Captain Cook Coffee Company. Production began on a large scale with Chinese and Portuguese immigrants as field laborers. At the turn of the century, the plantation method of coffee production collapsed and small tracts were leased to (primarily Japanese) families on the upper slopes of the ahupua'a. The small, family-owned coffee farm was unique to Kona. Although production methods changed, Captain Cook Coffee Company retained control of the milling process and therefore easily dominated the financial lives of its tenants. People were obligated to the Company, so they did their shopping at its general store. Eventually, the entire village was named Captain Cook.

### ***Settlements and Population***

Hawaiian farmers continued to live along the shoreline, often tending their crops by walking mauka to work each day. Native Hawaiian shoreline settlements persisted longer than in other parts of the islands, remaining as small isolated villages with limited contact with the outside world. The native population continued to decline during this period, in part because intermarriage was commonplace. Nevertheless, in Kona the percentage of the Hawaiian population remained high until the influx of Japanese coffee farmers in the early 1900s. A mauka road constructed in the late 1800s to Kailua further stimulated a population shift to upland settlements, and the area's center of life moved to the Greenwell's merchandise store, the post office, and the villages of Kealakekua, Kainaliu, and Captain Cook.

During this period, shifts occurred in the balance of population at the Bay. Most of the shoreline population lived at Nāpō'opo'o where, in 1896, the government completed a new concrete wharf and access road to the area (a tsunami damaged the wharf and it was eventually abandoned.) Compared to Ka'awaloa, life at Nāpō'opo'o flourished. New commercial enterprises included Hackfeld & Company's general merchandise store. The post office was located in the store. The village also boasted two churches (one Protestant, one Catholic), two coffee mills (Hackfeld & Captain Cook), and a public school.

After the remaining Hawaiian chiefs departed, subsequent government neglect of Ka'awaloa's landing and roads sped the decline of the village and assured its isolation. By 1920, the population at Ka'awaloa Flat had dwindled to several Hawaiian or part-Hawaiian families. Church, shopping, and

mail all meant a canoe ride to Nāpō'opo'o. Ka'awaloa also served as a get-a-way for residents of Nāpō'opo'o with people crossing the Bay for a day of recreation. Miriam Likelike Cleghorn (Keohokālole's daughter) acquired some kuleana and built a house at Ka'awaloa, but it is doubtful she used it for more than occasional visits. Miriam Likelike donated seafront land to James Wodehouse, British Commissioner in Hawai'i, for the construction of the Captain Cook Monument. The Captain Cook Monument became a destination for residents and foreign visitors alike. Other seafront 'āpana were owned by second-generation kama'āina Peter Whitmarsh and Moses Barrett. Barrett (son of Daniel Barrett) operated the Barrett Hotel, and he would go there when the infrequent visitor arrived. Photographs taken during this period show that many of today's historic sites were in use late in the 1800s—the Captain Cook Monument, the monument jetty and the Barrett Hotel.

The only major new construction at Ka'awaloa after 1900 was the Nāpō'opo'o Light and keeper's house. Built in 1905 to service the increased shipping traffic when Hawai'i became a United States Territory in 1898, this lighthouse actually served navigational traffic to Nāpō'opo'o across the Bay. It was typical for local residents to fulfill the role of lighthouse keeper. In 1930, the Greenwell family bought the private land at Ka'awaloa in order to operate an experimental cattle chute (a shock was administered to a cow, sending it sliding into the water). Using this new process, the Greenwell Ranch sent its cows to slaughter from Ka'awaloa until 1941.

### **World War II to Present Day**

By the mid-twentieth century, upland Kealakekua was bustling with activity and coffee was still the dominant crop. The story makai was quite different. At Nāpō'opo'o, a small residential community remained but all commercial activity disappeared from the Bay. Much information about this period is available in the transcripts of oral histories and the memories of present-day residents. In recent decades, the village has come to include a mix of residents and vacation rentals.

By mid-century, the demise of Ka'awaloa was complete. The outbreak of World War II brought a ruling by U.S. military authorities to secure the shore against a possible Japanese invasion. They forced the evacuation of the Flat and tore down the remaining buildings. Until the military lifted precautions in 1943, no one was allowed to live or visit there. In the ensuing years, an abandoned Ka'awaloa shoreline played host to Hollywood movies, hippie squatters, and tour boat patrons. Plans were formulated in the 1970s for a marina and restaurant before the State acquired the land for a historical park.

While the Bay boasts an illustrious past, the area today is quiescent. Ka'awaloa, in particular, evolved from a bustling Hawaiian community into a deserted volcanic landscape. The region changed from a subsistence economy to hillside plantations dependent on cash crops, and from being a chiefly enclave to a political backwater. Coffee still plays a role in the local economy, but it is tourism that dominates the island's economic activity today. Residential developments are also expanding from Kailua.

#### 2.7.4. Historical Significance<sup>38</sup>

The Bay and the surrounding lands have been recognized as one of the most, if not the most, significant historical places in Hawai'i. Approximately 375-acres surrounding the Bay were listed on the National Register of Historic Places in 1973 as the Kealakekua Bay Historical District (*see* Chapter 1, Figure 1-1). The district contains multiple sites in the area extending from the ahupua'a of Keōpuka in the north to Ke'ei in the south. The Park is part of this large historic district, which includes archaeological sites and complexes in the makai portions of the ahupua'a of Ka'awaloa and Kealakekua.

The cultural and historical significance of Kealakekua is based on (1) the preservation of the material remains, (2) the abundance of written sources, (3) the continuity of cultural tradition through time, and (4) the occurrence of significant cultural and historical events and association with important Hawaiian persons. The archaeological sites and historical written accounts indicate the importance of Kealakekua as a political, religious, and economic center of Kona in the late pre-contact period.

#### 2.7.5. Relationship to Regional Historic Sites

The Park lies four miles north of Pu'uhonua o Hōnaunau National Historical Park, a major historical park and visitor destination. Between Kealakekua and Hōnaunau is the Moku'ōhai Battlefield at Ke'ei, where Kiwala'o and Kamehameha fought for power in 1782.<sup>39</sup> Mauka of the Bay is the Amy Greenwell Ethnobotanical Garden. It preserves and interprets a portion of the prehistoric and early historic agricultural fields of Kealakekua, the formal walled system of upland Kona. Nearby is the Greenwell Store, which is related to the area's ranching and coffee history. Kahikolu Church lies just outside the Park's boundary at Nāpō'opo'o. While these and other regional historical sites each focus on a particular story, together they form a cumulative history of Kona and its particular role in the development of the Hawaiian Islands.

The Ala Kahakai National Historical Trail, the proposed network of Hawaiian coastal trails, extends from 'Upolu Point in North Kohala, along the West Hawai'i coast, to the northern boundary of Hawai'i Volcanoes National Park. A portion of this trail system will pass through the Park.

#### 2.7.6. Archaeological Surveys and Studies

Archaeological surveys within the Park have been conducted on a site-specific basis or of complexes in a specific region of the Park. An inventory survey with mapping has been conducted at the Nāpō'opo'o section of the Park, but only a partial inventory has been conducted for the Ka'awaloa section (approximately 66 percent of the area has been surveyed and mapped) and the pali

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<sup>38</sup> DLNR, Division of State Parks. Interim Interpretive Plan, Nāpō'opo'o Area, Kealakekua Bay State Historical Park, South Kona, Island of Hawai'i. June 2000 Draft. Prepared by Martha Yent.

<sup>39</sup> Moku'ōhai is on land owned by Kamehameha Schools, and is pointed out to school groups. It is not a public historical site.

(approximately fifty percent). No comprehensive study to link all identified historic properties within the Park has yet been prepared.

The first recorded field survey at Ka'awaloa was by J.F. Stokes in 1906-1907, on behalf of the Bishop Museum, specifically to identify heiau. Later surveys and mapping of features were conducted at Ka'awaloa by John Reinecke of the Bishop Museum in 1929-1930 and information was collected from informants about the park area by Kelsey and Kekahuna in the 1950s and 1960s.

Acquisition of the Park stimulated mapping and limited subsurface testing within the park boundary. In 1969-1970, mapping of archaeological features in about two-thirds of Ka'awaloa Flat was carried out by Bishop Museum archaeologists.<sup>40</sup> No subsurface testing was done and sites within the pali were not documented. In 1977, Hommon supervised testing within the Hikiau Complex, in the vicinity of Kekua village. In 1984, State Parks archaeologists mapped the Hikiau Complex and surrounding area at Nāpō'opo'o.<sup>41</sup> A topographic survey of the Nāpō'opo'o section of the Park was completed in 1986, indicating many archaeological features and vegetation patterns.

State Parks archaeologists examined Ka'awaloa sites and updated maps in the late 1980s. In 2006, State Parks conducted field inspections in relation to the formation of the curator agreement for Ka'awaloa with Hale Mua of the Royal Order of Kamehameha I. In 2007, additional evaluations and test excavations were completed in conjunction with designating a path from 'Āwili to the Cook Monument for the permitted kayak landings.

A list of past archaeological surveys and studies, and details on historic sites and cultural resources are found in Appendix A, Historic Sites and Cultural Resources.

### 2.7.7. Traditional Cultural Practices

A CIA was conducted to gather information through interviews with individuals who are knowledgeable about this area, and/or about traditional and historic information such as legends, songs, chants, and other traditional practices.<sup>42</sup> The completed CIA report is included in the Master Plan as Appendix E. Since the CIA was completed by 2010, additional interviews with local cultural practitioners were conducted in 2018 to update the account of cultural significance and practice.

The *Community Interview Report* by Nohopapa Hawai'i is included as Appendix F of this Master Plan. The community interviews confirmed much of the 2010 CIA findings and provided more context to the history, cultural practices and uses of Hikiau Heiau, the MLC, and traditional fishing practices of the Bay. The interview questions were derived from five primary themes identified to obtain an understanding of Ka'awaloa and Kealakekua and to solicit stewardship and preservation recommendations. The five themes included:

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<sup>40</sup> (Hommon, 1969; Hommon and Crozier, 1970).

<sup>41</sup> (Yent, 1985).

<sup>42</sup> Kaimi Pono Consulting.

1. Mo'okū'auhau and Loina Kūpuna (Cultural Practices)
2. Fishing Practices
3. 'Āina Mauli Ola (Natural Resources Mauka to Makai)
4. Preservation Issues (Community/Individual Concerns)
5. Community/Individual Recommendations

The interviews revealed a sense of urgency to preserve cultural practices and sites, to ensure these traditions continue for future generations, and to better manage tourist behavior during seasonal cultural practices.

An objective of the CIA and Interview Report is to assist with the identification and location of cultural resources and cultural practices in the area, in accordance with applicable historic preservation laws, regulations, and guidelines, including: Act 50 HB2895 (A.D. 2000), HRS Chapter 343 and the Office of Environmental Quality Control (OEQC) Guidelines.

#### 2.7.8. Historic Sites

The relative political and economic isolation during the 19th century protected some of the archaeological sites at the Bay from destruction. Preliminary mapping shows a complex of standing walls, platforms, historic house foundations, and religious structures at Ka'awaloa, many of which appear to be related to the Land Commission Awards (LCA) awarded in the Māhele. Another complex is found around Hikiau Heiau with sites spanning the pre-contact period to the historic land use for ranching (*see* Figure 2-9 and Figure 2-10). One of the unique aspects of archaeology at the Bay is that the sites have research potential and may yield information that can be linked directly to specific individuals and events identified in both documented (post-contact) and unwritten (pre-contact) history.

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Figure 2.9 : Nāpō'opo'o Archaeological Sites

Kealakekua Bay State Historical Park  
Master Plan

South Kona, Hawai'i

Source: Archaeological Survey and Mapping of the Hikiau Complex (Site 1963), 1985.



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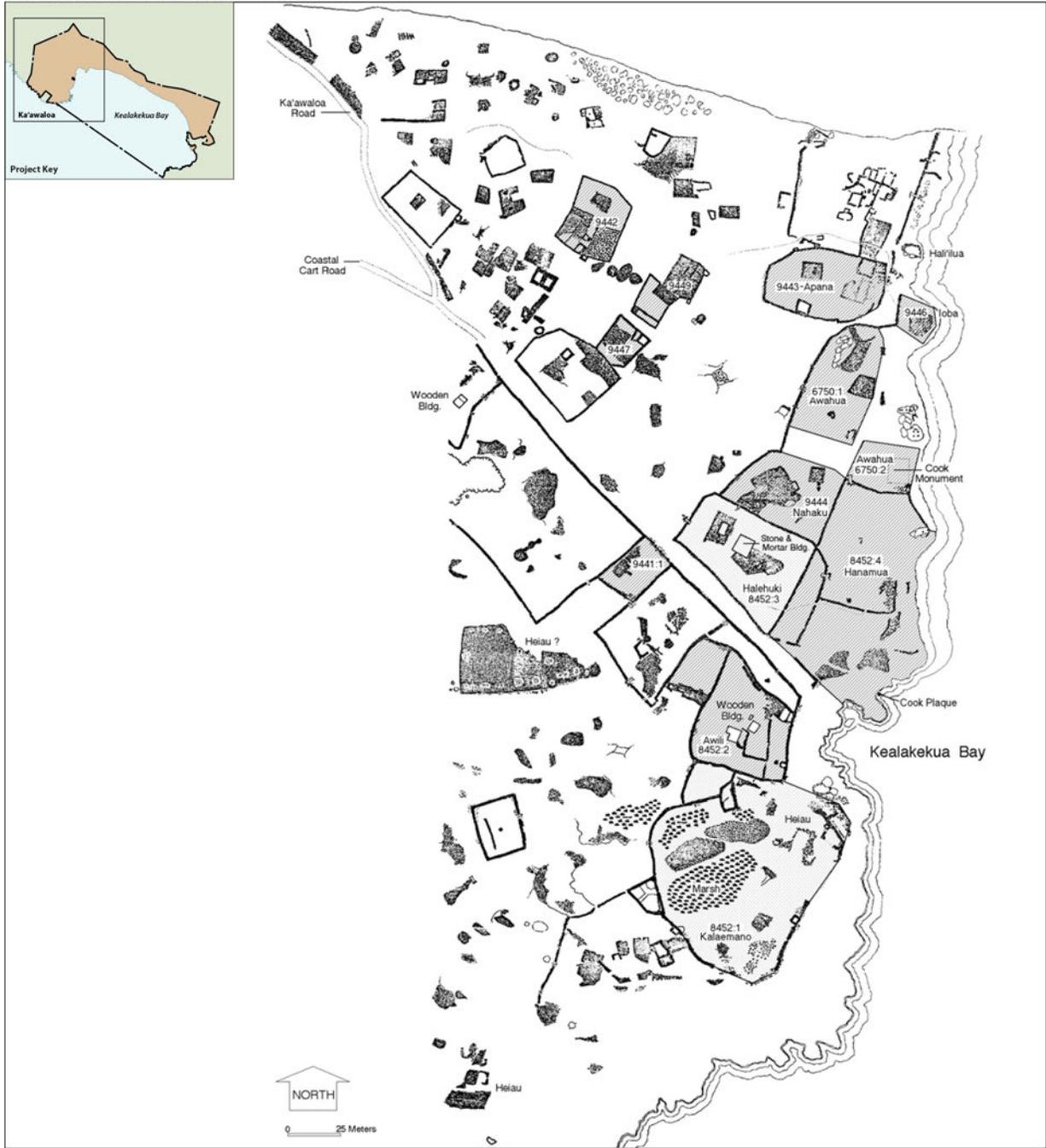


Figure 2.10: Ka'awaloa Flat—Archaeology Sites and Land Commission Awards (LCA)

Kealakekua Bay State Historical Park  
Master Plan

South Kona, Hawaii

Source: Intensive Survey of the Northern Portion of Kaawaloa (1969) and Southern Portion (1970).



This is especially true for Ka'awaloa and the Kealakekua ahupua'a that collectively comprise one of the ruling centers of Kona. These settlements are one of the most thoroughly documented in western visitors' accounts of the 1780 to 1820 period. Eyewitness accounts, for example, include references to the houses of prominent figures in early Hawaiian history. While these accounts vary in detail, they will allow scientists to identify and investigate the house foundations of specific historically known individuals. For these reasons, Dr. Hommon stated that "archaeological research at Kealakekua is expected to make major contributions to the investigation of indigenous and acculturated Hawaiian social and political organization."

The identified historic properties in the Park range from pre-contact traditional places, heiau, stone walls, terraces, platforms, springs and ponds to historic roads, landings, and buildings constructed post-1779. Archaeological resources have been grouped into 4 complexes:

**Ka'awaloa Complex.** This complex of sites on the coastal flat in the Ka'awaloa ahupua'a represents a continuous cultural occupation from the pre-contact period to the abandonment of the area, circa 1940. Noted as one of the seven royal centers of Kona, the chiefly compound at Ka'awaloa was occupied by Kalani'ōpu'u at the time of Captain Cook's arrival. The complex includes three heiau and several possible house platforms from this time period. However, the majority of the sites, including walls and platforms, appear to date from the 1800s. Many of the walls correspond to the Land Commission Awards (kuleana claims) from the Māhele of 1848 (Alvarez, 1990). One structure with its stone and mortar walls is suggestive of the missionary period when a station was established at Ka'awaloa. On the slopes above the flat is Puhina o Lono Heiau (Site No. 3734).

**Pali Kapu o Keōua.** The agricultural complex atop the pali is part of the Kona Field System (Site 6601). In the face of the pali are numerous burial caves (Site No. 3733). The entrances to many of these caves have been covered by rock fall and landslides. Adjacent to, and partially overlapping the Kealakekua Bay Historical District, is the Kona Field System (Site 6601) which has been determined to be eligible for the National Register of Historic Places. This field system consists of walls and mounds for the planting of 'uala (sweet potato), kō (sugar cane), wauke, and dryland kalo (taro). Upslope of these crops were groves of planted mai'a (banana) and ulu (breadfruit) trees. The historic district and field system overlap on Pali Kapu o Keōua and the slopes above Ka'awaloa Flat.

**Hikiau Complex (Site No. 1963).** Centered around Hikiau Heiau, this complex is associated with the priestly compound to the north and east of the heiau. The eastern boundary of this priestly area is marked by the "Great Wall" that runs north/ south to the east of the heiau. The pond behind Nāpō'opo'o Beach and north of the heiau was surrounded by the priestly houses at the time of Cook's arrival. One of these platforms remains and has been recorded as the priest's Hewahewa house-site. Also in the complex are the two contiguous platforms believed to be Helehelekalani Heiau where kahunas were trained (Stokes, 1991: 98-103).

**Nāpō'opo'o Complex.** This complex encompasses the sites outside the Hikiau Complex, including Kahikolu Church (Site No. 7215). Within the Park, the complex consists mostly of ranching walls, a pumphouse by the pond, and the Gaspar Coffee Mill foundation.

## 2.8. Existing Park Facilities and Visitor Use<sup>43</sup>

Many people are attracted to the Bay for its natural beauty, dramatic views, and its abundant and accessible marine life. Swimming, kayaking, and snorkeling dominate the recreational activities of the Bay. Land-based park activities are mostly sightseeing, hiking, and picnicking. Cultural practitioners also visit the Park in the course of their continuation of Hawaiian traditions, especially the Makahiki rituals practiced at Hikiau Heiau and fishing practices in the Bay.

### 2.8.1. Access to the Park

#### **Ka'awaloa**

Ka'awaloa Flat is adjacent to one of the best snorkeling reefs on the island at Ka'awaloa Cove. Visitors may access the land area of Ka'awaloa only by hiking unpaved historic roads (trails) or on guided kayak tours that have been permitted by State Parks. The Ka'awaloa Road is the favored hiking route. It is a 2-mile long unimproved, eroded road that begins on Nāpō'opo'o Road (Hwy. 160) near its intersection with Māmalahoa Highway (Hwy. 11) and ends at 'Āwili on Ka'awaloa Flat. The trailhead (at Nāpō'opo'o Road) and upper portion of the Ka'awaloa Road are owned by the County and are mauka of the Park boundary. No parking lot or park user facilities exist at the trailhead. Hikers typically park along the shoulder of Nāpō'opo'o Road. The trail is steep, with slopes ranging from 11 to 22 percent. In poor repair, it is no longer used by vehicles and is essentially a trail used by hikers and occasional fishermen. Hikers are not required to obtain a permit to walk the trail and must carry their own supplies and equipment, such as snorkeling gear. Hikers arriving via the Ka'awaloa Road trail and going for a swim in the Bay tend to migrate to the Cook Monument and enter the Bay to swim at the remains of a jetty at the Captain Cook Monument.

Less frequently, hikers enter Ka'awaloa Flat from two other historical roads (trails) that originate north of the park. The coastal route known as the Old Cart Road and the upslope Keauhou-Nāpō'opo'o Road (Old Government Road) both intersect the Ka'awaloa Road. The Cart Road can still be used by vehicles, but a locked gate prevent access into the Park. All trails within and leading to Ka'awaloa are inaccessible to persons with disabilities.

Visitors can land at 'Āwili on guided kayak tours but are restricted to the designated path from 'Āwili to the Monument. Signs along the shoreline advise that no other landings or visitation from the bay is permitted. Commercial boat tour guests are instructed not to go ashore at Ka'awaloa. The jetty at the Captain Cook Monument is occasionally used by boats bringing official personnel who maintain the Nāpō'opo'o Light or the Cook Monument. Vessels are prohibited from being tied up to trees or rocks along the shoreline.

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<sup>43</sup> J Clark, Ocean Recreation Consultant. *Kealakekua Bay State Historical Park Ocean Recreation Report*. July 30, 2015. Other sources on park use include John Clark. *Existing Uses at Kealakekua Bay*, 1995. Appendix F, 1997 *Kealakekua Bay State Historical Park Conceptual Plan*; interviews with Mr. Clark in 2009 and 2015; DLNR. *Report to the 21st Legislature 2002 Regular Session, Requesting an Investigation of the Impacts of Increased Public Access on Ka'awaloa and Kealakekua Bay, Island of Hawai'i*, December 2001; 2005 presentation to the BLNR; DNLR, *Draft Stewardship Plan*. 2009; and State Parks and planning team site visits in 2009-2010 and 2015.

### **Pali Kapu o Keōua**

The state-owned section of the pali is currently inaccessible and portions of a former historic trail leading from Nāpō'opo'o to Ka'awaloa over the pali appears to traverse both Park and private lands. The trail is overgrown with vegetation and difficult to locate on the ground.

### **Kealakekua Bay**

Most visitors experiencing the Bay arrive via commercial tour boat or rental of a kayak. All vessels entering the bay must obtain a permit from State Parks. Most of the private and rental kayaks enter the Bay from Manini Beach, from shoreline residences or launch from Kahauloa Bay. Motorized boats traveling to the Bay generally depart from the Keauhou and Kailua-Kona small boat harbors or the public ramp at Hōnaunau. There is one mooring in use at Ka'awaloa Cove by the Fair Wind commercial boat/snorkeling tours. Another mooring closer to Nāpō'opo'o Landing is used by a canoe with a permit to conduct tours of the Bay. Other private boats, kayaks, and commercial snorkel tour boats and zodiacs drift in the Bay. During heavy winter storms, boats once safely moored at Ka'awaloa Cove, but MLCD regulations prohibit anchoring in the Bay except for in the sandy areas of Subzone B in order to prevent anchor damage to the coral reefs.

### **Nāpō'opo'o**

Visitors arrive to the Nāpō'opo'o section of the park by vehicle, on foot or by bicycle. The Beach Road serves as the current park entry with cars parking at the end of the road and along the road shoulder. There is one bicycle rack and one accessible parking stall near the park entrance sign, and an accessible path to the park restroom/pavilion. Swimmers and surfers enter the Bay from Nāpō'opo'o Beach, but posted signs instruct that no vessels may be launched or land from the Park shoreline.

Nāpō'opo'o Landing is gated and closed to public vehicles and unauthorized launching of boats. The Landing does not have a vehicle boat ramp. DOCARE boats may load or unload passengers or cargo at the Landing, but private craft are not permitted. The permitted commercial tour operators are the only ones allowed to launch non-motorized small vessels, mainly kayaks, from the Landing, that can be carried into the water from the Landing's concrete steps. The steps are deteriorating and difficult to navigate at low tide or in choppy surf conditions. There are no wheelchair lifts or facilities to assist persons with disabilities in entering boats at the Landing.

## **2.8.2. Park Facilities**

### **Ka'awaloa and Pali Kapu o Keōua**

No facilities other than minimal signage exist at Ka'awaloa or Pali Kapu o Keōua. There are no public utility distribution systems servicing the Ka'awaloa or the pali sections of the Park.

### **Kealakekua Bay**

Four moorings, of which only two are currently allocated for use, have existed in the Bay. One mooring at Ka'awaloa is used by the Fair Wind and the second is closer to the Landing and used by Moana Ocean Adventures. Both operators have permits for commercial tours in the Bay. Rights to a fishing mooring at Ka'awaloa and a private-use mooring near the Landing have lapsed. Buoys have been placed in the past to mark the limits of the MLCD and rockfall hazard zones in the water under the pali. None of these remain.

### **Nāpō'opo'o**

Developed facilities in the Nāpō'opo'o section are limited to the area adjacent to the end of the Beach Road and south of Hikiau Heiau. This corresponds to the former County park area and includes the following:

- Accessible public restroom/pavilion with picnic tables. The building was constructed in 2003 in the same location as the previous pavilion. The restroom was added to the pavilion to move the former restroom facility away from Hikiau Heiau;
- Outdoor shower, barbeque grill, water fountain, and trash receptacles;
- Open grass field and grass basketball/volleyball court;
- Bicycle rack;
- One accessible parking stall;
- Low rock wall off the southwestern corner of Hikiau Heiau that encompasses interpretive signs about the history of the area and another sign recognizing Kamehameha I. Other interpretive signs about the Bay and nai'a previously located at the end of the Beach Road were removed in 2021 due to corrosion from the waves and salt spray. A park name sign is situated between the parking area and pavilion;
- Regulatory and warning signs are posted in the Park at the end of Beach Road and at the Landing. These include "No Landing or Launching of Any Vessels", MLCDC rules and regulations, NOAA rule regarding spinner dolphins, and shore break and strong current warning signs; and
- Small monument at the Hikiau Heiau that was installed in 1924 to recognize the sesquicentennial of Cook's arrival at Kealakekua but the bronze plaque has been absent since sometime after 2010.

The Nāpō'opo'o section of the Park is serviced by county potable water and electrical power distribution systems. The County sewer network does not extend to the Park. The Park's restroom is serviced by a septic tank and leach field (under the open grass fields).

The Landing consists of a concrete wharf built into the shoreline in the early 1900s, a gated entry, and an unpaved parking lot. On the Landing, a concrete pad and concrete wall at the makai edge remain from earlier warehouse construction.

#### **2.8.3. Park Use**

The Bay is one of the most popular ocean recreation areas on the island. The Park lacks a sand beach, making it inhospitable for swimming or sunbathing, and its appeal is as a snorkeling spot, which

explains its popularity. Within the Park a wide range of activities occur (see Table 2-1) in all areas except the Pali.

**Table 2-1: Observed Park and Ocean Recreation Activities**

Park and Nāpō‘opo‘o Landing Activities	Ocean Recreation
Sightseeing and taking photos	Swimming
Picnicking	Snorkeling
Stopping at the restroom	Kayaking
Large gatherings at the pavilion-parties, memorials, meetings	Boating- commercial tours and private boats
Sunbathing	Scuba diving
Pole fishing	Outrigger canoe paddling
Dolphin and whale watching	Body surfing
Hiking	Body boarding
Wildlife viewing	Swimming and interacting with dolphins
Bird watching	Stand-up/paddle boarding
	Sailing canoes

**Ka’awaloa**

Land-based activities at Ka’awaloa include hiking, picnicking, and traditional night fishing activities along the shoreline. Hikers, kayakers and snorkelers visit the Captain Cook Monument and rest and sunbathe on the old jetty there. However, there are no facilities at Ka’awaloa, which results in some visitors using the bushes behind ‘Āwili and the Monument as a toilet. Recent, regular visits to Ka’awaloa by State Parks and the commercial operators to maintain the designated path from ‘Āwili to the Monument has made a difference. State Parks requires permitted kayak companies to carry portable toilet supplies and to be diligent about instructing tourists not to litter.

In early 2010, DLNR erected signs at the Ka’awaloa shoreline and on the Landing stating that anyone beaching or landing vessels at Ka’awaloa or mooring at the wharf adjacent to the Cook Monument without a DLNR permit would be in violation of State Parks rules. Now, the Vessel Special Use Permit system restricts the landing of vessels at the Ka’awaloa shoreline. All vessels -- whether commercial or not -- must have permits to paddle across the Bay, and only the permitted guided kayak tours may land at Ka’awaloa.<sup>44</sup> Those tours must land at ‘Āwili, stay on the designated hiking path from ‘Āwili to the Captain Cook Monument, and must have a copy of the permit with them when landing.

<sup>44</sup> Permit rules and a link to apply for permits are at [dlnr.hawaii.gov/dsp/parks/hawaii/kealakekua-bay-state-historical-park/](http://dlnr.hawaii.gov/dsp/parks/hawaii/kealakekua-bay-state-historical-park/).

Commercial kayak tour guides provide some instruction on resource protection, such as not stepping on the coral.

The shoreline of Ka'awaloa is pāhoehoe lava flow with small calcareous sand and coral rubble storm beaches. Typically, these storm beaches do not attract many ocean users as they are usually surrounded by rock. Along the Park's northern shoreline, fishermen camp and fish along the rocks near the Cook Point navigational light.

### **Kealakekua Bay**

Personal ocean recreation activities by residents take place in the Bay, although most visitors taking part in ocean recreation arrive via commercial boat tours or rental vessels.

Snorkeling primarily occurs at Ka'awaloa Cove, which has the best snorkel and dive depths ranging from 5 to 120 feet. Prior to January 2013, Ka'awaloa Cove's popularity as a snorkeling destination resulted in the proliferation of several undesirable activities, including unpermitted kayak rentals launching from the then-open Nāpō'opo'o Landing, harassing visitors and charging for parking at Nāpō'opo'o, and people accepting tips to help land kayaks at Ka'awaloa. Not only did these activities cause concern for their subsequent impact on the Bay, Ka'awaloa, and the general public's experience of the Park, but they proved challenging for State Parks to control.

On January 2, 2013, DLNR initiated a moratorium on the use of specific vessels in the Bay. The moratorium prohibited "operating, launching, transiting, beaching or landing of kayaks and other vessels from Nāpō'opo'o, within the waters of the Bay, and at Ka'awaloa Flat."<sup>45</sup> Use of stand-up paddleboards, surfboards, and body boards was also prohibited during this time. Swimming and snorkeling were still allowed, but landing anywhere or entry at Ka'awaloa was prohibited. The moratorium was lifted by April 2013 for permitted kayak tours, and the permit system was developed for other vessels by mid-year. Vessels with permits are subject to conditions (listed later in this chapter).

### **Commercial Ocean Recreation**

The Fair Wind snorkeling tour boats are permitted to anchor at a permanent mooring buoy in Ka'awaloa Cove. They average over 150 visitors per day in high season with a morning and afternoon tour. They include on-board interpretive marine and historical briefings, snorkeling, underwater view boxes, inner tubes and other floatation devices, scuba, a barbeque, a dive platform, water slides, and SNUBA.<sup>46</sup>

Moana Ocean Adventures consists of a double hulled canoe that is permitted to use Nāpō'opo'o Landing for the embarking and disembarking of passengers for commercial tours of the Bay. These

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<sup>45</sup> [www.kitv.com/news/hawaii/Kayak-vessel-moratorium-at-Kealakekua-Bay-Jan-2/17907302](http://www.kitv.com/news/hawaii/Kayak-vessel-moratorium-at-Kealakekua-Bay-Jan-2/17907302)

<sup>46</sup> SNUBA is similar to scuba diving in that the diver uses a regulator on a hose to breath from air tanks. The regulator is at the end of a long hose that leads from the diver to the air tanks, which are floated on the surface on top of a narrow raft above the diver. The diver, then, is tethered to the raft via the air hose and tows the raft as he/she swims underwater. The hoses the Fair Wind uses are, 10 to 15 feet long, and their SNUBA divers are instructed to stay within the immediate vicinity of the boat.

passengers can snorkel but are not permitted to land at Ka'awaloa. This operation was permitted in July 2018.

Other commercial operations, such as the Sea Quest, Sea Paradise, and Captain Zodiac, visit Ka'awaloa Cove daily using inflatable boats; their passengers are primarily snorkelers and scuba divers. The commercial tour visitors are provided some historical information about Ka'awaloa and the Bay, and are instructed not to go ashore or to step on coral formations.

The current pattern of commercial boating activities near and in Ka'awaloa Cove creates a potentially unsafe condition for swimmers. The Fair Wind and smaller commercial boats bring their passengers into the shallow cove and discharge them to snorkel. They do not drop anchor offshore because of the ocean floor depths (150 to 200 feet), and they do not discharge passengers further from the cove because of the swimming distance through deep waters. As a result, commercial tour boats are continually moving through areas with snorkelers and swimmers (who tend to look down into the water and not necessarily pay attention to boats on the surface) to discharge or pick up passengers.

An informal drift plan was established by commercial operators to create a more organized and safer environment for their passengers, who are snorkeling at Ka'awaloa Cove. This drift plan was an agreement among drift-in commercial vessel owners that they would all follow the same loop traffic pattern to reduce the possibility of running into someone snorkeling. However, some of the Bay's current vessel operators are either unaware of the drift plan or choose not to follow it. Kayakers are also uninformed of any drift plan.

Although the kayak concessions provide opportunities for boating recreation, kayak use may result in safety problems for users. Local residents have made water rescues at the Landing (before 2013) and subsequently near Manini Beach. Commercial tour operators at Ka'awaloa Cove frequently assist unsupervised novice kayakers who paddle there from the Landing. Some kayakers do not have the skills to maneuver their boats in the small waves that surge into the rocks at Ka'awaloa, and as a result, they overturn and are cut or injured.

While the ocean recreation activities described above are concentrated at Ka'awaloa Cove, "Dolphin encounter" tours and individual vessels may venture further into the Bay to the area where dolphins are known to rest.<sup>47</sup>

In 2009, The Coral Reef Alliance (CORAL)<sup>48</sup> worked alongside commercial operators in Kona, Hawai'i to develop the *West Hawaii Voluntary Standards for Marine Tourism* (WHVS). These standards cover four broad areas: SCUBA and snorkeling, general boating, wildlife interactions, and shoreline activities. As concerns tour activities in the Bay, the WHVS participating operators only enter the Bay

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<sup>47</sup> The majority of "dolphin encounter" tours operate out of Honokōhau and Keauhou harbors. These take visitors in motorized vessels to sites along the coast. Nearly all emphasize the need to respect dolphins as wild beings and to avoid disturbing them (e.g., by interrupting their rest at sites such as Kealakekua Bay). However, some boats drop their visitors in the path of dolphins swimming toward the coast or seek less intrusive ways to be approached by dolphins. Some dolphin encounter operations are smaller, and may use kayaks to bring visitors close to dolphins. Within Kealakekua Bay, human visitors to dolphins appear largely to arrive by kayak. Increases in the number of kayakers in the bay have been observed when dolphins are present (Courbis, S. "Effect of spinner dolphin presence on level of swimmer and vessel activity in Hawaiian bays." *Tourism in Marine Environments*, 2007.)

<sup>48</sup> CORAL is a nonprofit organization based in San Francisco, California, that partners with local reef communities around the world to protect coral reefs. CORAL takes a multi-pronged approach to restoring and protecting coral reefs in partnership with the communities living nearest the reefs. CORAL's strategies include working directly with the tourism industry to decrease its environmental footprint and to educate visitors about the beauty and importance of coral reefs.

for coral reef snorkel tours, and do not discharge swimmers in the vicinity of dolphins. Currently, the CORAL website lists over thirty marine tourism providers on Hawai'i Island who have signed on to adopt the standards and have agreed to assist CORAL in evaluating them for their overall effectiveness, attainability, and affordability.

### **Nāpō'opo'o**

Most other visitors to the Park, who are unassociated with commercial tours, arrive by private or rental auto and many rent or bring personal kayaks and launch from ocean access points near Manini Beach. Today, most activities at Nāpō'opo'o are passive, such as sightseeing, photo taking from the overlook at the end of the Beach Road, picnicking, and occasionally pole fishing. Although much of Nāpō'opo'o Beach is covered with boulders, some areas have been cleared allowing limited beach activities and access to the ocean for swimming. Residents continue to use the park pavilion for gatherings and local residents may stay for hours on evenings and weekends to socialize with friends.

Nāpō'opo'o Beach was once a popular community beach. Until Hurricane Iniki struck in 1992, it was heavily used, especially on weekends, for swimming, body boarding, and bodysurfing. While portions of the ocean bottom remain covered by sand, the boulder beach created by Hurricane Iniki and other natural events effectively eliminated almost all beach activities. For most people, sitting and sunbathing on rocks is too uncomfortable, and walking over the boulders to enter the ocean is too difficult. The boulders also discourage most of the former wave riders, although some neighborhood children still body board in the shore break during periods of small to moderate sized surf. Periodically, they receive minor injuries when the waves wash them onto the boulders. To enter and exit the water, some residents jump off the rock ledge adjoining the seawall at the end of the beach access road. Some swimmers come specifically to interact with the resident spinner dolphins. Launching of kayaks and small craft is prohibited from the beach. In general, however, few people continue to use the beach for ocean recreation.

### **Nāpō'opo'o Landing**

Less activity occurs at the Landing since parking and boat launching restrictions were implemented in 2013. Currently, use of the Landing is limited to DLNR, three firms with revocable permits for guided kayak tours, and the double hull canoe with a revocable permit.

Some residents and visitors snorkel directly off the Landing, although reefs at this end of the Bay are not as highly developed as those at Ka'awaloa. A few swim the 1.5 miles across the Bay to the better snorkeling reefs at Ka'awaloa Cove.

Prior to its closure, Nāpō'opo'o Landing was also known for illegal activities. The County Police Department and DOCARE officers received numerous complaints about illegal activity on streets surrounding the Park and at the Landing, including illegal kayak rental vending, harassing visitors, charging for parking, drinking and drug activities. The site had a bad reputation within the community and was viewed as a negative environment for children. Since closing the Landing, illicit activities have been reported in the residential area near Manini Beach and the parking area near the heiau.

With the Landing closed, both visitors (in rented kayaks) and residents launch from Manini Beach, from properties along Manini Beach Road or at the end of Kahauloa Road. These roads are narrow and can be blocked by visitor parking. The County of Hawai'i placed "No Parking" signs along these roads in 2015 to assure safe passage for both emergency vehicles and residents.

#### 2.8.4. Visitor Counts

An estimated 115,000 visitors came to the Park in 2007 which was an increase over the estimated 64,000 visitors in 2003.<sup>49</sup> Approximately 85 percent of these visitors were from out of state. There is some seasonal fluctuation that reflects the larger tourism trends but Ka'awaloa Cove is a popular year-round destination for commercial vessel tours. There are people snorkeling at Ka'awaloa Cove every day of the year except during extreme weather conditions and this is not expected to change. Several visitor counts have been conducted at Ka'awaloa which show a growing increase from about 100 visitors a day in 2001 to 300 in 2012. While the majority of these visitors arrived by kayak, there has been a trend for more hikers since the kayak landing restrictions were imposed.

Rough visitor count information is available for select areas within the Park:

##### **Ka'awaloa**

The average number of hikers has increased from around 10 in 2009 to approximately forty per day with seasonal variations. The lack of trailhead parking limits the number of hikers, so this range does not represent potential demand.

Under current rules, only kayakers on guided tours may land at 'Awili and visit Ka'awaloa. The daily kayak visitor count is accordingly capped at 36 visitors each per morning and afternoon tour, respectively. (Three commercial operators at 12 visitors per AM/PM tour, each).

Prior to implementing the Vessel Special Use Permit system in 2013, State Parks estimated that upwards of fifty persons per day arrived at Ka'awaloa by kayak from Nāpō'opo'o. During State Park's observation at Ka'awaloa in December 2009, two people apparently connected with kayak vendors at the Landing kayaked over to Ka'awaloa and landed in the morning and then helped people land and launch their kayaks "for tips." A small number arrived on private (non-commercial) boats, landing at 'Awili or along the shoreline of Ka'awaloa Cove. The energetic few would swim, paddle surfboards, stand-up paddle, or body board from Nāpō'opo'o. In general, these users were local residents who visit the area on weekends.

##### **Kealakekua Bay**

Commercial tour boat companies that take visitors to Ka'awaloa Cove were surveyed in 2015 in order to learn more about existing variations in Park visitation:<sup>50</sup>

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<sup>49</sup> Visitor counts in 2003 and 2007 was conducted by OmniTrak for Hawaii Tourism Authority. No counts have been recorded since 2007 other than brief observations for this master plan in 2009 and 2015. In 2007, Kealakekua Bay was not a part of the State Park. It is doubtful whether the 2007 survey estimates include users on the water.

<sup>50</sup> J Clark, Ocean Recreation Consultant. *Kealakekua Bay State Historical Park Ocean Recreation Report*. July 30, 2015

- Visitor numbers are reported to be highest in the summer season, which can start as early as May for some ocean recreation companies and extends through the month of August. Commercial operators also note higher volumes of visitors during the Christmas/New Year break (from mid-December to mid-January) and Spring Break, when school is similarly out of session;
- While whale watching season (November to May) provides an added attraction for cruises to and from the Bay, the commercial operators surveyed had not observed significant increases in passenger counts during this time of the year;
- Tourist business peaks by mid-week: increasing Monday through Wednesday, dropping off Thursday and Friday, and slowing down Saturday and Sunday, mimicking a bell-shaped curve;
- “Cruise Ship Wednesday” was identified as the busiest day of the week for the Bay. Wednesday is currently the day of the week an inter-island cruise ship visits Kona and anchors off Kailua Pier, allowing its passengers to go ashore. These passengers are offered numerous activities while in Kona, including snorkeling tours to the Bay;
- In general, mornings at the Park and Ka’awaloa Cove are busier than afternoons. The peak visitation period is 9:00 am to 12:00 noon, with the heaviest concentration of people at Ka’awaloa Cove occurring between 10:00 am and 11:00 am. It is typical of commercial operators to offer more morning than afternoon tours. Some companies discount their afternoon tour prices and shorten the duration of these tours in attempt to balance out the demand. The peak visitation period in the afternoons is between 2:00 am and 4:00 pm, but usually with half the number of people at Ka’awaloa Cove as in the mornings;
- The daily visitor count can reach or exceed 300 persons, with one moored vessel, as many as ten “drift” vessels, and kayaks in the Cove at a time;
- Commercial tour boats bring over 200 passengers a day to the Cove to snorkel; and
- The number of zodiac drift-in commercial snorkeling tours has increased in recent years. During July, November and December 2009, it was observed, on average, that six to ten zodiacs carrying six to ten passengers each were drifting in the Bay simultaneously.

Three commercial kayak companies, Adventures in Paradise, Aloha Kayak, and Kona Boys, have revocable permits from State Parks to launch a limited number of commercial guided kayak tours from the Landing, and to land kayaks at Ka’awaloa.<sup>51</sup> The vendors’ primary market is tourists who want to snorkel in Ka’awaloa Cove. The kayaks are of polyurethane construction and are fairly easy to paddle.

### **Nāpō’opo’o**

Traffic counts conducted in 2009 and 2015 near the Park illustrate patterns of visitation near the Nāpō’opo’o section of the Park.

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<sup>51</sup> A fourth vendor had a permit, but it was revoked for violations of its terms.

***Beach Road traffic/visitors (2009):***<sup>52</sup>

- The number of visitors was slightly higher on the weekday than the weekend, but the data does not include pedestrians walking down Beach Road;
- The Park was busiest during midday hours, from 11:30 am to 12:30 pm; and
- The average length of stay was 40 to 50 minutes at the Beach Road area and 157 minutes at the Landing. It is assumed that most visitors who parked at the Landing rented kayaks to paddle across the Bay. Some visitors at the Park and Landing stayed a short time, five to ten minutes, to take photos and view the Bay; others stayed for hours and participated in ocean recreation.

***Beach Road traffic (2015)***<sup>53</sup>

Approximately 52 to 62 percent of vehicles turning in and out of Beach Road were tourists (as identified by windshield rental car scanner stickers).

There is no data available for visitor levels in the remainder of the Bay or in other areas of the Park, nor data on visitor frequency, the number of return visitors, demographics, physical condition, ratio of visitors versus residents, or the primary reason for visiting, activities engaged in while visiting the Park or perception of the Park.

## 2.9. Park Oversight and Management

As described in Chapter 1, the lands and waters of the Bay are managed by several DLNR divisions, including State Parks, DOCARE, and DAR.

Limited management and park personnel are available at the Park. One State Parks caretaker is assigned to Nāpō'opo'o and until 2020, a Park Interpretive Technician (aka Ranger) was assigned to Kona parks including Kealakekua, but there is no official Park presence, interpretive program, visitor service area or full-time park security. A State Parks archaeologist organizes monthly cleanup activities at Ka'awaloa and is supported by volunteers from the commercial operators with revocable permits. A community non-profit, Ho'ala Kealakekua, is assisting State Parks with the Nāpō'opo'o section of the Park. Caretaker groups and volunteers have assisted periodically, but more support is needed to manage and maintain the Park. More visitors have resulted in more littering, abuse of historic sites, fishing violations in the MLCD, and disrespectful conduct and conflicts with the community. Relying on the State's limited enforcement (provided by the DOCARE), supplemented by Neighborhood Watch and self-enforcement by commercial kayak and boat operators, has not been enough to halt some destructive activities. Commercial ocean recreation activities are perceived by some in the community and in the State to negatively impact the historical setting and cultural values of the Park.

<sup>52</sup> December 2009 traffic counts reflected conditions when visitors were able to park and rent kayaks at the Landing.

<sup>53</sup> EIS Appendix D. Fehr & Peers. Kealakekua Bay State Historical Park Traffic Study. July 24, 2015. Traffic counts collected in mid-June 2015 at Pu'uhonua Road/Beach Road/ Nāpō'opo'o Road during a 1.5 hour period at weekday PM peak (3:45PM-5:15 PM) and weekend peak (11:00 AM-12:30 PM).

There are no lifeguards or water safety equipment at the Park and no emergency evacuation plans to respond to water safety incidents. Emergency evacuation from Ka'awaloa is challenging due to its remoteness and the rugged condition of Ka'awaloa Road. The County has installed a warning sign at the Ka'awaloa Road trailhead and numbered markers along the trail, so injured hikers can report their location if they need to be rescued.

At the Landing, DLNR has explored various methods to regulate commercial kayak operations and has considered concessions and "ambassador" programs. Currently, use of the Landing is limited to DLNR personnel and three commercial operators with revocable permits for guided kayak tours.

The State has entered into partnerships with community organizations to encourage community volunteer participation in protection of the natural and cultural resources at the Park. DLNR has partnered with the community organizations, such as:

- Ho'ala Kealakekua volunteers at Nāpō'opo'ō under a current Adopt-a-Park agreement; Ho'ala Kealakekua Nui received their non-profit status in March 14, 2023 which provides an opportunity to look at a more formal volunteer agreement in the future.
- Hale Mua Cultural Group, which worked with State Parks on the maintenance, management, interpretation, documentation and monitoring of the historic properties at Ka'awaloa; and
- Mālama Pono Kealakekua, along with the larger Nāpō'opo'ō community, partnered in park planning, landscaping improvements and assisted in erecting interpretive signs at Nāpō'opo'ō Landing.

### **Permits**

Since the 2013 moratorium, a vessel permit system was developed to control the volume of vessels at the Bay. A Vessel Special Use Permit issued by the Division of State Parks is needed for any vessel that enters the waters of the Park.<sup>54</sup> Currently, permits are issued for a one-year term. No fees are charged for permits and applications may be submitted to the DSP in writing, or at the counter of any district office. Vessels are directed to carry permits when in the Bay. All permits can be revoked for failure to follow park rules.

KBSHP's Vessel Special Use Permit includes the following conditions:

- No launching of vessels from Nāpō'opo'ō Landing or transporting of people to land or to traverse any of the lands at Ka'awaloa including the Captain Cook Monument;
- No launching or deployment of any auxiliary vessels from the permitted vessels. Swimmers onboard vessels are allowed in the water, but not to access the land at Ka'awaloa;

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<sup>54</sup> Vessel Special Use Permits are required for private and commercial vessels, including kayaks and stand-up paddleboards. Visitors do not need to acquire their own permits when renting a kayak or stand-up paddleboard but must confirm from the vessel owner that the vessel they rent possesses a valid permit for transiting the bay. The only exceptions to the permit requirement are swimmers, snorkelers, and paddlers on surfboards. They do not need a permit to enter the waters of the Park but they are not allowed to land at Ka'awaloa.

- Motorized vessels are to operate at a “no wake” speed;
- There shall be no damage to any live coral or tampering or interfering with other marine life and mammals. Vessels and passengers must maintain all legal distances from marine mammals;
- If an emergency landing is required on land within the Park, notify DLNR Hawai‘i State Parks Office at 808-961-9544 within 24 hours of the landing and report the nature of the emergency and the need to land;
- This permit is non-transferable and is only for transiting the water and does not authorize any business operation related to soliciting for customers, tenting equipment, or otherwise promoting a business within the Park; and
- Permittees are to abide by these permit conditions and all County, State, and Federal laws and regulations. Any violation of these conditions, laws, and regulations may result in immediate suspension of this permit and be subject to civil and criminal penalties.

Commercial applications are required to submit the following:

- A current general liability insurance certificate for a minimum of \$1,000,000.00 per occurrence and \$2,000,000.00 in the aggregate naming the State of Hawai‘i, Department of Land and Natural Resources as additional insured.; and
- A current General Excise Tax (GET) license.

The following operators have unique conditions of their Vessel Special Use Permits for the Park:

- Fair Wind: The Fair Wind operators have had the right to moor in Ka‘awaloa Cove for years. In exchange for this mooring access, they pay a share of gross revenues for these tours. Fair Wind passengers are not allowed to land at Ka‘awaloa;
- Guided kayak tours: Three operators currently have permits for these tours. They are permitted to launch from Nāpō‘opo‘o Landing. The tours are permitted to land at ‘Āwili. Kayakers may visit the Monument area, following trails pointed out by guides. Kayaks are hauled from the shore to a storage area at ‘Āwili. Tour operators pay a share of tour revenues for these activities; and
- Double Hull Canoe: May embark and disembark passengers at Nāpō‘opo‘o Land for tours in the Bay. Passengers are not allowed to land at Ka‘awaloa.

Both Fair Wind and permitted kayak operations provide labor for clean-up activities organized by DSP staff.

## 2.10. Circulation

### 2.10.1. Existing Roadway Network

Regional and local traffic near the Park, traffic trends, and the current parking situation in and near the Park are summarized in this section (see Figure 2-11).

Māmalahoa Highway and State Highway 160 are the primary regional roadways that serve the Bay and the Park.

#### **Māmalahoa Highway**

Māmalahoa Highway (Belt Road) is a two-lane primary arterial with a posted speed limit varying from 25 miles-per-hour (mph) in towns and 30 or 35 mph in less developed sections near the Park. Since the 1800s, Māmalahoa Highway has been South Kona's primary road with secondary roads linking coastal communities. Māmalahoa Highway serves the local community, agricultural and tourist traffic. It connects the towns of Kealahou, Captain Cook and Hōnaunau. It links this area to West Hawai'i's primary urban center, Kailua-Kona, as well as its airport, harbor and resort facilities. It provides access to areas south of the Bay, such as Pu'uhonua o Hōnaunau National Historical Park and Hawai'i Volcanoes National Park.

The Māmalahoa Bypass Road extends from Ali'i Drive in Keauhou to the intersection of Māmalahoa Highway with State Highway 160.

1

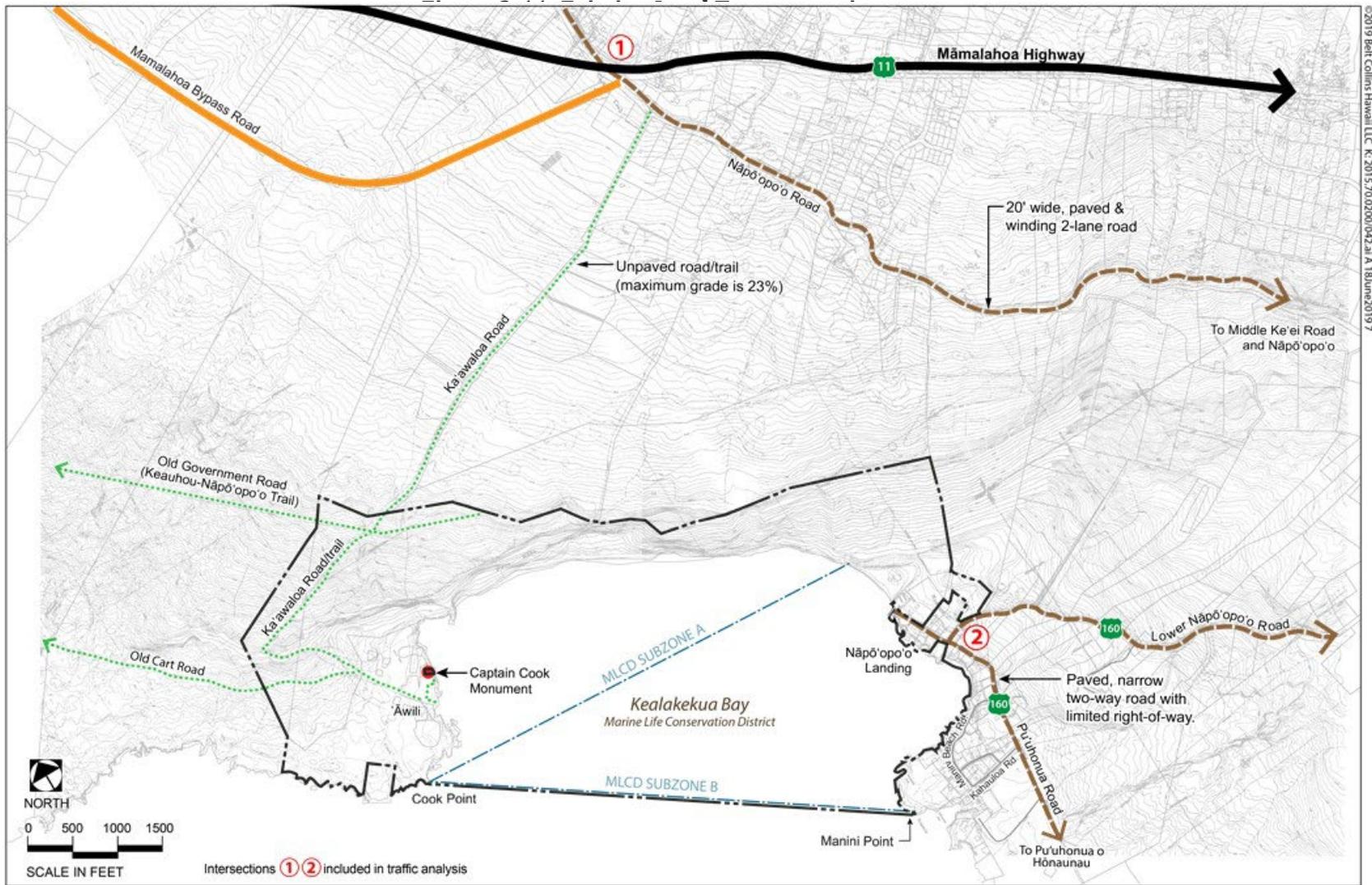


Figure 2-11: Existing Land Transportation Access



Kealakekua Bay State Historical Park  
Master Plan

South Kona, Hawaii

### **State Highway 160**

The road system connecting the Bay to Māmalahoa Highway is State Highway 160, a U-shaped collector road system composed of Nāpō'opo'o Road, Pu'uhonua Road, and Keala o Keawe Road. Traffic along State Highway 160 is generated by three sources: (1) residents of properties makai (below) of Māmalahoa Highway; (2) other island residents traveling to recreation areas along the shoreline and the Kealakekua Solid Waste Transfer Station; and (3) visitors stopping at the Bay, Pu'uhonua o Hōnaunau National Historical Park, coffee farms and other visitor destinations. Nāpō'opo'o Road and Middle Ke'ei Road are often used by visitors who stop briefly at the Bay before traveling on to other destinations to the north or south. Upper Nāpō'opo'o Road and the loop formed with Middle Ke'ei Road/Painted Church Road are more heavily traveled than the lowest segment of Nāpō'opo'o Road. Typically, Pu'uhonua o Hōnaunau visitors continue on Māmalahoa Highway past Captain Cook, and turn onto the wider, improved Keala o Keawe Road to reach the National Historical Park, rather than turning at Nāpō'opo'o Road.

Nāpō'opo'o Road connects the Nāpō'opo'o section of the Park to Māmalahoa Highway. It is a two-lane, narrow, winding collector road with a posted speed limit of 25 mph. Traffic volumes on Nāpō'opo'o Road near the Park are similar in the mauka-makai directions throughout the day. The road pavement near the Park is in fair to poor condition, with cracking observed across the pavement, and in fair condition at the Nāpō'opo'o/Pu'uhonua intersection. Pavement distress and potholes may be attributed to a lack of drainage structures and water ponding.

Nāpō'opo'o Road ends at a T-intersection with the Beach Road leading a short distance north into the Park, and Pu'uhonua Road extending to the south. The Beach Road is only 15-feet wide while the Pu'uhonua Road is 12-feet wide. The posted speed limit on both is 10 mph. An entrance to Nāpō'opo'o Landing is about 16-feet wide and gated. Currently, the gate can only be opened by the permitted operators of guided kayak tours and DLNR personnel. In 2009, the gate was left open in the daytime, and the Landing provided a parking area (see Figure 2-12).

The Beach Road terminates near Hikiau Heiau and provides an overlook of the Bay. The road condition is good to excellent. The road serves as access to several residences on the mauka and makai sides of the road, including two residential driveways opposite the Park. The road loops around within the Park property, but the turn-around is too narrow for emergency vehicle access requirements. The roadway does not accommodate two-way travel of large trucks or tour buses; no bus parking or turn-around is provided. Cars informally park along the road, paved and unpaved road shoulders, on the loop road, next to the heiau and on landscaping. The makai side of Beach Road (south of the Park property) is signed, "No Parking Any Time."

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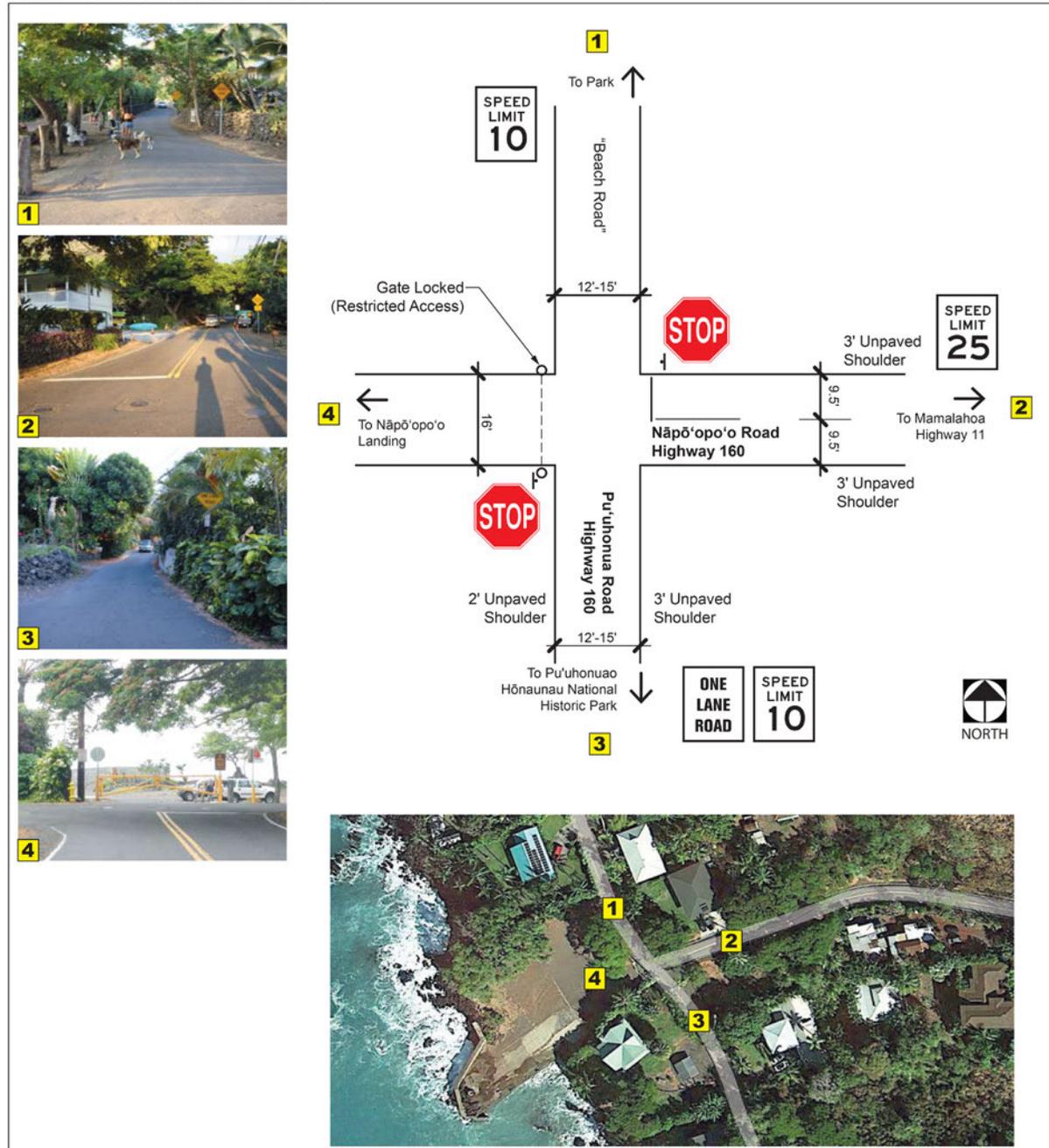


Figure 2.12 : Intersection Sketch

Kealakekua Bay State Historical Park  
Master Plan

South Kona, Hawai'i



The road surface near the Nāpō'opo'o/Pu'uhonua Road intersection is in fair condition with potholes along the pavement edges and minor transverse alligator cracking. Residential roadways near the shore in Nāpō'opo'o are also very narrow. In 2015, these were posted with "No Parking" signs by the County of Hawai'i to assure emergency vehicle access.

As Pu'uhonua Road transitions to Keala o Keawe near the National Park, about 3.5-miles from the Nāpō'opo'o Road intersection, the road widens to provide for two standard 11- to 12-foot lanes. This portion of the road was resurfaced between 1997 and 2001.

### **Ka'awaloa Road**

Ka'awaloa Road, leading from upper Nāpō'opo'o Road to the Ka'awaloa section of the Park, is unpaved, and too steep (with grades exceeding twenty percent) to accommodate regular passenger vehicle or bus traffic. Off-road vehicles can travel the upper reaches of the road to access private properties, but the deteriorated condition of the road deters travel down the road into the Park. Ka'awaloa Road is identified by the County of Hawai'i as a hiking trail at its juncture with Nāpō'opo'o Road. No trailhead parking is provided.

#### **2.10.2. Pedestrian/Bicycle Paths/Alternate Transportation**

There are no sidewalks or accessible paths on Beach Road leading from the Landing to the Park, and only narrow two to three foot wide unpaved shoulders on Nāpō'opo'o and Pu'uhonua Roads. Pedestrians and persons wheeling kayaks from nearby residences to the Landing walk in the roadways and through the middle of the intersection. There are no improved bicycle facilities leading to the Park. The State and County have proposed that various segments of the State Highway 160 road network be signed as "shared road" or "shoulder" pedestrian/bicycle routes. The County also categorizes Ka'awaloa Road, Old Government Road, Old Cart Road, and the trail across the pali as public Pedestrian-Trails.<sup>55</sup> There are no public bus routes or bus stops along Nāpō'opo'o or Pu'uhonua Roads near the Park.

#### **2.10.3. Traffic Flow Analysis**

Vehicle traffic on the regional road system the park increased in the years leading up to 2006 but appears to have leveled off.<sup>56</sup> As of 2015, average daily traffic on Māmalahoa Highway north of Nāpō'opo'o Road is estimated as 16,508 (in both directions), and as 13,391 to the south. The Level of Service (LOS) on the highway is estimated as E on the northern segment and D on the southern segment. The intersection of the highway with Nāpō'opo'o Road is analyzed as reaching LOS E in the

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<sup>55</sup> County of Hawai'i, *Kona Community Development Plan*, Figure 4-2b, Official Transportation Network Map: Pedestrian and Bike Paths. 2008.

<sup>56</sup> Fehr & Peers. study incorporated as an appendix to the EIS for this Master Plan. The historical data are drawn from a 2009 Fehr & Peers study, 2009 traffic counts by Belt Collins Hawaii, and County of Hawai'i traffic counts on the highway.

mid-afternoon peak period. In Nāpō'opo'o village, traffic on Nāpō'opo'o Road is estimated as 1,350 vehicles per day, with LOS A both on the road segment and at the intersection.<sup>57</sup>

Nāpō'opo'o Road is stop-sign controlled; Pu'uhonua Road and Beach Road are not. Nevertheless, when a vehicle is turning from Nāpō'opo'o Road to Pu'uhonua Road, often the Pu'uhonua Road vehicle is forced to stop due to the narrowness of Pu'uhonua Road. Similarly, vehicles departing Beach Road often stop if another car is at the intersection.

#### 2.10.4. Traffic Trends and Planned Road Improvements

The County's Māmalahoa Highway Bypass Road terminates near the Nāpō'opo'o Road junction with Māmalahoa Highway. This 4-way intersection is signalized with traffic lights.

Along Nāpō'opo'o Road near the Park, traffic volumes increased by over 25 percent in the three-year period between 2006 and 2009 to an estimated 1,900 vehicles per day, total average daily traffic.<sup>58</sup> As noted earlier, the 2015 average daily total was only 1,359, a reduction of about 29 percent from 2009.

Most vehicles traveling through the intersection do not visit the Park. In 2015, about 37 percent of vehicles in the peak hours studied entered Beach Road. In 2009, only about 15 percent entered Beach Road. At both times, more than two-thirds of the vehicles on Beach Road arrived from Nāpō'opo'o Road.

The County is not currently planning any major improvements to State Highway 160 roads leading to the Park. The 2008 Kona Community Development Plan does not list future road improvements on the State Highway 160 roads other than the Māmalahoa Bypass.

#### 2.10.5. Parking

Visitors to the Nāpō'opo'o park section currently park at the end of Beach Road as shown in Figure 2-13. There are no formal parking lots and only one accessible ADA stall near the restroom/pavilion, but generally, visitors park along the sides of Beach Road (the makai side of the road prior to reaching the Park is signed "No Parking") and at the end of the road directly adjacent to Hikiau Heiau.

When the Landing was open for parking (in 2009), about 45 cars were accommodated in the Landing, the remaining two informal parking areas and along the shoulders of Beach Road, making two-way passing of vehicles difficult and possibly impeding emergency vehicle access.<sup>59</sup> Parking areas were full at mid-day during the 2009 site observations and traffic counts. Several individuals were observed

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<sup>57</sup> Due to narrow roadways and stop signs on this road, many drivers are cautious, so movement through the intersection is often not free-flowing, even for vehicles that do not face stop signs.

<sup>58</sup> Fehr & Peers. *Memorandum: Review of Regional and Local Traffic near the Future Kealahou Bay State Historical Park*. January 2010.

<sup>59</sup> With the Landing closed, the total parking capacity along the Beach Road shoulders is approximately 20 spaces.

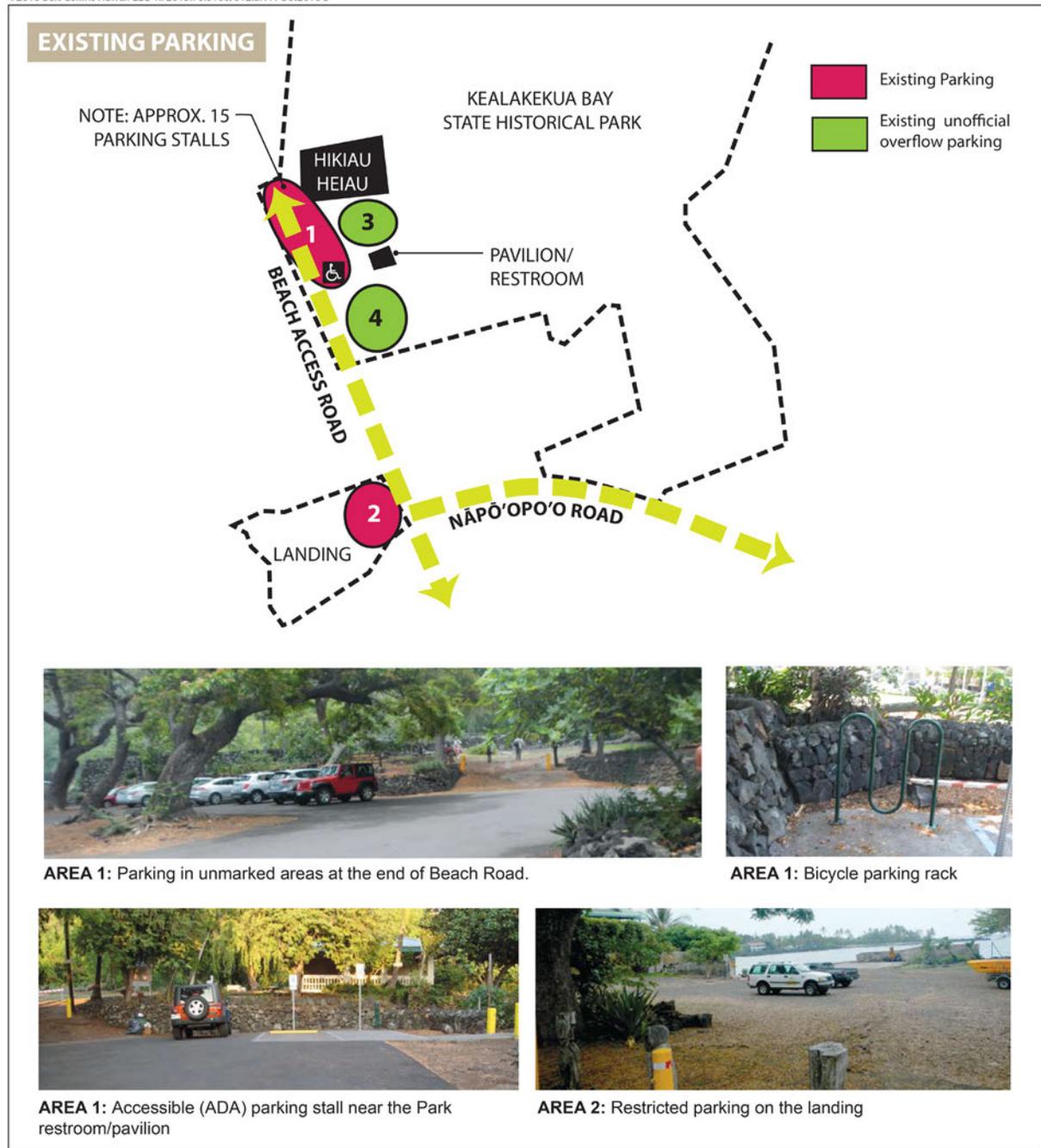
unofficially directing traffic and tourists to parking spaces near Hikiau Heiau and “valet parking” cars on the Landing while visitors rented kayaks for outings on the Bay.

One bicycle parking rack is located near the Park entry sign.

During one evening in 2009 when the community was holding a gathering in the Park, cars were observed driving up a restricted park service road, past an unlocked gate and overflow parking on the Park’s grass lawn. During this time, over ninety cars were observed parked in the park environs.

Visitors to the Ka’awaloa section of the Park leave their vehicles on the upper Nāpō’opo’o Road shoulder and hike down to the Park. Formal parking spaces do not exist. The road shoulder can accommodate about 10-12 vehicles; additional vehicles may obstruct private driveways or the roadway.

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**Figure 2.13: Existing Parking**

*Kealahou Bay State Historical Park*  
Master Plan

South Kona, Hawai'i



### 2.10.6. Nāpō'opo'o Community Concerns on Traffic

A continuing issue for residents is vehicular traffic on local roadways and any increase of traffic, especially visitor and bus traffic along Nāpō'opo'o Road that could be generated by park improvements or other development. Community members have noted the following:

- There is too much traffic;
- With the closure of the Landing, kayak rentals have moved to the Manini Beach and Kahauloa areas, and nearby roads have become congested or obstructed by parked cars. Now that the County has posted "No Parking" signs, visitors may park at the end of Beach Road or on roads without such signs. Vendors may then take them to the launch site using a golf cart (a police officer noted that use of a golf cart on a County road is a violation);
- Visitors' cars turn into residential driveways to change directions;
- Beach Road is too narrow to carry visitor traffic;
- Tour buses should not be allowed in this area;
- The roads are unsafe for pedestrians and those taking kayaks to launch sites; and
- Illegal kayak vending and harassing of visitors (parking, tips, kayak assistance, drugs, etc.) should be stopped.

### 2.10.7. Ocean Transportation

Harbors and boat ramps along the Kona coast serve as entry points for the motorized vessels that frequent the Bay. These harbors and boat ramps are used by both commercial tour companies and private individuals. Motorized vessel traffic to the Bay is almost entirely represented by the entry points described below: <sup>60</sup> (see Figure 2-14.)

- Honokōhau Boat Harbor is the largest harbor on the Kona coast. It is also the farthest from the Park. The harbor is approximately 13-miles north of Ka'awaloa Cove. Travel times vary with each company, the particular tour they are offering, and the size of the tour boat. The companies surveyed reported travel times from one hour to one hour and forty minutes.
- Kailua Pier is located in the center of Kailua town. The pier is approximately nine miles north of Ka'awaloa Cove. Travel times vary with each company, the particular tour they are offering, and the size of the tour boat. The companies surveyed reported travel times from 45-minutes to one hour. Kailua Pier is also where cruise ships, such as those from American Hawai'i Cruises, anchor offshore to allow passengers to spend the day visiting the Kona coast.
- Keauhou Small Boat Harbor is the closest harbor to Ka'awaloa Cove. Several of the commercial tour boats that offer daily snorkeling tours to Ka'awaloa Cove are headquartered here, including the Fair Wind. Keauhou is approximately seven miles north of Ka'awaloa Cove. Travel times vary with each company, the particular tour they are offering, and the size of the

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<sup>60</sup> John Clark. Kealakekua Bay State Historical Park, Ocean Recreation Report. July 2015.

tour boat. The companies surveyed reported times as short as 20-minutes for smaller rigid hull inflatable rafts making no stops along the way to 45-minutes for larger boats. The average time was 30-minutes.

- Hōnaunau Boat Ramp is a public boat ramp that serves the Kealakekua-Hōnaunau area. It lies approximately four miles south of the Park, near Pu'uhonua o Hōnaunau National Historical Park. The boat ramp is primarily used by privately owned boats, which are trailered to the shore. Some of these boat owners use the ramp to access the Bay. Swimmers, snorkelers, kayakers and near-shore scuba divers enter Hōnaunau Bay near the boat ramp rather than from the National Historical Park. During the winter, high surf and Kona storms create hazardous ocean conditions here.

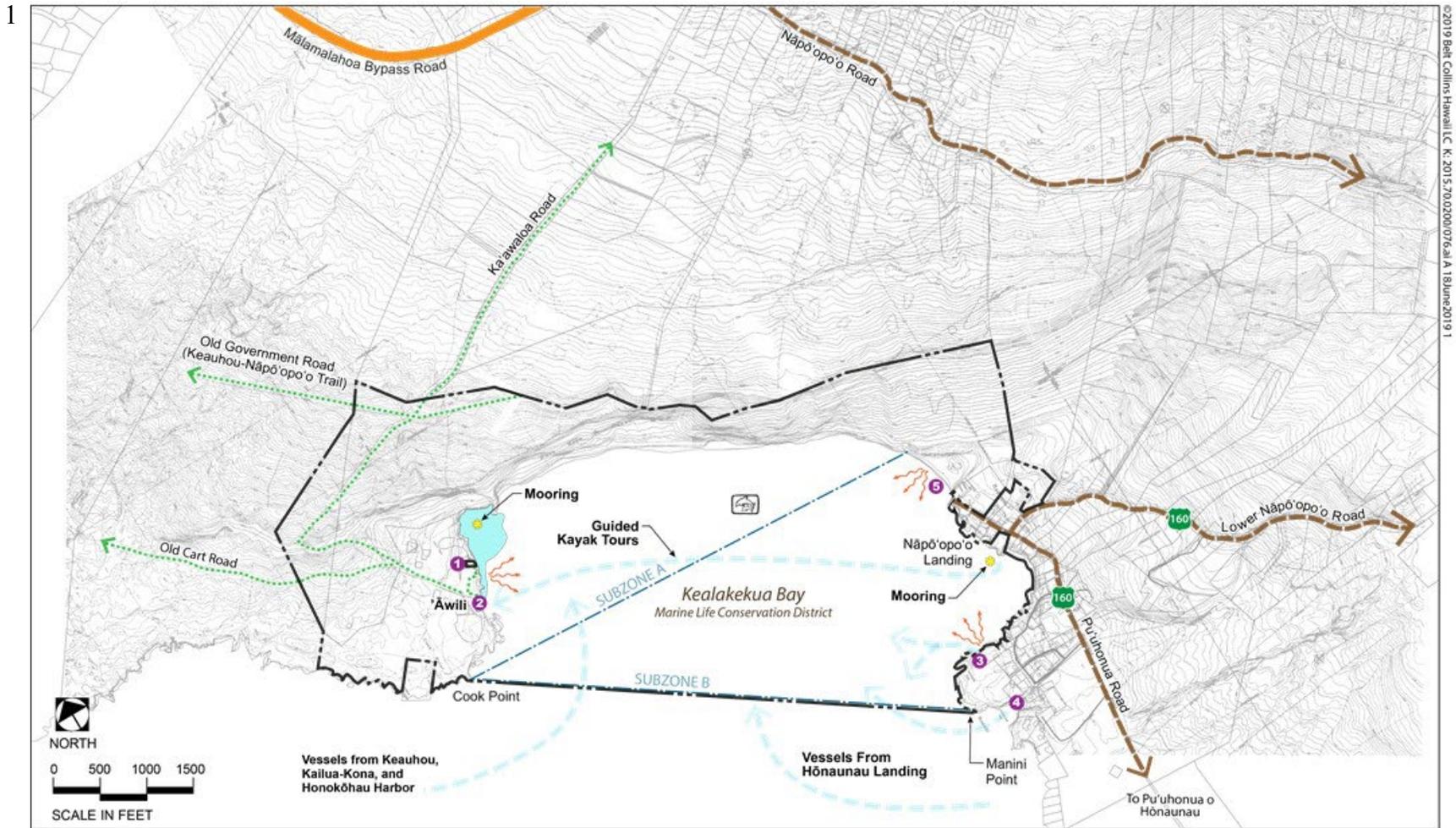


Figure 2.14: Existing Ocean Transportation Access

**LEGEND**

- Kaawaloa Cove
- Swimming Access
- Ocean Access
- 1 Captain Cook Monument
- 2 Guided kayak tour landing at 'Awili
- 3 Manini Beach  
Kayak/swimmer access along Manini Beach Road coastline
- 4 Kayak/swimmer access at Kahauloa Road coastline
- 5 Nāpō'opo'o Beach

*Kealakekua Bay State Historical Park*  
Master Plan

South Kona, Hawai'i



## 2.11. Regional Recreation

The Bay is one of several shoreline recreation areas frequented by residents and visitors.

### 2.11.1. Beaches and Shoreline Parks

Several recreation areas exist along the Kona coast, offering a variety of choices for ocean recreation, notably:

#### ***North Kona***

- Kahalu'u Beach Park is a County facility just north of the Keauhou Resort with ocean access across sand and rock flats. It has a lifeguard tower. Snorkeling equipment can be rented from a non-profit vendor, Kahalu'u Bay Education Center, which provides visitors with information about reef etiquette and the environment. Parking for more than 50 vehicles is available.
- Keauhou Bay has a small State boat harbor and a boat ramp. At the northern corner of the bay is a small beach park, with picnic tables and a sand volleyball court. The waters are excellent for swimming, snorkeling, and near-shore scuba diving.

#### ***South Kona***

- Manini Beach Park.<sup>61</sup> In 2001, the Bill Healy Foundation<sup>62</sup> acquired a 29-year lease on a 0.75-acre beach property from the Kamehameha Schools Foundation. Known as Manini Beach, Kapahukapu, the Bill Healy Foundation provides full-time local Hawaiian resident caretakers, landscape maintenance, and portable toilet facilities. They have installed permanent picnic tables, a gate to restrict motor vehicles on the beach, and signage to ensure safety. They also sponsor an annual Clean Up Day and Picnic. Their goal to provide a place that brings culture, tourists, children, local families and the community together has created a beach park for Nāpō'opo'o. Most of the ocean recreation survey respondents who use the waters of the MLCD access it now from this private park, referring to it as Manini Beach. A small cove within the park near its entrance provides a swimming area for children and an access point to the bay in the otherwise rocky shoreline. A shallow reef bordering the park creates the lone surf spot at Nāpō'opo'o. The park is open daily from 6:00 am to 8:00 pm.
- Nāpō'opo'o Park. This area (at the end of Manini Beach Road) is State-owned land assigned to the County of Hawai'i by Executive Order 1566 for public park purposes. Today, it is undeveloped and overgrown. Most of its rocky edge offers prime views but limited opportunities for water entry.
- Ke'ei Beach. The reef at Ke'ei Beach is a popular surfing site. Its attractive white sand beach abuts an ocean bottom, which is shallow and rocky. The extensive expanse of shallow reef fronting the beach stretches offshore for nearly 300 yards. While this discourages almost all swimmers, it provides good opportunities for snorkeling, surfing, and all types of fishing. Low

<sup>61</sup> John Clark. Kealakekua Bay State Historical Park, Ocean Recreation Report. July 2015.

<sup>62</sup> The Bill Healy Foundation is a charitable foundation that supports a wide variety of stewardship projects in Oregon and Hawai'i.

sea cliffs just north of Ke‘ei village are popular for picnicking, fishing, and swimming; offshore waters are excellent for snorkeling and scuba diving.

- Pu‘uhonua o Hōnaunau National Historical Park has an oceanfront picnic area.
- Ho‘okena Beach Park. This County beach park at the northern end of Kauhako Bay has a large gray sand beach backed by moderate sea cliffs. The bay’s calm waters encourage ocean recreation except during winter high surf and storm conditions.

### 2.11.2. Historical Parks and Attractions

West Hawai‘i has a rich diversity of historical sites and parks. No one park on the Kona coast provides an overview of the region’s history. Taken as a whole, they could act as a magnet for visitors from other parts of Hawai‘i, from the mainland, and other parts of the world interested in Hawai‘i’s unique history and culture. Historical parks, corridors, and developed historical destinations in South Kona include the following:

- H.N Greenwell Store and Museum, Kalukalu Homestead and Portuguese Stone Oven (Kona Historical Society). This stone and masonry building houses a museum and interactive experience of an 1890s general store. The property is on the site of the Kalukalu homestead, ruins of which can be viewed from the Store. The Society also practices the traditional art of baking Portuguese bread in a large wood-fired forno.
- Amy B. H. Greenwell Ethnobotanical Garden. This 15-acre garden contains over 200 types of native and Polynesian plants reflecting the story of traditional Hawaiian farmlands of upland Kona. The garden has preserved and restored five acres of the historic Kona Field system. The B.P. Bishop Museum managed the Garden but has closed it due to the museum’s financial situation. Community volunteers are proposing to maintain and perhaps re-open the attraction.
- Kona Coffee Living History Farm (Uchida Coffee Farm). Managed by the Kona Historical Society, the farm shares the story of Kona’s coffee pioneers during the years 1926-1945.
- Kona Heritage Corridor. Pulama Ia Kona Heritage Preservation Council, a community based, non-profit organization is working for designation of a heritage corridor for a scenic, 66-mile section of Māmalahoa Highway running from North to South Kona. The organization provides interpretive information and maps of historical sites along the route.
- St. Benedict’s Painted Church. Erected in 1899 by a Belgian, Father John Velghe, the Church is listed on the National and Hawai‘i Registers of Historic Places. The Church contains unique paintings on its interior walls inspired by the gothic cathedral of Burgos in Spain. While it is a historical site open to visitors, the church is an operating parish.
- Pu‘uhonua o Hōnaunau National Historical Park. One of the island’s most popular visitor attractions, the National Historical Park opened in the early 1960s. NPS recently acquired 235 acres (Ki‘ilae) for a total of 417 acres, almost twice the size of Kealakekua Bay State Historical Park. The park offers interpretive programs, trails and a shoreline beach area. The interpretive program is centered around the concept of a pu‘uhonua or place of refuge in conjunction with a chiefly residence and the southernmost royal center of Kona. The park is open from 7:00 am to 8:00 pm, 15-minutes after sunset, year-round. The Visitor Center is open from 8:30 am to 4:30 pm, daily.

Visitor data, trends, and management at the Pu‘uhonua o Hōnaunau National Historical Park are useful in relation to the State Park, both now and in the future for park planning.<sup>63</sup>

- The number of visitors in 2014 totaled 401,808 annually, a moderate increase from the year prior. In the last five years, annual visitor attendance has consistently remained over 400,000.
- In June 2015, 29 buses (with a capacity of 50 or more persons), 47 mini-buses, and 10,501 vehicles arrived at the Park.
- Wednesday was historically the busiest day (cruise ship tours); this is still reported to be the case.
- Visitation varies by season with the highest number of visitors in February, March and July (2014).

Additional cultural and historical parks and sites are found in North and South Kona, notably Kaloko-Honokōhau National Historical Park, Keolonāhihi State Historical Park, Ku‘emanu Heiau, Kamakahonu-‘Ahu‘ena Heiau, Hulihe‘e Palace, Lekeleke Burial Grounds, and Moku‘aikaua Church.

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<sup>63</sup> <https://irma.nps.gov/Stats/Reports/Park> (accessed July 23, 2015)

## 3. The Master Plan

### 3.1. Introduction

This chapter presents the Master Plan, DSP's goals and objectives for the Park, and the planning opportunities, constraints and key input that shaped the master plan. The Master Plan consists of proposed improvements and management strategies to support and accommodate Park visitors on land and in the Bay, while better protecting the Park's historic, cultural and marine resources.

The Master Plan was developed through discussions with a wide range of stakeholders, agencies, organizations, and interested citizens. It incorporates information from new studies and evaluates changes to the park setting, visitor use patterns, community input, and management issues that have persisted or arisen over time. The planning process included consideration of earlier planning efforts for the Park (Chapter 1, Section 1.4). Common to all of the previous plans is the emphasis and urgency to conserve and protect the natural and cultural resources in the Park while providing access and recreational opportunities for residents and visitors.

#### 3.1.1. DSP's Goals and Objectives for the Park

##### Goals

Kealakekua Bay State Historical Park will share Hawai'i's history, preserve significant historic and cultural sites and natural resources for future generations, and will incorporate traditional cultural practices and values into park programs and management strategies. Interpretive programs in the Park will be developed in partnership with the Kealakekua Cultural Advisory 'Ohana and will place Kealakekua within the larger context of Hawaiian history and the cultural-historical sites in Kona while recognizing the local knowledge and the cultural traditions of Kealakekua. The historical park will accommodate recreational opportunities that are compatible with the historical park setting and do not negatively impact the natural and cultural resources within park boundaries and the MLCD.

##### Objectives

- *Preservation.* Preserve the Park's cultural landscape and historic resources, and protect the Bay's marine resources;
- *'Ike Kūpuna.* Incorporate local knowledge into the management and stewardship of the cultural and natural resources of the park.
- *Scenic Values.* Promote the scenic values and significant view corridors;
- *Public Health and Safety.* Ensure that park programs and facilities promote public health and safety;
- *Visitor Experience.* Establish a visitor experience within a historical setting and design interpretive programs and facilities to promote an understanding, awareness, appreciation, and respect for the significant historic, cultural and natural resources of Kealakekua;

- *Respect Community Setting.* Recognize and respect that the Park is located within the Nāpō'opo'o residential community where there are concerns about visitor use, noise, limited parking, and traffic safety;
- *Outdoor Recreation.* Accommodate outdoor recreational uses of the Park only when they complement the historical setting and do not adversely affect cultural and natural resources; and Commercial activities and concessions in the Park shall only be permitted when they complement and support park programs.

### Alternatives

DSP considered various alternatives leading to the development of this Master Plan. (see Chapter 4, Alternative Considered). After considering those alternatives and input from the community, DSP selected a preferred alternative, or Master Plan prior to release of the EIS for public review. The Master Plan is the alternative that DSP believes would best accomplish its goals.

The Master Plan contains components from each of the alternatives deemed to be the most capable of fulfilling the Park's goals and the State's responsibility for resource protection. A qualitative evaluation of the alternatives was conducted by DSP and the planning team based upon the following criteria:

1. ***Meets DSP's goals and objectives*** to preserve the Park's significant historical, cultural and natural resources and to provide interpretive programming and recreational opportunities compatible with the resources;
2. Meets the goal of ***enhancing the visitor experience*** in the Park;
3. Provides for ***cost efficient and sustainable facilities, landscaping, management and operations***; and
4. Provides for ***effective enforcement*** of Park regulations and results in the least amount of potential conflict among the community, park visitors, and among management partners.
5. Encourages support and involvement of the community and stakeholders in planning, stewardship of the resources, and implementation of projects and programs in the park.

#### 3.1.2. Opportunities, Constraints and Effects on Planning

DSP identified various issues and planning concerns affecting the Park during the planning processes. This information assisted in determining the scope or range of issues to be addressed by the Master Plan. More detailed environmental and resource information is found in Chapter 2, Park Setting, while public comments are listed in Appendix C, Community Meetings and Public Input, and on Appendix D, Stakeholder Survey.

A framework for addressing the preservation and protection of customary and traditional native practices specific to Hawaiian communities was created in 2000 with the Hawai'i Supreme Court's decision now referred to as Ka Pa'akai Analysis.<sup>1</sup> This analysis consists of 3 parts:

1. Identify the scope of valued cultural, historical, and natural resources in the area and the extent to which traditional and customary rights and practices are exercised in the area;
2. Determine the extent to which those resources and rights will be affected or impaired by the proposed action; and
3. Identify feasible actions that should be taken to reasonably protect Native Hawaiian rights and practices if they are found to exist.

In the development of this Master Plan, customary and traditional rights and practices in the Kealakekua Bay area and more specifically the Park, were identified through interviews conducted for the 2018 Cultural Impact Assessment (Appendix E) and the additional interviews conducted in 2019 (Appendix F) as well as consultation with the Kealakekua Cultural Advisory Committee and Ho'ala Kealakekua as this Master Plan was being finalized. The Ka Pa'akai Analysis will continue to be a framework considered in proposing projects and programs for the Park, including interpretation, management, and future development.

### 3.1.3. Planning Issues

The following summary outlines the main opportunities and challenges to be addressed in the Master Plan and the EIS. The Master Plan provides strategies for addressing these issues.

#### **Resource Protection**

- Opportunities
  - Natural beauty and panoramic coastal setting;
  - Culturally and historically significant archaeological sites; and
  - MLCD and marine resources.
- Challenges
  - Protection of view corridors;
  - Protection of sensitive resources from human impact and natural events (earthquakes, tsunamis, storms, climate change, invasive vegetation, goat population);
  - Not all resources have been identified or surveyed and more research is needed to recognize potential impacts of proposed action on natural resources such as the Hawaiian hoary bat;
  - The general public is not aware of importance of the resources which creates a lack of respect;

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<sup>1</sup> September 11, 2000 Hawai'i Supreme Court decision in Ka Pa'akai O Ka 'Aina v Land Use Commission (LUC) that resulted in Article XII, Section 7 of the Hawai'i Constitution that obligates the LUC to protect the reasonable exercise of customary and traditional rights of Native Hawaiians.

- Health and activity of spinner dolphins in the Bay are being affected by human interaction; and
- Communities' traditional fishing and gathering practices being negatively affected as recreational use increases and resources are impacted. The designation of the MLCD has an additional impact on customary and traditional cultural practices.

### **Location, Access, Circulation and Parking**

- Opportunities
  - Majority of visitors experience the Park on a boat tour in the Bay; and
  - Residents desire to launch kayaks/vessels from the Landing.
  
- Challenges
  - The Park's steep terrain with few access points limit entry. Only a fraction of the Park's shoreline is accessible and the pali separates access between the Ka'awaloa and Nāpō'opo'o sections of the Park;
  - Access to the Bay is primarily by boat with access to Nāpō'opo'o by car. Ka'awaloa is accessed by hiking down the Ka'awaloa trail or taking a permitted guided kayak tour;
  - Ka'awaloa and Nāpō'opo'o access are linked only via the Bay;
  - Parcels surrounding the Park could be developed in the future, leading to uncontrolled or unauthorized Park access routes;
  - The Landing is restricted to State and permitted kayak tours, in order to prevent the damaging, disorderly and illegal conduct that previously occurred when the Landing was unrestricted.
  - More hikers are arriving along the Ka'awaloa trail;
  - Insufficient parking and narrow roadways at Nāpō'opo'o;
  - Park abuts the Nāpō'opo'o residential community which creates impacts such as parking, traffic congestion, and noise for the residents;
  - Landing is not directly adjacent to the park creating the need for access through the community and on roadways without shoulders or sidewalks; and
  - Balance visitor and resident use of the parking lot so commercial boating activities do not dominate.

### **Visitor Use, Experience, and Ocean Recreation**

- Opportunities
  - Ka'awaloa Cove is a popular snorkeling destination; and
  - Visitors and residents want access and use of the Park for recreation.
  
- Challenges
  - Park visitation was estimated at 115,000 visitors (2007), up from the previous decade; with as many as 300 visitors/swimmers in Ka'awaloa Cove on any day (2015). These numbers are expected to increase indicating the need to consider carrying capacity and limiting visitation numbers;

- Visitor safety affected by the park's remoteness, lack of water and emergency response services. Additional concerns are heat and sun exposure, water hazards, rockfall events and natural hazards;
- The historic Cook Monument is a heavily visited and visible destination, but is not owned by the State of Hawai'i. It belongs to Great Britain Wodehouse Trust, and is consequently not part of the Park. However, State Parks staff provides stewardship of the site and have restored the Cook Monument when it has been vandalized; and
- Some aspects of visitor behavior are seen as disrespectful by the community which indicates the need for better management and education of visitors to encourage respectful behavior.

### **Facilities**

- Opportunities
  - Park contains an undeveloped lot (Parcel 1) at Nāpō'opo'o that is proposed for parking; and
  - Existing pavilion/restroom with utilities at Nāpō'opo'o.
- Challenges
  - No other facilities at Park or Nāpō'opo'o Landing;
  - Landing entry can be hazardous; repairs to the historic concrete foundation are needed;
  - No restroom or trash receptacles at Ka'awaloa; and
  - Maintain cultural landscape by minimizing modern facilities and retaining open space buffers around historic and cultural sites.

### **Interpretation/Education**

- Opportunities
  - Limited disturbance in the park has preserved the cultural, historical, and archaeological resources in the park which provides tangible connections for interpretation;
  - Visibility of the marine life provides a venue for visitors to learn about and respect these resources; and
  - Local knowledge in the community can be incorporated into programs that promote understanding and respect for Kealakekua, its people, and its history. Community-based programs can also be offered to commercial tour operators to promote culturally appropriate and accurate interpretation.
- Challenges
  - Interpretive programs require staffing and funding for development or implementation;
  - Thick vegetation "hides" many of the cultural and historic resources;
  - Additional archaeological investigations needed to develop interpretive themes;
  - Lack of interpretive trails, need to expand signage and information; and
  - Need a basic facility to provide interpretive programs while the park can serve as an outdoor classroom.

## Management

- Opportunities
  - Commercial ocean recreation fees from a few of the commercial tours provide funding to DSP. Future parking and entrance may be applied after the construction of the park facility;
  - Community has the potential and interest in becoming an active partner for park management with State Parks; and
  - A reservation system has been shown to be an effective means of managing visitation numbers and reducing impacts on the resources and neighboring communities at other state parks and provides an opportunity for improving management and enhancing the visitor experience.
  
- Challenges
  - State funding and staffing constraints have limited maintenance, management and enforcement presence;
  - More enforcement and maintenance presence are needed, especially in the bay and MLCD; and
  - Research is occurring without consultation with the community and there is a lack of subsequent sharing of findings that could help in developing management strategies; and
  - Commercial activities in the Bay are permitted but unmanaged.

### 3.2 Master Plan

The Master Plan describes the long-range plan for the Park and key management actions and interpretive program strategies in support of the plan. Although envisioned as long-range, the plan is expected to be flexible and revisited as situations may change. DLNR and DSP are responsible for implementing the plan and it is expected that the plan will be implemented in phases based on capacity and available funding and staffing.

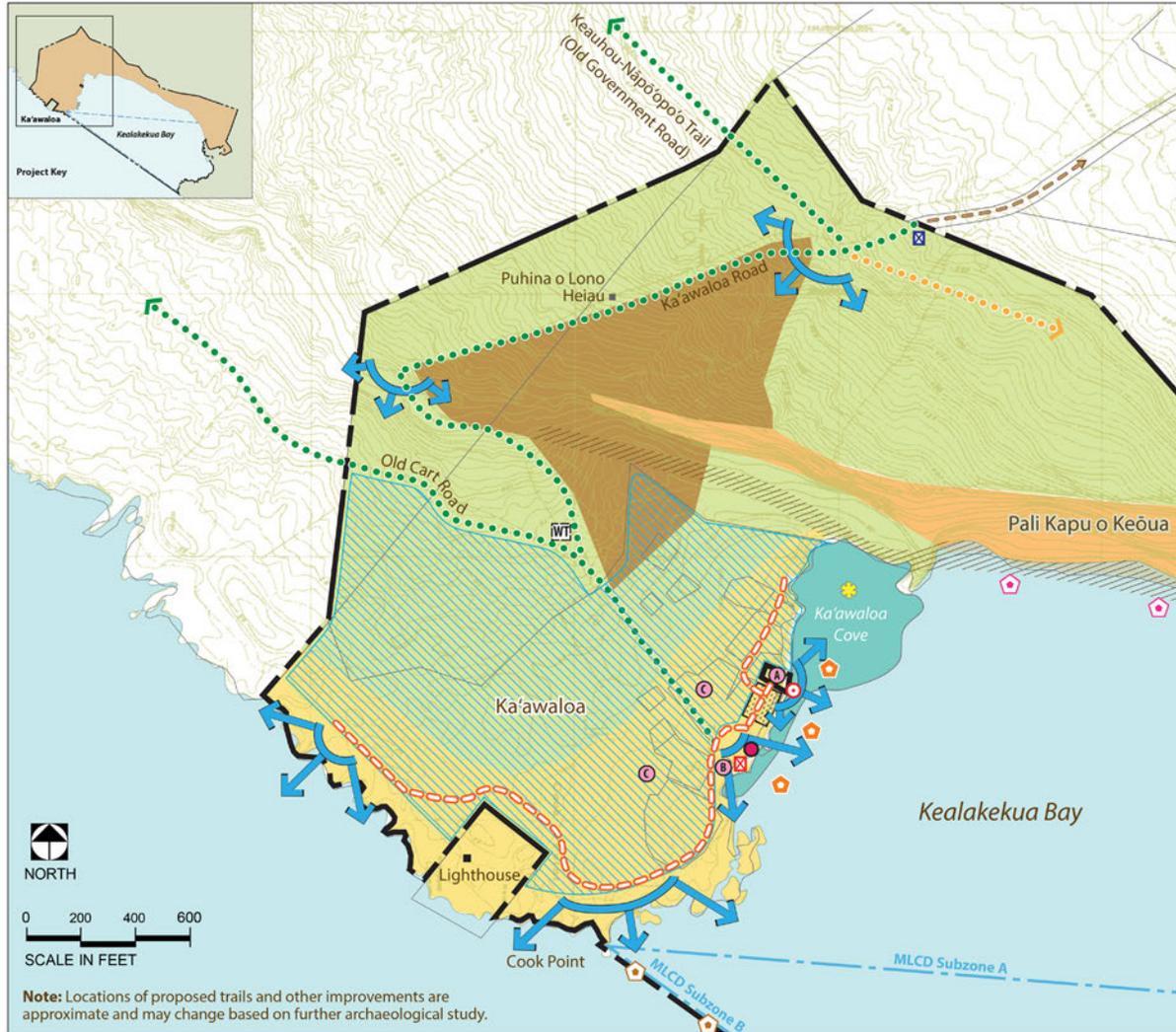
Elements of the Master Plan are organized by their location in the various sections of the Park and as illustrated in the Figures 3.1 to 3.3.

<b>Table 3-1: Master Plan Elements and Objectives</b>	
<b>Location, Plan Component</b>	<b>Major Objective</b>
<p><b>Kealakekua Bay</b>  <u>ACCESS &amp; OCEAN RECREATION</u>                      a. Vessel entry by permit.                      b. Commercial operators are encouraged to develop and share Drift/Safety Plan.                      c. One permitted mooring at Ka’awaloa Cove with second mooring off Nāpō’opo’o Landing-for commercial tour boat operators.                      d. Permitted guided kayak /canoe tours (up to 72 passengers per day).                      e. Reintroduce outrigger canoes via guided tour concession with intent to reduce kayak use.                      f. Consult with DOBOR and DAR about ways to limit commercial vessels and reduce their impacts in the Bay in the future.</p> <p><u>FEATURES</u>                      a. Install and maintain buoys or navigational aids marking rock fall zone and ocean edge of the State Park.                      b. Swim-snorkel/no powerboat zone (Ka’awaloa shoreline to approx. 150 ft. offshore, demarcated by buoys or navigational aids).                      c. Coral restoration project</p>	<p><b>Kealakekua Bay</b>  <u>ACCESS &amp; OCEAN RECREATION</u>                      a. Control number of vessels and behavior of operators.                      b. Increase safety, reduce pollution at Cove.                      c. Existing condition                      d. Manage access to Ka’awaloa                      e. Restore historic appearance and ambience of the Bay.                      f. Preserve both marine resources and quality of visitor experience.</p> <p><u>FEATURES</u>                      a. Safety, control                      b. Safety of swimmers                      c. Restore the coral reef</p>
<p><b>Ka’awaloa</b>  <u>ACCESS-BAY</u>                      a. Permitted guided tour landings, storage at ‘Āwili.                      b. Permitted non-commercial personal and rented watercraft landings and storage possible at ‘Āwili (when landing is staffed and after installation of waterless toilet).                      c. Permit available for landing a vessel at Ka’awaloa for traditional cultural access.</p> <p><u>ACCESS-LAND</u>                      a. Hiking access via Ka’awaloa Road.                      b. Develop agreement with adjacent landowner for maintenance vehicle access.                      c. Access from north on other historic trails in partnership with the Na Ala Hele and Ala Kahakai programs.</p> <p><u>FACILITIES</u>                      a. Waterless toilet.                      b. Interpretive shelter with staff.                      c. Helicopter landing zone for emergency rescue / maintenance.</p> <p><u>INTERPRETATION &amp; LANDSCAPING</u>                      a. Clear vegetation from ‘Āwili to Monument and create open space gathering area by the Monument.                      b. Restore cultural landscape and selective removal of vegetation around cultural sites.</p>	<p><b>Ka’awaloa</b>  <u>ACCESS-BAY</u>                      a. Manage visitation and appearance of site.                      b. Manage visitation.                      c. Continuing DSP obligation.</p> <p><u>ACCESS-LAND</u>                      a. Existing condition, with better management.                      b. Improved maintenance, sanitation.                      c. <u>Alternative access and recreation opportunity</u></p> <p><u>FACILITIES</u>                      a. Sanitation.                      b. Manage visitation, provide information about site.                      c. Visitor safety, sanitation.</p> <p><u>INTERPRETATION &amp; LANDSCAPING</u>                      a. Restore cultural landscape, improve visitor experience.                      b. Restore cultural landscape.                      c. Provide information about site, improve visitor experience.</p>

<b>Table 3-1: Master Plan Elements and Objectives</b>	
<b>Location, Plan Component</b>	<b>Major Objective</b>
<p>c. Interpretive trails with signage for guided and self-guided tours.</p> <p>d. Expand archaeological research.</p>	<p>d. Better understanding of site function, age, and management.</p>
<p><b>Pali</b> (between Ka’awaloa and Nāpō’opo’o)</p> <p>a. No trail access or development</p>	<p><b>Pali</b></p> <p>a. Protection of cultural sites; safety of visitors.</p>
<p><b>Nāpō’opo’o Landing</b></p> <p><u>ACCESS &amp; PARKING</u></p> <p>a. Drop-off for non-commercial vessels.</p> <p>b. Restricted parking (&lt;10 stalls with ~1 accessible stall) for State &amp; the Landing concessionaire.</p> <p><u>OCEAN RECREATION</u></p> <p>a. Personal watercraft rentals by concessionaire with permitted launching.</p> <p>b. Guided kayak and outrigger canoe tours.</p> <p>c. Launching of non-commercial vessels with permit.</p> <p><u>FACILITIES</u></p> <p>a. Improved historic landing pier for entry/exit to the water.</p> <p>b. Covered shelter and storage for concessionaire.</p> <p>c. Portable toilet(s).</p> <p>d. Equipment, deployment, and storage for DOCARE.</p> <p><u>INTERPRETATION &amp; LANDSCAPING</u></p> <p>a. Interpretive signs on wharf and shoreline.</p> <p>b. Grass/picnic area.</p>	<p><b>Nāpō’opo’o Landing</b></p> <p><u>ACCESS &amp; PARKING</u></p> <p>a. Managed launch of vessels</p> <p>b. Orderly use of the Landing</p> <p><u>OCEAN RECREATION</u></p> <p>a. Managed launch of vessels</p> <p>b. Improve visitor experience</p> <p>c. Managed launch of vessels</p> <p><u>FACILITIES</u></p> <p>a. Visitor safety</p> <p>b. Orderly use of the Landing</p> <p>c. Sanitation</p> <p>d. Enforcement in the Bay</p> <p><u>INTERPRETATION &amp; LANDSCAPING</u></p> <p>a. Improve visitor experience</p> <p>b. Improve visitor experience</p>
<p><b>Nāpō’opo’o Park</b></p> <p><u>ACCESS, ROADS, &amp; PARKING</u></p> <p>a. Parking lot on Parcel 1 for public parking (up to 50 spaces) with accessible path through the Park to the Landing. (No bus parking except school bus by reservation).</p> <p>b. Park entry and sign moved to Parcel 1.</p> <p>c. Work with County to convert Park end of Beach Road to pedestrian zone and emergency/local/service traffic only.</p> <p>d. Reduce/realign parking away from Hikiau Heiau.</p> <p>e. Reduce parking on Beach Road. Provide 2-3 accessible stalls and Special Event (permitted) parking only near grass courts/pavilion (Park parking moved to Parcel 1).</p> <p><u>FACILITIES</u></p> <p>a. Interpretive Center with exhibits/concession/restrooms (Parcel 1).</p> <p>b. Retain community pavilion with restrooms/showers.</p> <p><u>RECREATION</u></p> <p>a. Partially restore path to beach (selectively remove boulders) for access by swimmers.</p> <p>b. Retain grass courts/open space</p>	<p><u>ACCESS, ROADS, &amp; PARKING</u></p> <p>a. Move parked cars away from heiau, improve visitor experience</p> <p>b. Direct visitors to new lot</p> <p>c. Visitor safety and promote view plane of the Bay.</p> <p>d. Respect cultural sites, enhance visitor experience</p> <p>e. Manage access, use of pavilion area</p> <p><u>FACILITIES</u></p> <p>a. Improve visitor experience</p> <p>b. Retain resource valued by community</p> <p><u>RECREATION</u></p> <p>a. Support recreational use</p> <p>b. Retain recreational use while promoting park open space.</p>

<b>Table 3-1: Master Plan Elements and Objectives</b>	
<b>Location, Plan Component</b>	<b>Major Objective</b>
<p><b>INTERPRETATION &amp; LANDSCAPING</b></p> <ul style="list-style-type: none"> <li>a. Establish interpretive trails with signs and way-finding. Guided and self-guided walking tours.</li> <li>b. Restore cultural landscape and historic features (including pond) and remove invasive vegetation.</li> <li>c. Restore low rock wall behind beach to separate recreational beach use from archaeological complex (use existing stones on site).</li> </ul>	<p><b>INTERPRETATION &amp; LANDSCAPING</b></p> <ul style="list-style-type: none"> <li>a. Improve visitor experience and protect historic/cultural sites.</li> <li>b. Restore landscape, improve visitor experience</li> <li>c. Respect cultural sites, restore historic feature</li> </ul>
<p><b>Mālama: Management Presence</b></p> <p><u>DSP:</u></p> <ul style="list-style-type: none"> <li>a. Staff responsibilities include: Interpretation and maintenance of trails, trash, restrooms, facilities, and grounds.</li> <li>b. Park Coordinator to oversee programs and operations.</li> <li>c. One additional Park Caretaker for maintenance.</li> </ul> <p><u>DOCARE:</u></p> <ul style="list-style-type: none"> <li>a. Consistent and preferred daily enforcement by DOCARE</li> </ul> <p><u>CONCESSIONAIRE:</u></p> <ul style="list-style-type: none"> <li>a. Staff at Ka’awaloa and Nāpō’opo’o Landing to support concession operations, including guided kayak and canoe tours, assist in launching, landing and stowing watercraft, ocean recreation equipment rentals, and activities required by the concession permit.</li> </ul> <p><u>ADOPT-A-PARK &amp; VOLUNTEER AGREEMENTS:</u> Encourage community volunteer participation to care for park resources.</p> <p><u>MAKAI WATCH:</u> Community led work force plan for an ocean watch program in communication with DOCARE</p>	<p><b>Mālama: Management Presence</b></p> <p>Aim is integrated support for both resources and recreation by State, private sector and community.</p>

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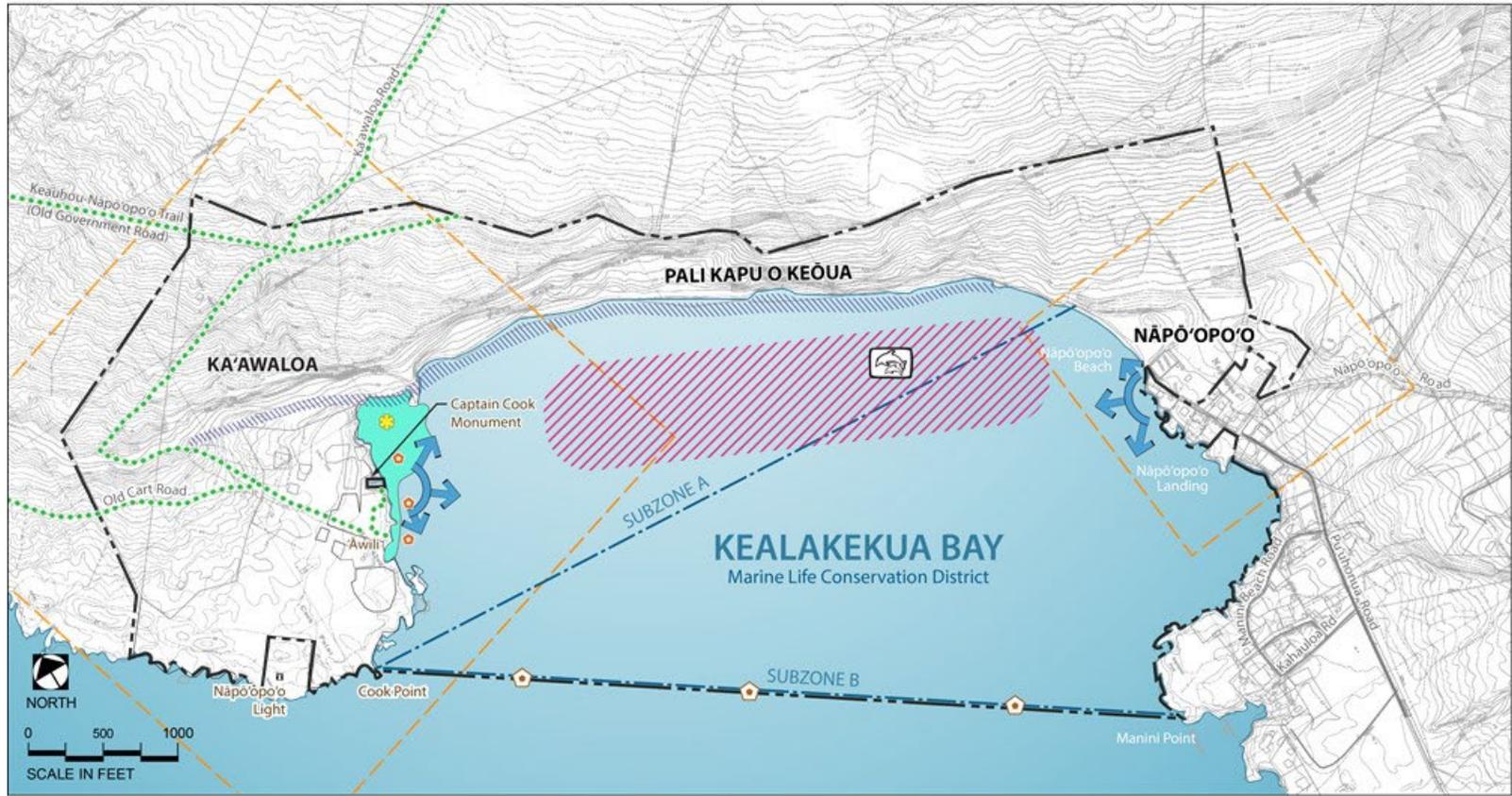
Note: Locations of proposed trails and other improvements are approximate and may change based on further archaeological study.

Figure 3-1: Master Plan - Ka'awaloa

**Kealakekua Bay State Historical Park**  
Master Plan  
South Kona, Hawaii

<b>LEGEND</b>				
	Park Boundary		Seating Area (cleared vegetation)	
	TMK Parcels		Rockfall Hazard Buoy	
	Ka'awaloa Cove (snorkeling area)		State Park Boundary Buoy	
	Pali Rockfall Hazard		Swim-Snorkel/No Powerboat Zone	
	Ka'awaloa Flat Archaeological Zone			
<b>Vegetation</b>		<b>Features</b>	<b>Elements</b>	
	Non-native Forest			Element A: Captain Cook Monument and Wharf; repairs to Wharf for canoe shuttle landings
	A'a Lava			Element B: 'Āwili; storm beach landing and kayak storage for permitted guided tours and limited assisted landings
	Cliff and Scree			Element C: Selective removal of vegetation around cultural sites
	Coastal Strand			
<b>Circulation</b>				
	Unimproved Road			





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Figure 3-2: Master Plan—Kealakekua Bay

<p><b>LEGEND</b></p> <ul style="list-style-type: none"> <li>--- Park Boundary</li> <li>- - - Marine Life Conservation District (MLCD) Subzones</li> </ul> <p><b>Circulation</b></p> <ul style="list-style-type: none"> <li>..... Unimproved Roads and Trails</li> <li>— Paved Roads</li> </ul>		<p><b>Features/Elements</b></p> <ul style="list-style-type: none"> <li> Views</li> <li> Ka'awaloa Cove (snorkeling area)</li> <li> Commercial Mooring</li> <li> State Park boundary buoys or navigational aids</li> <li> Swim-Snorkel/No Powerboat Zone</li> </ul>	<ul style="list-style-type: none"> <li> Pali rockfall hazard (100' restricted zone)</li> <li> Area where dolphins commonly seen</li> <li> Dolphin Rest Area (Note that dolphins may not stay in one part of the bay throughout the day)</li> <li> Maps for Ka'awaloa and Nāpō'opo'o</li> </ul>
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**Kealakekua Bay State Historical Park**  
Master Plan

South Kona, Hawai'i

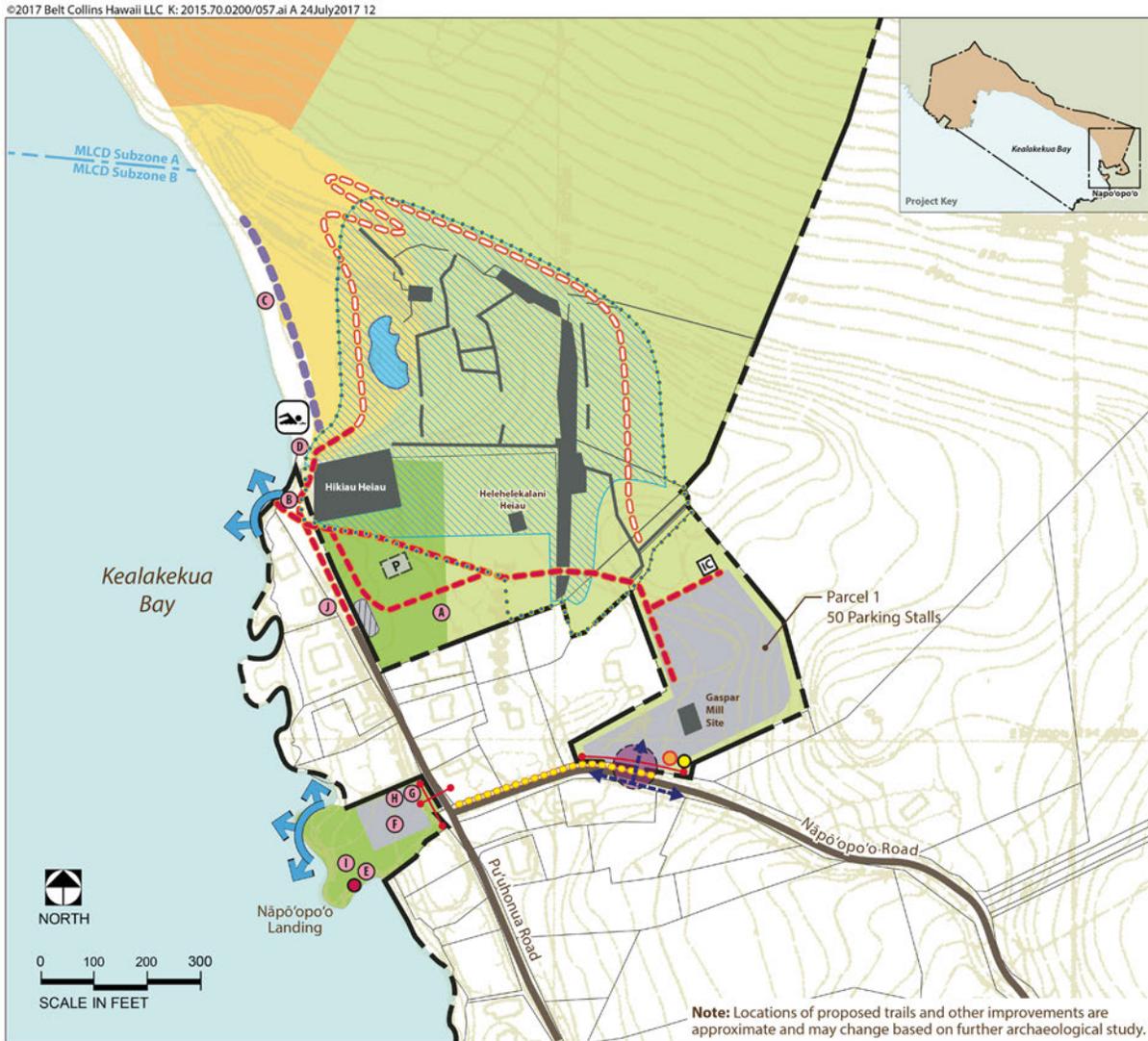


Figure 3-3: Master Plan - Nāpō'opo'o



## **Kealakekua Bay**

### ***Access and Ocean Recreation***

Ocean recreation activities would continue to occur in the Bay with permitted entry by non-commercial and commercial vessels. DSP would manage commercial use of the Bay. One permitted mooring for a commercial tour boat operator would remain at Ka'awaloa Cove with a second mooring available off Nāpō'opo'o Landing. Drift-in snorkel tour boats would continue to frequent the Bay arriving from nearby harbors. Permitted guided kayak and canoe tours would cross the Bay from the Landing and arrive at 'Āwili.

DLNR would keep the existing Vessel Special Use Permit system in place with enforced restrictions on vessel use in the Bay. Permitted watercraft would require identifying stickers to enter the Bay; violators could be identified, making enforcement possible. Residents and visitors with these permits would be allowed to launch from the Landing (when staffed), or continue to launch from private shorelines and Manini Beach along the Nāpō'opo'o end of the Bay.

Commercial boat operators would be encouraged to develop a Drift-Safety Plan in consultation with DOBOR, and communicate the plan to all commercial operators entering the Bay. The plan should address "no wake" rules, off-limit zones, preventing vessel overlap, scheduling to prevent congestion, and boater and visitor safety. DSP would consult with DOBOR and DAR and retains the right to institute commercial vessel or watercraft limits in the Bay for reasons of resource protection, safety, and quality of the visitor experience.

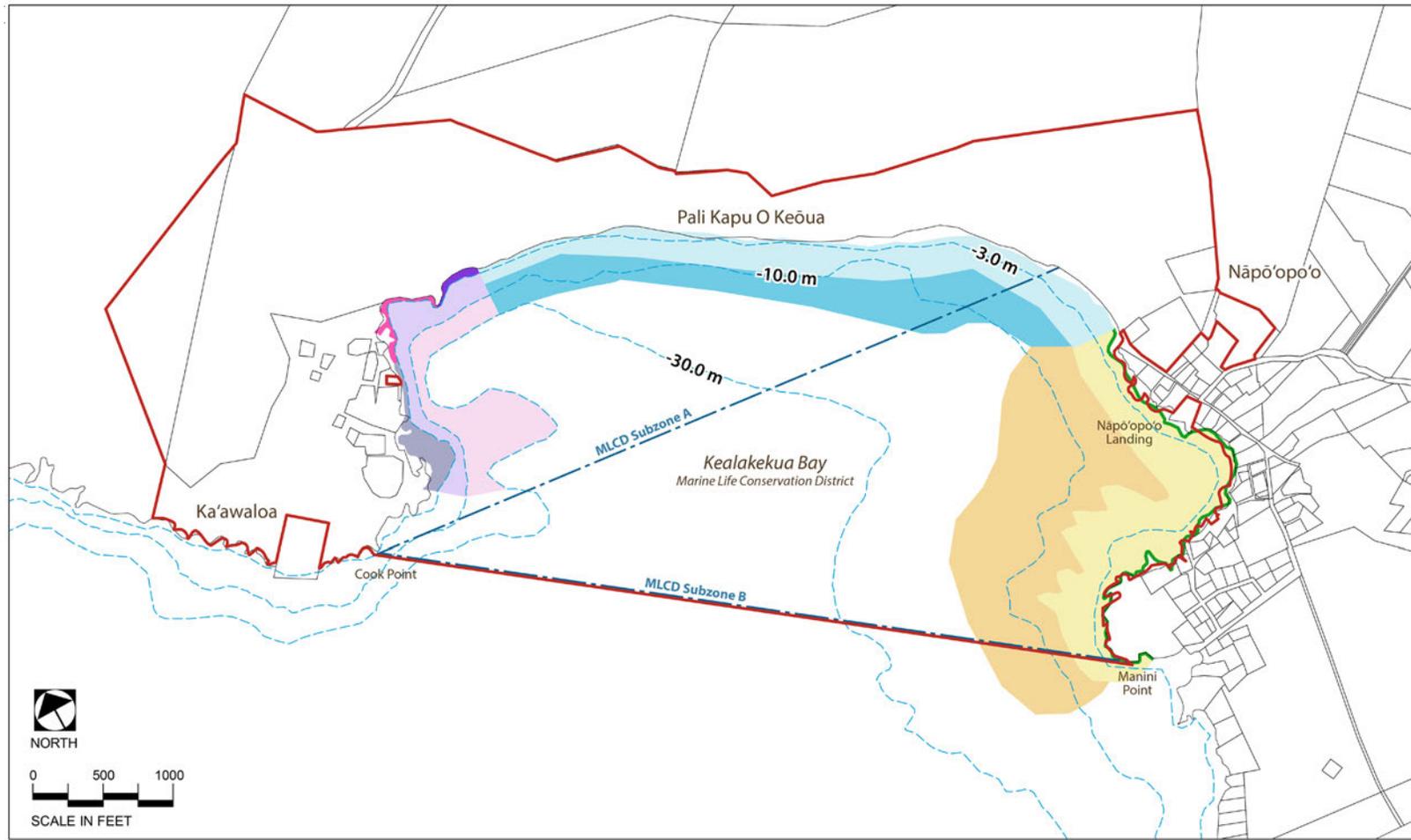
Snorkeling by boaters and kayakers in the shallow areas of Ka'awaloa Cove would continue as at present. To increase safety, a swimming/no powerboat zone would be established with buoys or other navigational aids placed approximately 150 feet from the shoreline near the Monument.

The visitor capacity for the Bay would continue to be controlled through permits for commercial moorings near Ka'awaloa Cove and Nāpō'opo'o Landing, limiting vessel and launching/landing permits at the Landing and at 'Āwili, and regulating the number of commercial guided kayak/canoe tour visitors across the Bay. A reservation system may also be implemented to regulate the number of vessels and visitors in the Bay at a given time. The number of drift-in vessels/visitors is controlled through permits required by DOBOR at the vessel's originating harbor and is generally limited to harbors close to the Bay.

### ***Features***

Buoys or other navigational aids would be re-established to demarcate the outer ocean boundary of the Park/MLCD and along the rock fall hazard zone below the Pali. The marine habitat zones are indicated in Figure 3-1.

No buoys would be installed to mark the dolphin-resting zone, but observation and enforcement will work to minimize human interference with dolphins. NOAA is currently proposing regulations to protect the Hawaiian spinner dolphin. Informational signs would be placed on shore to inform the public of the importance of avoiding interference with dolphins.



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**Figure 3-4: Marine Habitat Zones**

<b>LEGEND</b>			<b>Kealakekua Bay State Historical Park</b>
Kealakekua Bay State Historic Park	Mid-Depth	Basalt Shoreline	<b>Kealakekua Bay State Historical Park</b> EIS
<b>Northern Section</b>	Reef Slope	Basalt Zone	
Shallow Habitat I	<b>North East Shoreline Section</b>	Basalt Fingers	South Kona, Hawai'i
Shallow Habitat II	Boulders w/ Encrusting Porites	Bathymetry Line (meters)	
Shallow Habitat III	Offshore Reef Slope w/ <i>P. compressa</i>		

## ***Ka'awaloa***

### ***Access***

Ka'awaloa would be accessible both by water and by land. By water, 'Āwili storm beach would remain the kayak/vessel landing point for permitted guided tours or those obtaining a permit to land from DSP for traditional cultural access. Visitors on guided kayak tours would have a time limit at Ka'awaloa. The ocean recreation concessionaire would staff 'Āwili during park hours to assist and manage landing and storing of watercraft. Visitors/residents holding permits that launch at the landing (kayak, one-to-two-man outrigger canoes, paddleboards) would be allowed to land at 'Āwili and store their vessel. However, all landing would be predicated on staff being present at the Landing and at 'Āwili, and the waterless toilet being in place. No other landings or swimmers arriving from other areas of the Bay would be permitted to come ashore, except for emergencies.

Protective shoreline mats or traditional wooden canoe ladders could be placed on the rocky shoreline for small vessel landing and removed daily. These mats or ladders would serve to protect the rocks from contact with the vessels. Permitted watercraft would continue to be allowed to be stored and stacked on-shore at 'Āwili but screened from view from the Cook Monument and the Bay by placement in an area cleared behind the dense vegetation. Permitted outrigger canoes may be secured at the shoreline of the storm beach. DOCARE boats may occasionally land at the jetty near the Cook Monument for enforcement or service needs, but the historic jetty would not be significantly restored for general public landing use.

By land, hikers enter the Park via Ka'awaloa Road (beginning at the trailhead at upper Nāpō'opo'o Road and continuing down the County section of the trail to the Park). The trail offers outstanding views of the coastline around the Park and several signs interpreting these views may be placed along the trail. DSP will consult with the County regarding shared concerns for hiker management, safety, parking, enforcement and easements associated with the Ka'awaloa Road.

Within the Park boundaries, no motorized vehicles would be permitted except for authorized emergency and maintenance access. Two other trail access points intersect the Park: the Old Government Road (Keauhou-Nāpō'opo'o Trail) and the Old Cart Road (coastal route). These trails are currently closed; future access on these trails would be administered through DLNR Na Ala Hele. Barriers and signs may be installed at these trail intersections to prevent unauthorized non-pedestrian access if warranted in the future. The State would work with the adjacent landowner to develop an agreement allowing maintenance vehicle access from Old Cart Road (over private land) into the park. For emergency and service access (such as transporting the toilet to site), the State would clear a helicopter-landing zone in an area to be surveyed and located outside of the archaeological complex.

The visitor capacity for the Ka'awaloa section of the Park would primarily be controlled through policies and permits limiting vessel landing and the number of visitors on commercial tours. The number of hikers entering along Ka'awaloa Road is currently limited by the lack of trailhead parking along the County Road.

### ***Facilities***

The first priority is to install a waterless toilet and trash receptacles at Ka'awaloa Flat to address visitor waste. The recommended location for the toilet would be near the intersection of the Ka'awaloa Road and Old Cart Road trails. The land is less constrained here by sensitive resources and flood zones.

A small, interpretive shelter would be located at Ka'awaloa Flat, staffed, and serve as a staging point for interpretive tours. The shelter would contain interpretive information, orientation, and important rules and regulations regarding historic sites.

### ***Interpretation and Landscaping***

To discourage visitors from picnicking/sunbathing on the historic Cook Monument platform and jetty, benches or natural/stone seating areas would be located along the shoreline areas and vegetation selectively cleared to provide both open and shaded resting areas with views to the Bay. This could also be a gathering area for interpretive talks.

Vegetation will be selectively cleared around cultural sites and the shoreline and the cultural landscape restored with historically appropriate plants. Interpretive trails will be developed with signage for guided and self-guided hikes that incorporate the Ka'awaloa Road trail and an unpaved shoreline trail winding around the perimeter of the Ka'awaloa Complex to the Captain Cook Monument (*see* Figure 3-1). Visitors will be informed to stay on all designated trails, and new trails would not be developed until resource management plans and monitoring are in place. Future access could be limited or controlled if DLNR assesses that resources are vulnerable and need protection.

### ***Pali***

No development or improvements are proposed on the Pali. The NPS has proposed the Keauhou-Nāpō'opo'o Trail as the alignment of the NHT. The trail is currently not in use. Its alignment through the Park and over the Pali is in a heavily vegetated area. It does not continue through State land to Nāpō'opo'o and any restoration of the trail between the two land sections of the Park would require collaboration with the private landowners behind the Pali. NPS would take the lead on any future trail development and installation of interpretive features, although at this time, NPS stated that the Kealakekua section of the NHT is not a priority project area. The State would not develop or open the historical trail leading over the Pali, as sensitive cultural resources have not been fully assessed and the terrain is steep and narrow.

### ***Nāpō'opo'o Landing Access and Parking***

The Landing would serve as the supervised kayak and canoe launch point into the Bay. The Landing would be manned by an ocean recreation concession offering guided kayak and outrigger canoe tours and kayak rentals. The kayak tours would be limited to 12 passengers per tour, with an overall limit of 72 passengers per day. The intent is to encourage the concession to transition from rental and guided kayaks to outrigger canoe guided tours across the Bay. During park hours and when the Landing is staffed by the concessionaire, residents/visitors with permits to launch personal watercraft into the Bay could walk, cycle or drive onto the Landing to drop-off the vessels but would not be allowed to park. They would be directed to park in a new parking at Parcel 1 (*see* below).

Parking at the Landing would be restricted to ten stalls for park staff, concessionaire, and an accessible ADA public stall. A paved drop-off zone would be for loading/unloading only. Staff would manage the Landing activities, assist with kayak loading/unloading, check for valid permit stickers, and assist boaters into the water. The Landing gate would be closed after park hours.

### ***Facilities***

The historic landing pier and pair of concrete steps allowing water entry would be repaired to allow safe entry and exit by swimmers and small watercraft, i.e. kayaks and canoes. Working with DSP, the concessionaire may recommend specific improvements to ease boat entry, such as a canoe hoist mounted on the Landing, wood rollers, or a mooring that would allow permitted operators to secure canoes near the Landing. However, mooring would be subject to consultation with DAR to address MLCD concerns and BLNR approval.<sup>2</sup>

An open shade shelter would be constructed between the drop-off and water entry for the Landing concessionaire. Portable toilet(s) and a storage shelter for DOCARE equipment would be located at the Beach Access Road side of the Landing. No other structures are planned as most of the Landing is constrained by high hazard coastal flood zones.

### ***Interpretation and Landscaping***

The Landing's grassed picnic area and viewpoint near the storm beach would be preserved and enhanced with native and Polynesian-introduced plants. Interpretative displays featuring the Bay's marine resources may be mounted on the existing wall at the end of the Landing or set into the paving so that they do not obstruct scenic views of the Bay.

### ***Nāpō'opo'o***

#### ***Access, Roads and Parking***

The Park entry and parking lot would be relocated from the end of the Beach Road to Parcel 1 and accessed via Nāpō'opo'o Road. Traffic circulation is improved by redirecting parking and vehicular traffic away from Beach Road and the intersection near the Landing. A Park sign along Nāpō'opo'o Road would welcome visitors and direct them to the parking area. The parking lot at Parcel 1 will have a fifty-stall capacity, including accessible ADA stalls and school bus parking. No tour buses would be allowed. If the parking lot demand (from visitors renting and taking guided kayak tours) exceeds the parking capacity, DSP may require that ocean recreation concessionaire (at the Landing) to shuttle their guests to the Park, or park off-site. The visitor capacity for the Park would primarily be controlled by limiting the size of the parking lot and a reservation system, in addition to policies and permits on vessel launching and landing and policies on commercial tours. The parking lot would be screened with landscaping from neighboring properties and include shade trees.

To improve the Bay lookout experience, improve safety, and provide a buffer adjacent to Hikiau Heiau, DSP will work with the County to discourage general public vehicle traffic on Beach Road. Traffic access for Beach Road residents/guests, State, County, trash pick-up and emergency vehicles

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<sup>2</sup> These improvements would need funding and further design work. Unless work was limited to repair of existing structures, permits would be needed for construction within the shoreline area.

would continue. Special event parking and drop-off at Beach Road would be allowed by applying for a DSP special event permit. A few parking stalls, an accessible ADA stall, and drop off would remain closest to the park pavilion. Parking stalls on State land that encroach on Hikiau Heiau and near the ocean lookout would be removed.

Reducing traffic and restricting parking would work to allow for safe pedestrian crossing for visitors coming from the new parking lot (Parcel 1), through the Park, to the Landing (see Figure 3-3). The accessible path from the parking lot at Parcel 1 would lead through an existing break in the Great Wall to an open area with views to the Hikiau Heiau. The path would continue past the park pavilion to Beach Road, the Bay, and to the Landing. Pedestrians would be discouraged from walking along the Nāpō'opo'o Road as it lacks sidewalks. It has a narrow right-of-way width that constrains sidewalk improvements.

### ***Facilities/Features***

A small visitor orientation center would be located between the parking lot on Parcel 1 and the trail to Hikiau Heiau. It would be staffed and house interpretive displays, park information, concession services, and restrooms. Visitors would pass through the visitor center zone to access the restored areas of Kekua and receive information on park history, rules, regulations, orientation, and the importance of respecting the site's history.

The existing park pavilion/restrooms and outdoor shower will remain.

### ***Recreation***

The grassed courts near the existing community pavilion will be retained and also serve as open space.

A path may be cleared at the south end of Nāpō'opo'o Beach by selectively removing beach boulders above the high-tide zone to re-establish and allow bay access for swimmers.

### ***Interpretation and Landscaping***

Past the high-water mark, a low rock wall would be established between Nāpō'opo'o Beach and the archaeological complex to separate the recreational beach and historical park zones. A similar wall is documented in the historical record. Existing stones on-site would be used to construct the wall.

Historic sites will be stabilized and the cultural landscape restored as funding allows, i.e., the pond, the Great Wall, Helehelekalani Heiau, and the coconut grove. Ranching walls and structures will need to be further researched to determine their preservation value. Alien and invasive plant species will be removed and replaced with culturally appropriate plants. Paths and interpretive devices will not intrude on the heiau or other cultural features. Programs with guided and self-guided interpretive tours will be developed in the park. Visitors will be instructed to stay on designated paths and unobtrusive signs, maps, and media will interpret the cultural landscape and features.

An accessible path leading from the parking lot/interpretive center will lead through an existing break at the southern end of the Great Wall to an open area by the existing pavilion with views to the Hikiau Heiau. The path leads past the park pavilion on to Beach Road and the Landing, or to the Bay

overlook. Other interpretive trails may be developed around a restored cultural landscape of the Priestly Compound once adequate archaeological research and site stabilization have been conducted. The shoreline section of the interpretive trail provides expansive views across the Bay to Ka'awaloa and the Captain Cook Monument.

The former Gaspar Coffee Mill foundation is present within Parcel 1. The parking lot will be designed to preserve the remnants of this historic site. Secondary interpretive themes highlighting post-contact history would be appropriate in the Parcel 1 area which is mauka of the Great Wall and Hikiau Heiau.

### ***Management Presence***

A Park Coordinator would be responsible for overseeing Park operations and coordinating with the State Parks Property Management Program on the concession services. DSP staff would continue to oversee management, resource protection, enforcement, interpretive programs, and maintenance (trails, trash, restrooms, facilities, and grounds). One additional Park Caretaker would be assigned to the Park.

DOCARE would provide consistent and preferably, daily presence and enforcement at the Park. DSP may request assistance from the Hawai'i County Police Department for enforcement of traffic and parking rules, while DOCARE is responsible for enforcement of all park rules as well as regulations on the water.

The State would contract a community partner, or concessionaire, with staff to support operations at the Landing and Ka'awaloa, including guided kayak and canoe tours and rentals, assist in vessel launching, landing and stowing of watercraft, ocean recreational equipment rentals, and activities that the State requires by the concession permit, such as maintenance of Ka'awaloa toilets and trash removal. DSP may also enter into an agreement with a non-profit or other entity to provide interpretive services and operation of the interpretive center.

The community would be involved through Adopt-A-Park and volunteer agreements. The goal of these agreements is to encourage community volunteer participation to care for park resources. As an example, DSP and the community group, Ho'ala Kealakekua, have an agreement for the community to assist with the clearing invasive vegetation in the Nāpō'opo'o portion of the Park under the direction of the State Parks Archaeologist. Similarly, community members are encouraged to participate with DSP and DOCARE in the Makai Watch program. DLNR trains Makai Watch participants in establishing programs for observing activity in the water. DOCARE works with participants to develop information for analysis of local conditions and for assessment.

Visitor access to sensitive cultural resources and natural areas would be limited and could be further restricted if resources are threatened. Staffing and a regular on-site management presence is needed to operate park facilities (parking, restrooms, visitor orientation, safety improvements) and provide visitor services. Interaction of on-site personnel with park users provides the means to monitor visitor behavior and better insure the preservation of park resources.

### ***Management Models***

Several models have been implemented in various State Parks to address park maintenance and visitor services as well as establishing a visitation strategy that enhances the park experience while providing better protection for the resources. The options considered for Kealakekua Bay State Historical Park include:

1. Concession operations for various operations and visitor services such as food trucks, kayak rental, parking, and gift shops.
2. Lease to a non-profit for park operations such as the reservation and shuttle system at Ha'ena State Park on Kaua'i. This may also include providing interpretive and educational programming.
3. State Parks staff is responsible for park maintenance and interpretive programs.
4. Combination of above where some operations are under concession leases and State Parks provides visitor services, interpretive programs, and maintenance. An example of this is Diamond Head State Monument on O'ahu.

## **3.3 Plan Implementation and Environmental Review**

The public review period of the master planning process has concluded. A separate environmental review process has been conducted (*see* Figure 3-4, Timeline, presented in Chapter 1).

The environmental review process has involved the preparation of an EIS in accordance with Hawai'i's environmental impact statement law (HRS Chapter 343) and environmental impact statement rules (HAR Chapter 11-200). The environmental review process included publication of an EIS Preparation Notice, followed by a 30-day review period, publication of a draft EIS, followed by a 45-day review period, and then publication of a final EIS. The review periods identify the minimum amount of time between publications. After the final EIS is published and the accepting agency determines that the EIS is complete and technically adequate, a 60-day period ensues in which legal challenges to the document may be filed.

This Final Master Plan incorporates modifications to the Park proposals that occurred during the EIS process. Upon completion of the Final Master Plan, a CDUP Application will be prepared to address the proposals in the Final Master Plan. DLNR will submit the application to the OCCL. Additional permits will likely be needed for shore area improvements.

### **3.3.1 Phasing of Implementation**

The Master Plan serves as a guide for DLNR to implement future improvements and management at the Park. The Plan would likely be implemented in phases over a ten to twenty-year timeframe, subject to funding, staffing, and site conditions at the time of implementation. The Master Plan outlines the general locations of park improvements and level of ocean recreation, access and visitor use areas within the Park that support DSP's objectives.

Some actions are needed as soon as feasible, in order to manage visitation and protect resources, as illustrated in the list of Priority Short-Term Actions.

## Priority Short-Term Actions

1. Establish a cultural advisory committee to partner with State Parks on development and implementation of management strategies and interpretive programs. Support community plans to develop a website and educational training for businesses who bring visitors to Kealakekua to promote understanding of cultural traditions and values, respect for Kealakekua, and messages about rules and safety;
2. Installing a waterless toilet at Ka'awaloa;
3. Coordinating with the County to manage the Ka'awaloa Road trailhead parking, trail maintenance, emergency response and trail access;
4. Securing DSP maintenance vehicle access through private property to the Ka'awaloa section of the Park via the Old Cart Road;
5. Converting the current vessel permit system to one in which vessels have identifiable and distinct markings (e.g., stickers) for commercial and resident craft;
6. Developing a parking lot on Parcel 1 at Nāpō'opo'o and directing visitor parking to that site;
7. Improving the pier at Nāpō'opo'o Landing;
8. Staffing the Landing by a concessionaire and allowing use of Nāpō'opo'o Landing as a supervised personal watercraft launch site for permitted users (with vehicles parked at the Parcel 1 lot);
9. Control of goats at Ka'awaloa and Pali with assistance of DOFAW;
10. Support DAR's effort in collaboration with the community and The Nature Conservancy for restoration of the marine resources and promote pono fishing in Kealakekua Bay;
11. Initiate discussion with the Army Corps of Engineers regarding the installation of buoys to demarcate swimming area and rockfall zone; and
12. Conduct visitor counts and surveys, including boating activities in the bay, to evaluate issues of carrying capacity and limits of acceptable change. Collaborate with the community on counts that may already be underway.

The installation of a waterless toilet at Ka'awaloa can be done once DSP determines that this action would not affect historical resources and has concurrence from the State Historic Preservation Division to proceed per HRS, Chapter 6E-8.<sup>3</sup> However, the funding to purchase, install, and maintain

<sup>3</sup> The installation of a toilet and replacement of facilities that have been installed earlier would fall under exemptions to the EIS process that have been approved by the Environmental Council. Other actions, such as changes to the pier face at the Landing, would affect historic properties and need to be analyzed to determine and minimize any adverse impacts.

the toilet must be funded. Steps 3 and 4 do not involve new expenditures outside of normally permitted DSP practice, and do not require environmental review or a change in administrative rules. The conversion of the permit system (step 5) does not in itself require a rule change, although levying fees for such permits would involve a rule-change process. Development of a parking area and interpretive center at Parcel 1 would involve capital funding and permitting. Many of the actions call for collaboration with the community and other division within DLNR.

### 3.3.2 Cost and Funding

The rough order of magnitude costs associated with the plan are summarized in Table 3-2.

**Table 3-2: Preliminary Estimate of Costs of Master Plan Improvements<sup>4</sup>**

<b>Master Plan Capital Improvements*</b>	<b>\$ 6,000,000</b>
Ka'awaloa - Waterless toilet, signage, and landing zone	
Navigational aids, buoys in the Bay	
Nāpo'opo'o - New entry, parking lot improvements, restroom, interpretive center, landscaping, clear and stabilize pond at historic level, improvements at Landing, gates, signage and road striping.	
*(Cost estimate includes permitting, design and construction)	
<b>Operations (Annual Cost)</b>	
New FTE positions	\$ 450,000
Maintenance, surveys and interpretation and enforcement	<u>\$ 325,000</u>
	<b>\$ 775,000</b>

Funds for capital improvements such as creation of a new parking lot, an interpretive center and restrooms, and repairs to the Landing would be appropriated by the State Legislature. Similarly, any new DSP positions would be proposed to and accepted by the Legislature as part of DLNR's appropriations.

Some revenue-generating activities can be considered as part of the Master Plan:

- Fees for concessions (concessionaire operations; mooring permit). These fees are currently charged. Without a significant increase in waterborne visitation, the amounts are unlikely to

<sup>4</sup> The preliminary cost estimate was originally estimated in 2014, revised in 2016, and was adjusted to 2023 dollars using the CPI index.

increase significantly. However, if a concessionaire is permitted to operate a food stand and/or gift shop, revenues due to sales to visitors at the Nāpō'opo'o-side of the park would likely grow;

- Vessel permits: Currently, these are processed and issued by DSP without charge. The issuance of stickers to be displayed on the outside of vessels will raise the cost of issuing these permits, but will also make enforcement of State and Federal regulations much easier. Charges for these stickers/permits could be based on the cost of processing, or set at a higher level, to generate income for Park operations;
- Launch and landing fees. These will be needed to cover the cost of concessionaire personnel at the Landing and 'Āwili; and
- Parking fees or park entry fees. Neither of these are currently charged, and imposition of such fees would involve BLNR approval. They could be justified if DSP finds that it must provide staff at the Nāpō'opo'o-side of the Park to protect resources and avoid crime and disturbances.

DLNR has received funds from the Hawai'i Tourism Authority in the past to maintain resources and improve visitors' experiences. As HTA pivots to destination management, there may be new funding opportunities in the future.

NOAA partners with State agencies to protect wildlife. The signage marking of the dolphin rest area proposed in the Master Plan would help enforcement of regulations against interference with dolphins. DOCARE, with support from DSP, could seek federal funding of enforcement activities that advance federal aims.

### 3.3.3 Environmental Impact Assessment

Steps to implement actions proposed in the master plan trigger the requirement that DLNR prepare an environmental assessment or EIS in accordance HRS Chapter 343-5(b).<sup>5</sup> Specific conditions triggering the environmental review document include the use of State lands and funding; use within the State Conservation District; use within a shoreline area as defined in HRS section 205A-41; use within any historic site and the existence of historical resources listed on the National Register of Historic Places. The EIS process creates opportunities for community and agency input. All comments on the Environmental Impact Statement Preparation Notice (EISPN) have been reviewed and included in the draft EIS with responses. Similarly, comments on the draft EIS are reviewed, and responses included in the final EIS. Those responses will indicate how the EIS has been changed in response to those comments.

In 2017, an EISPN was submitted to the OEQC and published in *The Environmental Notice*. In February 2018, the Draft EIS was submitted to OEQC and published in *The Environmental Notice*. The comments received on the Draft EIS were reviewed and responses were provided. The BLNR approved submitting and recommending acceptance of the Final EIS to the Governor at their meeting

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<sup>5</sup> [www.capitol.hawaii.gov/hrscurrent/Vol06\\_Ch0321-0344/HRS0343/HRS\\_0343-0005.htm](http://www.capitol.hawaii.gov/hrscurrent/Vol06_Ch0321-0344/HRS0343/HRS_0343-0005.htm)

held on January 22, 2021. The Final EIS was filed for publication in March 2021 and accepted by Governor David Ige.

### 3.3.4 Conservation District Use Permit Application

A CDUP Application will be prepared related to proposed actions selected from the master plan alternatives. DLNR will submit the application to the State of Hawai'i OCCL. Pursuant to HAR Chapter 13-5, a public hearing for the application will be held on Hawai'i Island, providing an additional occasion for public comment.

## 4 ALTERNATIVES CONSIDERED

During the planning process leading to development of the Master Plan (*see* Chapter 3), DSP developed four other alternatives. The alternatives in Table 4-1 below were presented at a community meeting in January 2016 (*see* Appendix C). The alternatives have different overarching concepts or themes.

The alternatives include:

- No Action Alternative;
- Alternative A: Recreational Focus;
- Alternative B: Recreation and Historical Balance; and
- Alternative C: Historical Focus.

The No Action or status quo alternative is included for purposes of comparison. The “action” alternatives were developed to support DSP’s goals and objectives for the Park, address unacceptable resource impacts and concerns on access and park use, maintain compliance with laws and regulations, and consider the differing desires of park users.

**Table 4-1: Alternatives – Themes and Objectives**

Alternatives	Themes	Meeting the Park Objectives
No Action	No Action	<ul style="list-style-type: none"> <li>• No new facilities and no site improvements.</li> <li>• Management, staffing, and facilities at the Park and use of the Bay continue at present levels.</li> <li>• Vessels in the Bay allowed by permit.</li> <li>• Does not address long-term resource protection or parking issues.</li> <li>• Limited interpretive programs.</li> </ul>
A	Recreational Focus	<ul style="list-style-type: none"> <li>• Managed recreational opportunities for visitors and residents, including ocean recreation in the bay (boating, snorkeling, diving, swimming) and hiking.</li> <li>• Provides support facilities and a community park.</li> <li>• Historical and cultural values are recognized but interpretation is limited.</li> </ul>

**Table 4-1: Alternatives – Themes and Objectives**

Alternatives	Themes	Meeting the Park Objectives
B	Recreation and Historical Balance	<ul style="list-style-type: none"> <li>• Promotes a balance between managed recreational use and the historical/cultural values of the Park.</li> <li>• Permitted recreational activities are more limited and interpretive opportunities are expanded.</li> </ul>
C	Historical Focus	<ul style="list-style-type: none"> <li>• Promotes preservation and interpretation of the historic sites and restoration of the cultural landscape.</li> <li>• Recreation and traditional practices are respectfully woven into the cultural landscape.</li> <li>• Limits visitor access at Ka’awaloa – by hiking in or by guided tour/canoe shuttle (and traditional cultural access by permit).</li> </ul>

**4.1. Alternatives Reviewed in Community Meeting**

The alternatives include a description by park area of the proposed access, parking, facilities, recreational and interpretive activities, management strategies, and the organizations involved in implementing management actions. All alternatives involve DSP oversight and management of the Park.

**4.1.1. No Action Alternative**

**Overview:** *Maintains existing condition of the Park with managed use of the Bay through permits, no new facilities to address parking issues, and no site improvements to protect and restore the cultural sites.*

The No Action Alternative would maintain the Park in its present condition. Park facilities, activities, access, permits, programming, staffing, enforcement and funding would generally occur at their current levels (see Chapter 2). It does not meet DNLN’s goals and objectives as well as the action alternatives (see Figure 4-1 and Figure 4-2 for illustrations of the No Action Alternative).

**Kealakekua Bay**

The current level of ocean recreation activities and visitor use would be expected to continue. Commercial boat tours would continue to visit the Bay with one permitted mooring at Ka’awaloa Cove, and drift-in snorkel tour boats would frequent the Bay arriving from nearby harbors. DLNR would keep the existing Vessel Special Use Permit system in place with restrictions on vessel use in the Bay. Permitted personal watercraft users would continue to launch from Manini Beach and private properties along the Nāpō’opo’o end of the Bay and from outside the Bay.

NOAA Fisheries’ proposed rule to enhance protections for Hawaiian spinner dolphins would apply to The Bay, prohibiting swimming with and approaching dolphins within fifty yards for persons, vessels, and objects, including approach by interception. Existing MLCD rules on fishing would remain in force.

**Ka'awaloa**

Hiking access via Ka'awaloa Road would continue as well as and permitted landing by vessel at the Ka'awaloa shoreline.

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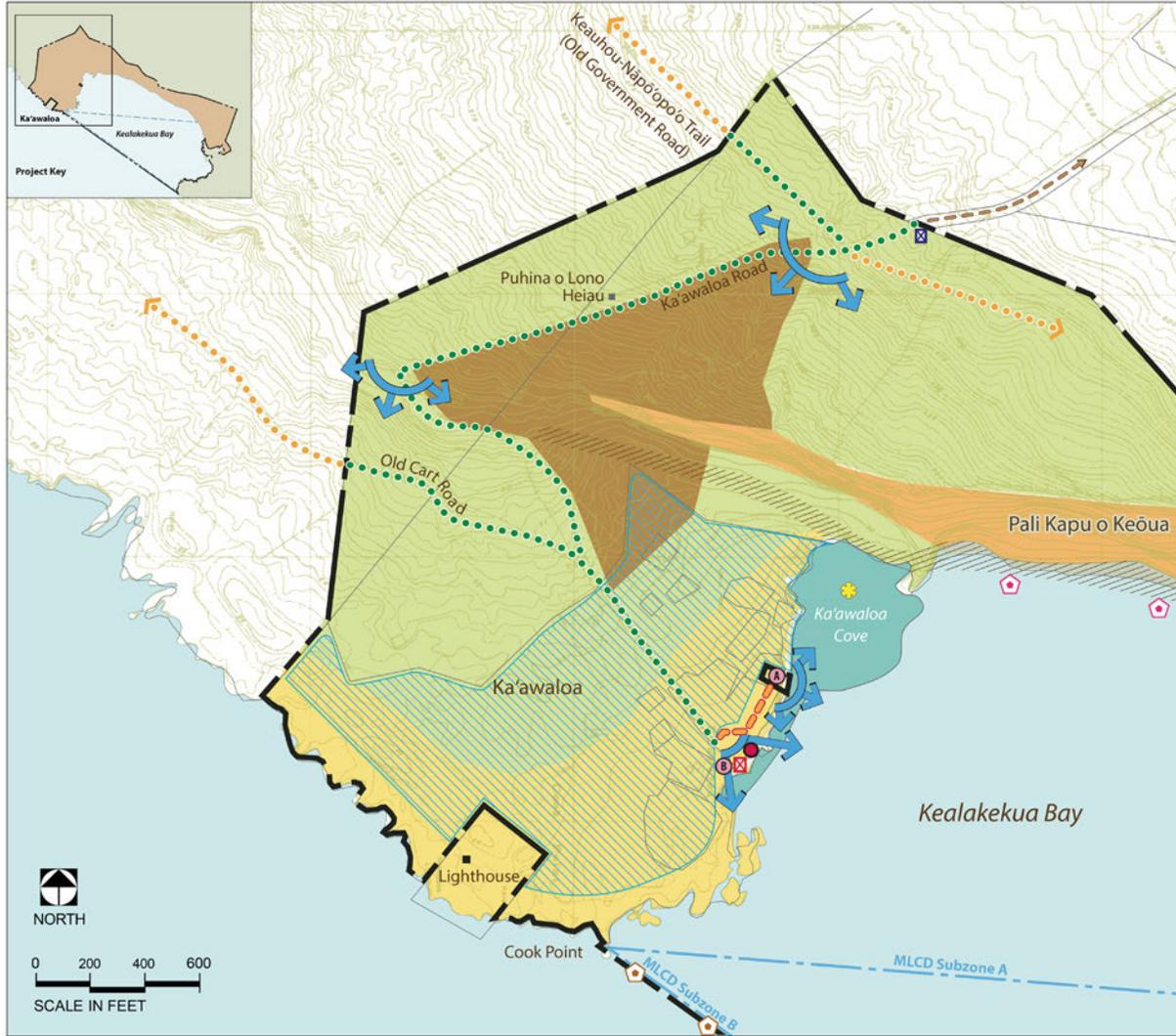
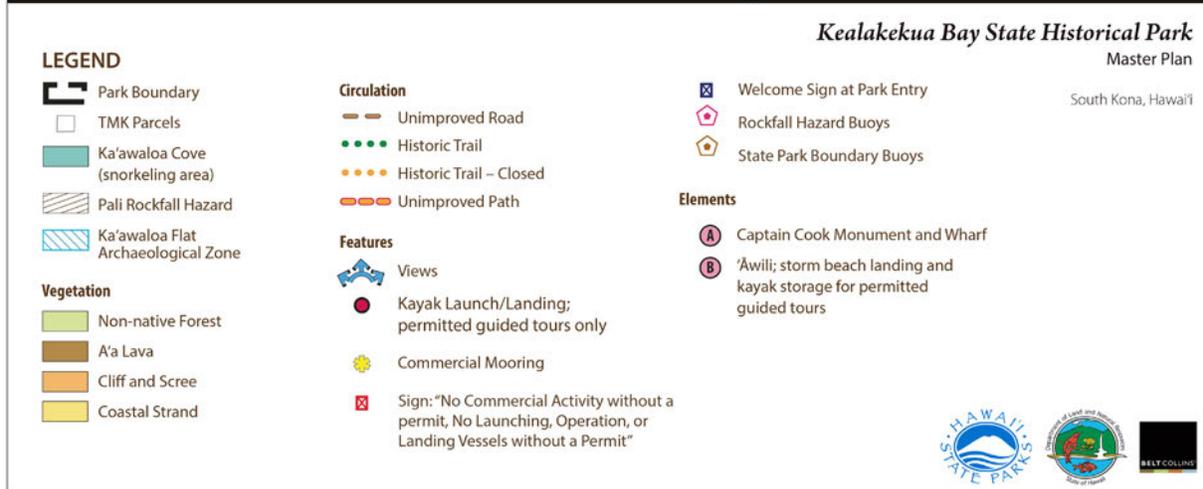


Figure 4-1: No Action Alternative—Ka'awaloa



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Figure 4-2: No Action Alternatives–Nāpō'opo'o

<p><b>LEGEND</b></p> <ul style="list-style-type: none"> <li> Park Boundary</li> <li> TMK Parcels</li> <li> Parking (~25 stall capacity; State Park and County road shoulder)</li> </ul> <p><b>Vegetation</b></p> <ul style="list-style-type: none"> <li> Non-native Forest</li> <li> Ornamental Landscaping</li> <li> Cliff and Scree</li> <li> Coastal Strand</li> </ul> <p><b>Circulation</b></p> <ul style="list-style-type: none"> <li> County Road</li> <li> Primary Vehicular Circulation</li> </ul>		<ul style="list-style-type: none"> <li> Controlled Access (locked gate)</li> <li> Accessible Pedestrian Path</li> </ul> <p><b>Features</b></p> <ul style="list-style-type: none"> <li> Historic Site</li> <li> Pond</li> <li> Pavilion (Restroom, shower)</li> <li> Views</li> <li> Park Sign</li> <li> Kayak/Vessel Launch</li> </ul>	<p><b>Elements</b></p> <ul style="list-style-type: none"> <li> Existing community park facilities and grass field</li> <li> Bay overlook, marine life interpretation, and park rules signage</li> <li> Nāpō'opo'o Beach</li> <li> Permitted kayak tour staging</li> <li> Restricted Parking</li> </ul>
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**Kealakekua Bay State Historical Park**  
Master Plan  
South Kona, Hawai'i

**Pali**

No trails or features would be developed over the Pali.

**Nāpō'opo'o**

Access to the Nāpō'opo'o section of the Park would be from Nāpō'opo'o Road and Beach Road, generally arriving by car or on foot. The Landing would remain unavailable to the general public. Only State staff and permitted kayak tour companies would be allowed access to the Landing to park and launch guided kayak tours. Park facilities would be renovated or replaced, and archaeological resources stabilized to maintain existing levels, but no new facilities or significant park programs would be developed.

**Management Presence**

DSP would continue to be responsible for managing all activities in the Park. The State's current management presence, with limited funding, would continue with the goal of protecting resources while allowing access to various park areas. Park maintenance supplemented and undertaken with community groups and boat tour operators may continue on a case-by-case basis. DOCARE would continue to provide limited enforcement. The State may implement rules and regulations affecting the Park and MLCD under separate initiatives.

**4.1.2. Action Alternatives**

The action alternatives focus on resource preservation and restoration, the level of public access, and the different types and locations of visitor and recreational facilities in the Park. Park visitation would be managed through parking lot capacity, access controls, vessel permits, DOCARE enforcement, and concessionaire presence. Table 4-2 below compares the key elements of the three alternatives considered for the master plan.

**Table 4-2: Key Elements of The Action Alternatives**

	<b>Alternative A Recreational Focus</b>	<b>Alternative B Recreation &amp; Historical Balance</b>	<b>Alternative C Historical Focus</b>
<b>Kealakekua Bay</b>	<i>ACCESS AND OCEAN RECREATION</i>		
	Non-commercial and commercial vessels (personal kayaks, canoes, standup paddle boards) allowed in Bay by permit.		
	Commercial tour boat mooring (Ka’awaloa Cove) and drift-in tour boats continue.		
	Guided kayak tours (up to 90 guests/day) by permit	Guided kayak tours (up to 72 guests/day- same as existing) plus canoe shuttle tours across Bay (up to 30 passengers at a time) by permit.	Canoe shuttle tours by permit from Nāpō’opo’o Landing to Ka’awaloa. No kayak tours. Focus on transition to traditional vessels in the bay.
	Safety zones delineated (buoys/markers): rockfall zone, ocean edge of MLCD/Park; swim/snorkel/no powerboat zone near Ka’awaloa shoreline		
	NOAA takes lead on dolphin regulations in Bay		
<b>Ka’awaloa</b>	<i>ACCESS &amp; FACILITIES</i>		
	No vessel landing except for permitted guided kayak tours or traditional cultural access, similar to existing.	Permitted guided tour landings and non-commercial personal watercraft landings and storage at ‘Āwili (when landing is staffed).	No vessel landing except for permitted canoe shuttle at jetty (for traditional cultural access by permit). Improve jetty for canoe landing.
	Hiking access via Ka’awaloa Road		
	Limited interpretive trails; Hikers directed to shoreline trail from ‘Āwili to Monument. Create open space gathering area by the Monument.		Interpretive trails for guided and self-guided tours in restored cultural landscape areas that have been surveyed.
	Waterless toilet		Interpretive shelter with exhibits and staff at Ka’awaloa Flat and Interpretive wayside exhibit (sign) at Puhina o Lono Heiau
<b>Pali</b>	No trail access		

**Table 4-2: Key Elements of The Action Alternatives**

	<b>Alternative A Recreational Focus</b>	<b>Alternative B Recreation &amp; Historical Balance</b>	<b>Alternative C Historical Focus</b>
<b>Nāpō'opo'o Landing</b>	<i>ACCESS &amp; PARKING</i>		
	Public vehicle access for personal watercraft drop-off only (parking at Parcel 1)		No public vehicle access
	Restricted parking (~10 stalls max + 1 accessible stall) for State and Landing concession		
	Kayak and equipment rentals, and launching of guided kayak tours by permitted concessionaire.	Kayak and equipment rentals, and launching of guided kayak and canoe shuttle tours by permitted concessionaire.	Canoe shuttle launching by concessionaire. Launching of non-commercial kayaks, canoes, paddleboards.
	Launching of non-commercial vessels with permit from Landing; concessionaire available to assist with vessel drop-off/launching.		Launching of non-commercial vessels with permit from Landing; concessionaire available to assist with launching.
	<i>FACILITIES &amp; INTERPRETIVE AREAS</i>		
	Improved pier for water entry.		
	Portable toilet(s)		
	Mobile food concession		Thatched shelter for canoe shuttle staging area and visitor services
	DOCARE storage, equipment, deployment area		
Interpretive signs on wharf and shoreline		Interpretive exhibits and signs on wharf and shoreline	
<b>Napo'opo'o Park</b>	<i>ACCESS, ROADS, &amp; PARKING</i>		
	Park public parking lot on Parcel 1 (~60 stalls)		Park public parking lot on Parcel 1 (~40 stalls)
	Beach Road – limit parking to 5 stalls on Park land + drop-off area		Remove Beach Rd. parking & work with County to close road (local/service traffic only)
	<i>FACILITIES &amp; INTERPRETIVE AREAS</i>		

**Table 4-2: Key Elements of The Action Alternatives**

	<b>Alternative A Recreational Focus</b>	<b>Alternative B Recreation &amp; Historical Balance</b>	<b>Alternative C Historical Focus</b>
	Retain existing community pavilions and restrooms		Convert community pavilion to interpretive shelter. Relocate new community pavilion and grass recreation area to Parcel 1 near new Park Entry/parking
			Interpretive Center on Parcel 1 with exhibits, gift shop, food sales, staff; style of Gaspar Mill
			Restroom at Parcel 1
	Interpretive signs	Interpretive signs, guided interpretive walks, work to restore cultural landscape & historic features	Interpretive signs, guided interpretive walks, restore cultural landscape (remove invasive vegetation and restore historic features). Hale in area of Hikiau Heiau for cultural & educational programs.
	<i>NAPO'OPO'O BEACH</i>		
	Selectively remove boulders to restore sand beach access path for swimmers/canoes.	Restore low rock wall behind beach to separate recreational use from archaeological complex and selectively remove boulders to restore sand beach access.	Restore low rock wall behind beach, restore the cultural landscape and remove boulders to restore sand beach access.
<b>Management Presence</b>	State Parks: limited staff + Regional Park Coordinator	State Parks: Interpretive staff + Regional Park Coordinator	State Parks: Interpretive staff, Regional Park Coordinator and Kealakekua Park Coordinator to assist/oversee Park operations.
	DOCARE: Increased yet periodic enforcement	DOCARE: At least weekly enforcement	DOCARE: Consistent and daily enforcement
	Concessionaire: Staff at Ka'awaloa to support guided kayak tour landings and at Nāpō'opo'o Landing to support ocean recreation and food concession	Concessionaire: Staff at Ka'awaloa to support guided kayak tour landings and canoe shuttle and at Nāpō'opo'o Landing to support ocean recreation	Concessionaire: Staff at Ka'awaloa to support canoe shuttle and at Nāpō'opo'o Landing for canoe shuttle.

**Table 4-2: Key Elements of The Action Alternatives**

	<b>Alternative A Recreational Focus</b>	<b>Alternative B Recreation &amp; Historical Balance</b>	<b>Alternative C Historical Focus</b>
		and food concession, and shelter gift shop on Parcel 1.	
	Adopt-A-Park & Volunteer Agreements: encourage community volunteer participation to care for park resources.		

**Alternative A: Recreational Focus**

**Overview:** *Promotes managed recreational opportunities for visitors and residents, including ocean recreation in the Bay (boating, snorkeling, diving, swimming and hiking). The Park's land area provides support facilities and a community park. Historical and cultural values are recognized but interpretation is limited.*

See Figure 4-3 and Figure 4-4 for illustrations of Alternative A.

**Kealakekua Bay*****Access and Ocean Recreation***

Ocean recreation activities would continue to occur in the Bay with permitted entry by non-commercial and commercial vessels. DSP would manage commercial use of the Bay. One permitted mooring for a commercial tour boat operator would remain at Ka'awaloa Cove. Drift-in snorkel tour boats would continue to frequent the Bay arriving from nearby harbors. Permitted guided kayak tours would cross the Bay from the Landing and arrive at 'Āwili.

DLNR would keep in place the existing Vessel Special Use Permit system with restrictions on vessel use in the Bay. Permitted watercraft would require identifying stickers to enter the Bay; violators could be identified, making enforcement possible. Residents and visitors with these permits would be allowed to launch from the Landing (when staffed), or from private residences and Manini Beach along the Nāpō'opo'o end of the Bay.

Snorkeling by boaters and kayakers in the shallow areas of Ka'awaloa Cove would continue as at present. To increase safety, a swimming/no powerboat zone would be established with buoys or other navigational aids placed approximately 150 feet from the shoreline near the Monument.

***Features***

Buoys or other navigational aids would be re-established to demarcate the outer ocean boundary of the Park/MLCD and along the rock fall hazard zone below the Pali.

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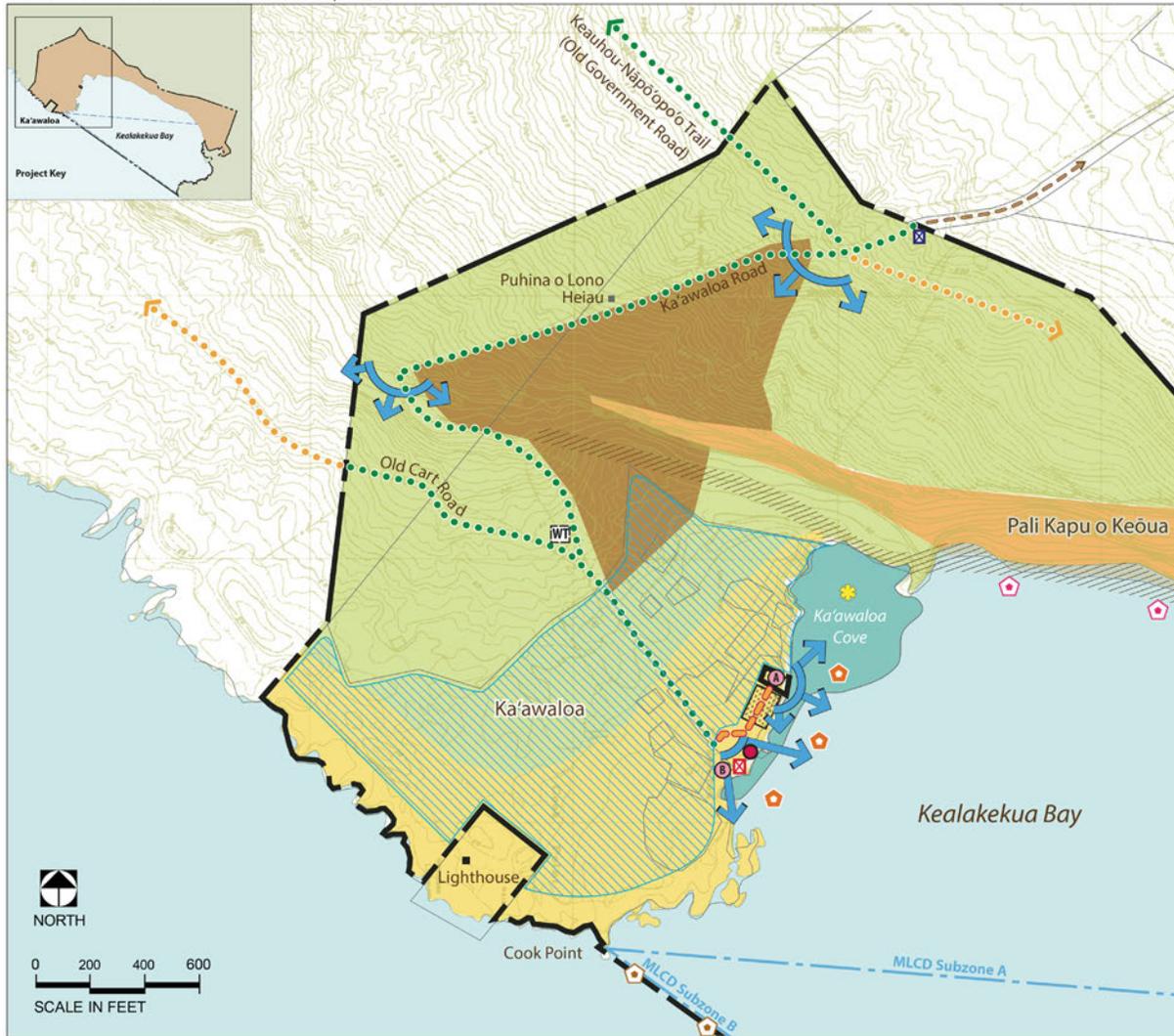


Figure 4.3: Alternative A, Recreational Focus, Ka'awaloa

**Kealakekua Bay State Historical Park**  
Master Plan  
South Kona, Hawai'i

<p><b>LEGEND</b></p> <ul style="list-style-type: none"> <li> Park Boundary</li> <li> TMK Parcels</li> <li> Ka'awaloa Cove (snorkeling area)</li> <li> Pali Rockfall Hazard</li> <li> Ka'awaloa Flat Archaeological Zone</li> </ul> <p><b>Vegetation</b></p> <ul style="list-style-type: none"> <li> Non-native Forest</li> <li> A'a Lava</li> <li> Cliff and Scree</li> <li> Coastal Strand</li> </ul>	<p><b>Circulation</b></p> <ul style="list-style-type: none"> <li> Unimproved Road</li> <li> Historic Trail</li> <li> Historic Trail - Closed</li> <li> Unimproved Path</li> </ul> <p><b>Features</b></p> <ul style="list-style-type: none"> <li> Views</li> <li> Kayak Launch/Landing; permitted guided tours only</li> <li> Commercial Mooring</li> <li> Sign: "No Commercial Activity without a permit, No Launching, Operation, or Landing Vessels without a Permit"</li> </ul>	<ul style="list-style-type: none"> <li> Welcome Sign at Park Entry</li> <li> Waterless Toilet</li> <li> Seating Area (cleared vegetation)</li> <li> Rockfall Hazard Buoys</li> <li> State Park Boundary Buoys</li> <li> Swim-Snorkel/No Powerboat Zone</li> </ul> <p><b>Elements</b></p> <ul style="list-style-type: none"> <li> Captain Cook Monument and Wharf</li> <li> 'Awili; storm beach landing and kayak storage for permitted guided tours</li> </ul>
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Note: Locations of proposed trails and other improvements are approximate and may change based on further archaeological study.

Figure 4-4: Alternative A, Recreational Focus, Nāpō'opo'o

<b>LEGEND</b>		<b>Circulation</b>		<b>Kealakekua Bay State Historical Park</b>	
	Park Boundary		County Road	<b>Master Plan</b>	
	TMK Parcels		Primary Vehicle Circulation		
	Archaeological Zone with Interpretation		Controlled Access (locked gate)	<b>South Kona, Hawaii</b>	
	Community Park		ADA Accessible Path		
	Parking		Pedestrian Path on County Road	<b>Elements</b>	
	Park Entry	<b>Features</b>			Existing community park facilities and grass field
<b>Vegetation</b>			Historic Site		Bay overlook, marine life interpretation, and park rules signage
	Non-native Forest		Pond		Nāpō'opo'o Beach
	Ornamental Landscaping		Pavilion (Restroom, shower)		Clear path of beach boulders
	Cliff and Scree		Views		Improved water entry point
	Coastal Strand		Kayak/Vessel Launch		Restricted Parking; non-commercial vessel drop-off
			Sign "All Visitor Parking"		Mobile food concession, portable restroom
			Park Sign		DOCARE staging and storage



## **Ka'awaloa**

### ***Access***

Ka'awaloa would be accessible both by water and by land. By water, 'Āwili storm beach would remain the kayak/vessel landing point for permitted guided tours or those obtaining a permit to land from DSP for traditional cultural access. Visitors on guided kayak tours would have a time limit at Ka'awaloa. The Landing concessionaire would staff 'Āwili during park hours to manage landing and storing of vessels. No other vessels coming from other areas of the Bay or swimmers would be permitted to come ashore, unless for an emergency. Protective shoreline mats or traditional wooden canoe ladders could be placed on the rocky shoreline for small vessel landing and removed daily. These mats or ladders would serve to protect the rocks from contact with the vessels. Permitted watercraft would continue to be allowed to be stored and stacked on-shore at 'Āwili screened from view from the Cook Monument and the Bay, in an area cleared behind the dense vegetation. DOCARE boats may occasionally land at the jetty near the Cook Monument for enforcement or service needs, but the historic jetty would not be significantly restored or used for landing by the public.

By land, hikers enter the Park via Ka'awaloa Road (beginning at the trailhead at upper Nāpō'opo'o Road and continuing down the County section of the road/trail to the Park). The trail offers outstanding views to the ocean and across the Park and several interpretive signs would be provided along the way. DSP would consult with the County regarding Ka'awaloa Road trail hiker management, safety, parking, enforcement and easements.

On the Park land, no motorized vehicles would be permitted except for authorized emergency and maintenance access. Two other trail access points intersect the Park: Old Government Road (Keauhou-Nāpō'opo'o Trail) and Old Cart Road. These trails are currently closed; future access on these trails would be administered through DLNR Na Ala Hele. Barriers and signs would be installed at these trail intersections to prevent unauthorized non-pedestrian access. The State would work with the adjacent landowner to develop an agreement allowing maintenance vehicle access from Old Cart Road (over private land) into the park.

### ***Facilities***

The State's priority would be to install a waterless toilet to address visitor waste. The toilet would be installed at Ka'awaloa Flat near the intersection of the Ka'awaloa Road and Old Cart Road. The land is less constrained here by sensitive resources and flood zones.

### ***Interpretation and Landscaping***

Benches or natural/stone seating areas would be located along the shoreline areas to discourage visitors from picnicking/sunbathing on the historic Cook Monument platform and jetty. Selective clearing of vegetation would provide both open and shaded resting areas with views to the Bay. This could also be a gathering area for interpretive talks.

Vegetation would be selectively cleared along the shoreline trail from 'Āwili to the Cook Monument and landscape restored with native and Polynesian-introduced species. Interpretive signage would be installed at 'Āwili (end of Ka'awaloa Road trail) to enhance guided and self-guided hikes. Visitors would be notified to stay on all designated trails, and new trails would not be developed until resource management plans and monitoring are in place. Future access could be limited or controlled if DLNR assesses that resources are vulnerable.

**Pali**

No development or improvements are proposed on the Pali. The NPS has proposed the Keauhou-Nāpō'opo'o Trail as the alignment of the NHT. The trail is not now in use. Its alignment through the State Park and over the Pali is in a heavily vegetated area. It does not continue through State land to Nāpō'opo'o such that any restoration of the trail between the two land portions of the Park would depend on collaboration with private landowners. NPS would take the lead on any future trail development and interpretive features, although at this time, NPS stated that the Kealakekua section of the NHT is not a priority project area. The State would not develop or open the historical trail leading over the Pali, as sensitive cultural resources have not been fully assessed and the terrain is steep and narrow.

**Nāpō'opo'o Landing**  
***Access and Parking***

The Landing would serve as the supervised kayak and watercraft launch point into the Bay. During park hours and when the Landing is staffed by an ocean recreation concessionaire, residents/visitors with permits would be able to launch personal watercraft from the Landing into the Bay. They could walk, cycle or drive onto the Landing to drop-off the vessels but would not be allowed to park and would be directed to park in the new parking lot at Parcel 1 (see below). Parking would be restricted to ten stalls for park staff, concessionaire, and an accessible ADA public stall. A paved drop-off zone would be for loading/unloading only. The Landing gate would be closed after park hours.

***Ocean Recreation***

The Landing would be manned by a concession offering guided kayak tours and kayak rentals. An attendant would manage activities at the Landing, assist with personal watercraft loading/unloading, check for valid permit stickers, and assist boaters into the water. The kayak tours would be limited to 15 passengers per tour, with an overall limit of 90 passengers per day. Personal watercraft would be unloaded under the direction of the attendant in a designated area.

***Facilities***

The historic landing pier and pair of concrete steps allowing water entry would be repaired to allow safe entry and exit by swimmers and small watercraft, i.e. kayaks and canoes. A permitted, mobile food concession would be allowed on the Landing. Portable toilet(s) and a storage shelter for DOCARE equipment would be located on the Beach Road side of the Landing. No other structures are planned; most of the Landing is constrained by high hazard coastal flood zones.

***Interpretation and Landscape***

The Landing's grassed picnic area and viewpoint near the storm beach would be preserved and enhanced with native landscape. Interpretative displays featuring the Bay's marine resources would be mounted on the existing wall at the end of the Landing or set into the paving so that they do not obstruct views of the Bay.

**Nāpō'opo'o Park*****Access, Roads and Parking***

The Park entry and parking lot would be relocated from Beach Road to Parcel 1, accessed via Nāpō'opo'o Road. It would improve orientation and circulation by redirecting parking and vehicular traffic away from the narrow County Beach Road and the intersection near the Landing. A Park sign

would welcome visitors and direct them to the new parking area. The new parking lot would have a 60-stall capacity, with accessible ADA stalls and school bus parking. No tour buses would be allowed. If the parking lot demand (from visitors renting and taking guided kayak tours) exceeds the parking capacity, DSP may require that ocean recreation concessionaire (at the Landing) to shuttle their guests to the Park, or park off-site. The parking lot would be screened with landscaping from neighboring properties and include shade trees.

The State would coordinate with the County to remove parking along the County's Beach Road. The intent is to convert the ocean lookout at the end of the road, and areas adjacent to Hikiau Heiau reconfigured as a pedestrian friendly zone. DSP would provide five parking stalls within Park boundaries, with an accessible ADA stall and a drop off near the park pavilion. Parking stalls encroaching on Hikiau Heiau and near the ocean lookout would be removed.

The accessible path from the parking lot at Parcel 1 would lead through an existing break in the Great Wall to an open area with views to the Hikiau Heiau. The path would continue past the park pavilion to Beach Road, the Bay, and to the Landing. Pedestrians would be discouraged from walking along the Nāpō'opo'o Road as it lacks sidewalks. It has a narrow right-of-way width that constrains sidewalk improvements.

### ***Facilities***

The existing park pavilion, restrooms and showers would remain.

### ***Recreation***

The grassed courts near the pavilion would be retained as open space. A portion of the south end of Nāpō'opo'o Beach would be cleared to expose the underlying sand by selectively removing beach boulders above the high-tide zone, to re-establish and allow bay access for swimmers.

### ***Interpretation and Landscaping***

Historic sites would be stabilized and restored as funding allows. Invasive species would be removed in selective areas of the Park to open views and prevent damage to archaeological sites. Paths and structures would be kept away from the two heiau. Visitors would be instructed to stay on designated paths and low signs, maps, and media would interpret the site's history, cultural traditions, landscape and features. At Parcel 1, the former Gaspar Coffee Mill foundation found near the parking lot entry would be preserved. Secondary interpretive themes highlighting post-contact history would be appropriate at Parcel 1 (outside of the Hikiau Heiau and Kekua archaeological complexes).

### ***Management Presence***

A State Park Regional Coordinator for the Kona parks would oversee and assist in all Park operations at Kealakekua Bay SHP. DSP staff would continue to oversee management, resource protection, enforcement, interpretive programs, and maintenance (trails, trash, restrooms, facilities, and grounds).

DOCARE would provide increased, yet periodic, enforcement at the Park and of regulations in the Bay. DSP would request assistance from the Hawai'i County Police Department for enforcement of traffic and parking rules on the County roads.

The State would contract a partner, or concession, with staff to support operations at the Landing and Ka'awaloa, including guided kayak tours, assist in vessel launching, landing and stowing of watercraft, ocean recreational equipment rentals, food concession, and activities that the State requires by the concession permit, such as maintenance of Ka'awaloa toilets.

The community would be involved through Adopt-A-Park, volunteer agreements, and the Makai Watch program. The goal of these agreements is to encourage community volunteer participation to care for park resources. The community non-profit, Ho'ala Kealakekua, currently has an agreement to provide assistance in the Nāpō'opo'o Section of the Park.

**Alternative B: Recreation and Historical Balance**

**Overview:** *Promotes a balance between managed recreational use and the historical/cultural values of Kealakekua. Permitted recreational activities are more limited and interpretive opportunities are expanded.*

See Figure 4-5 and Figure 4-6 for illustrations of Alternative B.

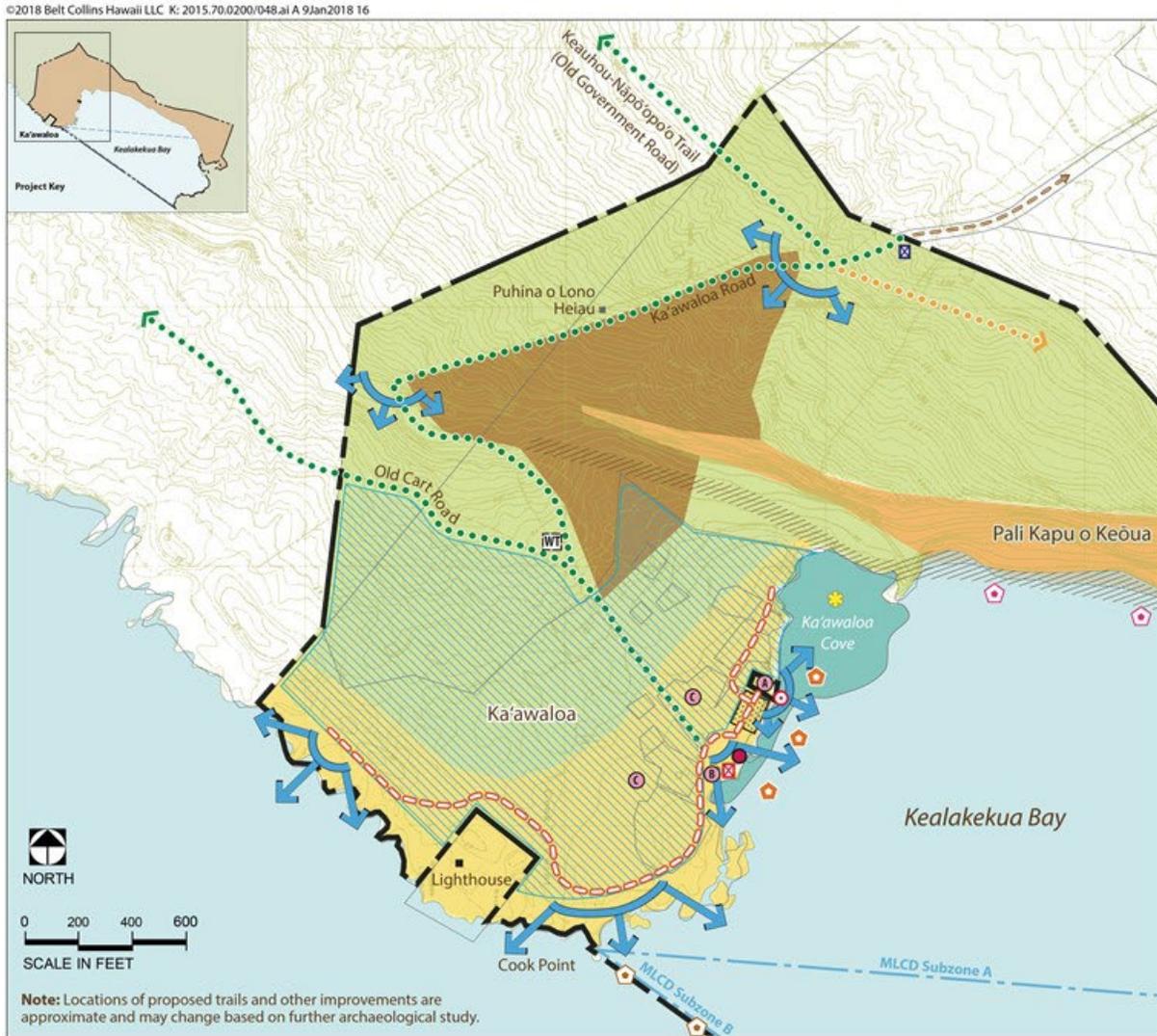


Figure 4-5: Alternative B: Recreation and Historical Balance—Ka'awaloa

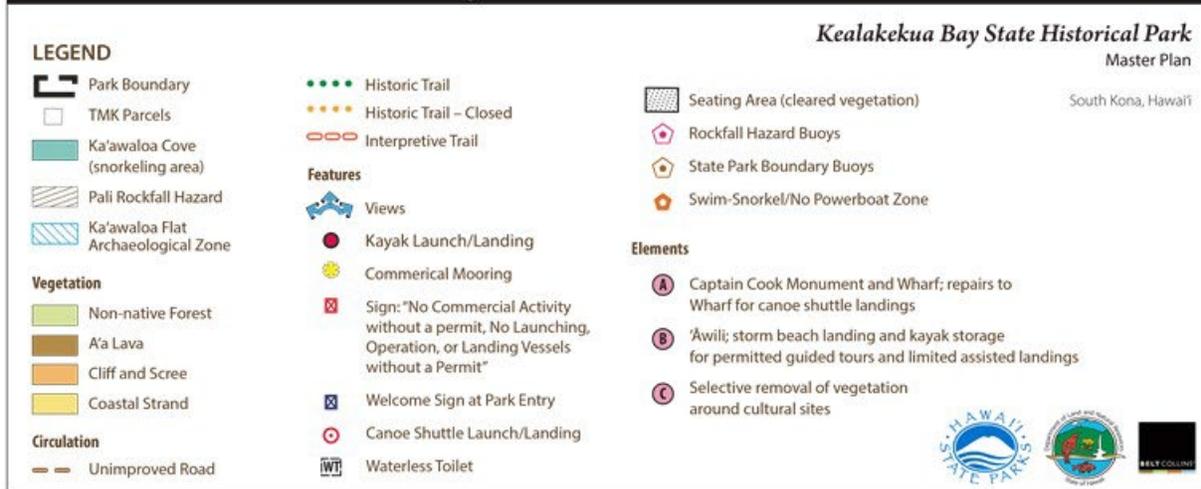




Figure 4-6: Alternative B: Recreational and Historical Balance–Nāpō'opo'o



## **Kealakekua Bay**

### ***Access and Ocean Recreation***

Ocean recreation activities would continue to occur in the Bay with permitted entry by non-commercial and commercial vessels. DSP would manage commercial use of the Bay. One permitted mooring for a commercial tour boat operator would remain at Ka'awaloa Cove. Drift-in snorkel tour boats would continue to frequent the Bay arriving from nearby harbors. Permitted guided kayak tours would cross the Bay from the Landing and arrive at 'Āwili. To promote a more authentic Hawaiian experience in the Park, an outrigger canoe shuttle would operate crossing from the Landing to the jetty near the Cook Monument. The goal is to have more canoes and fewer kayaks over time.

DLNR would keep in place the existing Vessel Special Use Permit system with restrictions on vessel use in the Bay. Permitted watercraft would require identifying stickers to enter the Bay; violators could be identified, making enforcement possible. Residents and visitors with these permits would be allowed to launch from the Landing and land at 'Āwili (when these areas are staffed).

Snorkeling by boaters and kayakers in the shallow areas of Ka'awaloa Cove would continue as at present. To increase safety, a swimming/no powerboat zone would be established with buoys or other navigational aids placed approximately 150 feet from the shoreline near the Monument.

### ***Features***

Buoys or other navigational aids would be re-established to demarcate the outer ocean boundary of the Park/MLCD and along the rock fall hazard zone below the Pali.

## **Ka'awaloa**

### ***Access***

Ka'awaloa would be accessible both by water and by land. By water, 'Āwili storm beach would remain the kayak/vessel landing point for permitted guided tours, permitted non-commercial personal watercraft, and those with a permit from DSP for traditional cultural access. Visitors on guided kayak tours would have a time limit at Ka'awaloa. The Landing concessionaire would staff 'Āwili during park hours to manage landing and storing of vessels. No vessels coming from other areas of the Bay or swimmers would be permitted to come ashore, except in an emergency. Protective shoreline mats or traditional wooden canoe ladders could be placed on the rocky shoreline for small vessel landing, and removed daily. These mats or ladders would serve to protect the rocks from contact with the vessels. Permitted watercraft would be allowed to be stored and stacked on-shore at 'Āwili screened from view from the Cook Monument and the Bay, in an area cleared behind the dense vegetation.

A traditional outrigger canoe operated by the ocean recreation concession would shuttle visitors from Nāpō'opo'o Landing to the Ka'awaloa jetty near the Cook Monument, which would be restored and stabilized. These visitors would be accompanied on guided tours by the concessionaire and can snorkel at Ka'awaloa Cove. DOCARE boats would occasionally land at the jetty for enforcement or service needs, but no other vessel landings allowed.

By land, hikers enter the Park via Ka'awaloa Road (beginning at the trailhead at upper Nāpō'opo'o Road and continuing down the County section of the trail to the Park). The trail offers outstanding views to the ocean and across the Park and several interpretive signs would be provided along the way. These visitors can also participate in the guided tours offered by the concessionaire. DSP would

consult with the County regarding Ka'awaloa Road trail hiker management, safety, parking, enforcement and easements.

Within the Park boundaries, no motorized vehicles would be permitted except for authorized emergency and maintenance access. Two other trail access points intersect the Park: Old Government Road (Keauhou-Nāpō'opo'o Trail) and Old Cart Road. These trails are currently closed; future access on these trails would be administered through DLNR Na Ala Hele. Barriers and signs would be installed at these trail intersections to prevent unauthorized vehicle access. The State would work with the adjacent landowner to develop an agreement allowing maintenance vehicle access from Old Cart Road (over private land) into the park.

### ***Facilities***

The State's priority would be to install a waterless toilet to address visitor waste. The toilet would be installed at Ka'awaloa Flat near the intersection of the Ka'awaloa Road and Old Cart Road. The land is less constrained here by sensitive resources and flood zones.

### ***Interpretation and Landscaping***

Benches or natural/stone seating areas would be located along the shoreline areas to discourage visitors from picnicking/sunbathing on the historic Cook Monument platform and jetty. Selective clearing of vegetation will provide both open and shaded resting areas with views of the Bay. This could also be a gathering area for interpretive talks.

Vegetation would be selectively cleared along the shoreline trail from 'Āwili to the Cook Monument and landscape restored with native and Polynesian-introduced plant species. Interpretive signage would be installed at 'Āwili (end of Ka'awaloa Road trail) to enhance guided and self-guided hikes. Visitors would be notified to stay on all designated trails, and new trails would not be developed until resource management plans and monitoring are in place. Future access could be limited or controlled if DLNR assesses that resources are vulnerable.

### ***Pali***

No development or improvements are proposed on the Pali. The NPS has proposed the Keauhou-Nāpō'opo'o Trail as the alignment of the NHT. The trail is not now in use. Its alignment through the State Park and over the Pali is in a heavily vegetated area. It does not continue through State land to Nāpō'opo'o such that any restoration of the trail between the two land portions of the Park would depend on collaboration with private landowners. NPS would take the lead on any future trail development and interpretive features, although at this time, NPS stated that Kealakekua section of the NHT is not a priority project area. The State would not develop or open the historical trail leading over the Pali, as sensitive cultural resources have not been fully assessed and the terrain is steep and narrow.

### ***Nāpō'opo'o Landing***

#### ***Access and Parking***

The Landing would serve as the supervised kayak, watercraft and canoe shuttle launch point into the Bay. During park hours and when the Landing is staffed by an ocean recreation concessionaire, residents/visitors with permits would be able to launch personal watercraft from the Landing into the Bay. They could walk, cycle or drive onto the Landing to drop-off the vessels but would not be allowed

to park and would be directed to park in the new parking lot at Parcel 1. Parking would be restricted to ten stalls for park staff, concessionaire, and an accessible ADA public stall. A paved drop-off zone would be for loading/unloading only. The Landing gate would be closed after park hours.

### ***Ocean Recreation***

The Landing would be staffed by a concession offering guided kayak tours, watercraft rentals, and a canoe shuttle across the Bay. An attendant would manage the activities at the Landing, assist with personal watercraft loading/unloading, check for valid permit stickers, and assist boaters into the water. The kayak tours would be limited to 15 passengers per tour, with an overall limit of 90 passengers per day. The canoe shuttle would consist of one or two single- or double-hull outrigger canoes with approximately 10 to 30 additional passengers in the Bay at any time.

### ***Facilities***

The historic landing pier and pair of concrete steps allowing water entry would be repaired to allow safe entry and exit by swimmers and small watercraft, i.e., kayaks and canoes. A permitted, mobile food concession would be allowed on the Landing. Portable toilet(s) and a storage shelter for DOCARE equipment would be located on the Beach Road side of the Landing. No other structures are planned as most of the Landing is constrained by high hazard coastal flood zones.

### ***Interpretation and Landscaping***

The Landing's grassed picnic area and viewpoint near the storm beach would be preserved and enhanced with landscaping using native and Polynesian-introduced plants. Interpretative displays featuring the Bay's marine resources would be mounted on the existing wall at the end of the Landing or set into the paving so that they do not obstruct views of the Bay.

## **Nāpō'opo'o Park**

### ***Access, Roads and Parking***

The Park entry and parking lot would be relocated from the end of the Beach Road to Parcel 1, accessed via Nāpō'opo'o Road. It would improve orientation and circulation by redirecting parking and vehicular traffic away from the narrow County Beach Road and the intersection near the Landing. A Park sign would welcome visitors and direct them to the new parking area. The new parking lot would have a 60-stall capacity, with accessible ADA stalls and school bus parking. No tour buses would be allowed. If the parking lot demand (from visitors renting and taking guided kayak tours) exceeds the parking capacity, DSP may require that ocean recreation concessionaire (at the Landing) to shuttle their guests to the Park, or park off-site. The parking lot would be screened from neighboring properties with landscaping and shade trees.

The State would coordinate with the County to remove parking along Beach Road. The intent is to convert the ocean lookout at the end of the road, and areas adjacent Hikiau Heiau to a pedestrian friendly zone. DSP would provide five parking stalls within Park boundaries, with an accessible ADA stall and a drop off near the park pavilion. Parking stalls encroaching on Hikiau Heiau and near the ocean lookout would be removed.

The accessible path from the parking lot at Parcel 1 would lead through an existing break at the southern end of the Great Wall to an open area by the pavilion with views to Hikiau Heiau. The path would continue past the park pavilion to Beach Road, the Bay, and to the Landing. Pedestrians would

be discouraged from walking along the Nāpō'opo'o Road as it lacks sidewalks. This road has a narrow right-of-way width that constrains sidewalk improvements.

### ***Facilities***

An interpretive center with visitor orientation, interpretive exhibits, restrooms, and gift shop would be constructed at the northern end of the Parcel 1 parking lot, serving as an orientation site for visitors when they enter the park. DSP, the concessionaire, and/or volunteers would staff the shelter. The existing park pavilion, restrooms and outdoor showers would remain.

### ***Recreation***

The grassed courts/open space near the pavilion would be retained. A portion of the south end of Nāpō'opo'o Beach would be cleared to expose the underlying sand by selectively removing beach boulders above the high-tide zone, to re-establish and allow bay access for swimmers.

### ***Interpretation and Landscaping***

Past the high-water mark, a low rock wall would be established between Nāpō'opo'o Beach and the archaeological complex to separate the recreational beach and historical park zones. Existing stones on-site would be used to construct the wall.

Historic sites would be stabilized and restored as funding allows. The cultural landscape would be restored with the removal of invasive plants in selective areas of the Park to open views and enhance appreciation of the resources. Paths and structures would be kept away from the two heiau. DSP would initiate guided and self-guided interpretive tours in the park. Visitors would be instructed to stay on designated paths and low signs, maps, and media would interpret the site's history, cultural traditions, landscape and features. At Parcel 1, the former Gaspar Coffee Mill foundation found near the parking lot entry would be preserved. Secondary interpretive themes highlighting post-contact history would be appropriate at Parcel 1 (outside of the Hikiau Heiau and Kekua archaeological complexes).

### ***Management Presence***

A State Park Regional Coordinator for the Kona parks would oversee and assist in all Park operations at Kealakekua Bay SHP. DSP staff would continue to oversee management, resource protection, enforcement, interpretive programs, and maintenance (trails, trash, restrooms, facilities, and grounds).

DOCARE would provide, at a minimum, weekly enforcement at the Park and in the Bay. DSP would request assistance from the Hawai'i County Police Department for enforcement of traffic and parking rules on County roads.

The State would contract with a concession vendor to support operations at the Landing and Ka'awaloa, including guided kayak tours, assist in vessel launching, landing and stowing of watercraft, ocean recreational equipment rentals, canoe shuttle, food concession, visitor interpretive center gift shop, and activities that the State requires by the concession permit, such as maintenance of Ka'awaloa toilets.

The community would be involved through Adopt-A-Park, volunteer agreements, and Makai Watch. The goal of these agreements is to encourage community volunteer participation to care for park resources. The community non-profit, Ho'ala Kealakekua, currently has an agreement to provide assistance in the Nāpō'opo'o section of the park.

***Alternative C: Historical Focus***

**Overview:** *Recognizes the cultural significance of Kealakekua by promoting preservation and interpretation of the historic sites and restoration of the cultural landscape. Recreation and traditional practices are respectfully woven into this cultural landscape.*

See Figure 4-7 and Figure 4-8 for illustrations of Alternative C.

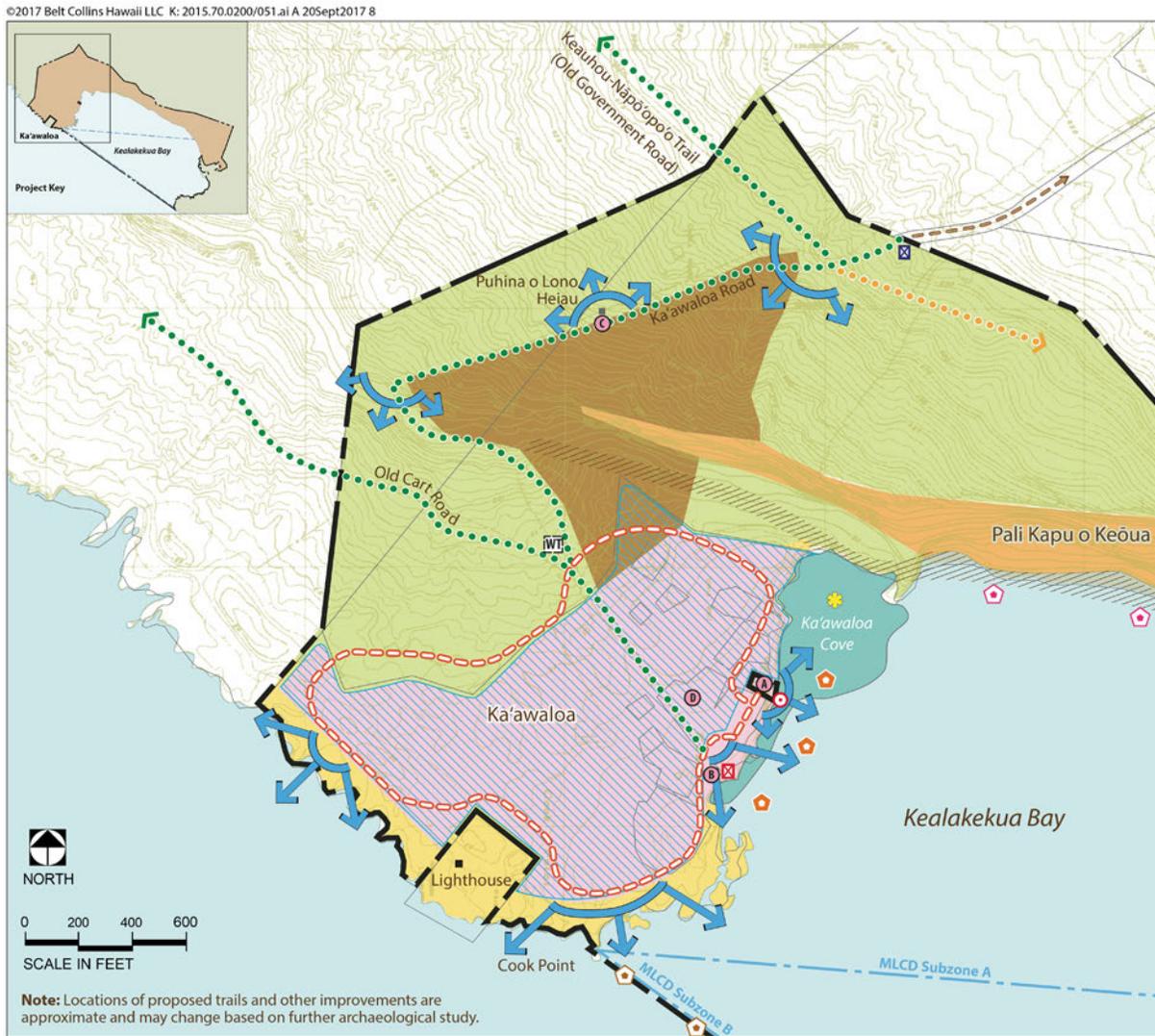


Figure 4-7: Alternative C: Historical Focus-Ka'awaloa

**Kealakekua Bay State Historical Park**  
Master Plan  
South Kona, Hawaii

<p><b>LEGEND</b></p> <ul style="list-style-type: none"> <li> Park Boundary</li> <li> TMK Parcels</li> <li> Ka'awaloa Cove (snorkeling area)</li> <li> Pali Rockfall Hazard</li> <li> Ka'awaloa Flat Archaeological Zone</li> </ul> <p><b>Vegetation</b></p> <ul style="list-style-type: none"> <li> Non-native Forest</li> <li> A'a Lava</li> <li> Cliff and Scree</li> <li> Coastal Strand</li> <li> Restoration of the Cultural Landscape</li> </ul>	<p><b>Circulation</b></p> <ul style="list-style-type: none"> <li> Unimproved Road</li> <li> Historic Trail</li> <li> Historic Trail - Closed</li> <li> Interpretive Trail</li> </ul> <p><b>Features</b></p> <ul style="list-style-type: none"> <li> Views</li> <li> Commercial Mooring</li> <li> Sign: "No Commercial Activity without a permit, No Launching, Operation, or Landing Vessels without a Permit"</li> <li> Welcome Sign at Park Entry</li> <li> Canoe Shuttle Launch/Landing</li> </ul>	<ul style="list-style-type: none"> <li> Waterless Toilet</li> <li> Rockfall Hazard Buoys</li> <li> State Park Boundary Buoys</li> <li> Swim-Snorkel/No Powerboat Zone</li> </ul> <p><b>Elements</b></p> <ul style="list-style-type: none"> <li> A Captain Cook Monument and Wharf; repairs to Wharf for canoe shuttle landings</li> <li> B 'Awili; no vessel landings</li> <li> C Interpretive Exhibit</li> <li> D Interpretive Shelter with exhibits and staff</li> </ul>
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Figure 4-8: Alternative C: Historical Focus-Nāpō'opo'o



## **Kealakekua Bay**

### ***Access and Ocean Recreation***

Ocean recreation activities would continue to occur in the Bay with permitted entry by non-commercial and commercial vessels. DSP would manage commercial use of the Bay. One permitted mooring for a commercial tour boat operator would remain at Ka'awaloa Cove. Drift-in snorkel tour boats would continue to frequent the Bay arriving from nearby harbors. A canoe shuttle, operated by the concessionaire, would transit visitors across the Bay.

DLNR would keep in place the existing Vessel Special Use Permit system with restrictions on vessel use in the Bay. Permitted watercraft would require identifying stickers to enter the Bay; violators could be identified, making enforcement possible. Residents and visitors with these permits would be allowed to launch from the Landing when staffed.

Snorkeling by boaters and kayakers in the shallow areas of Ka'awaloa Cove would continue as at present. To increase safety, a swimming/no powerboat zone would be established with buoys or other navigational aids placed approximately 150 feet from the shoreline near the Monument.

### ***Features***

Buoys or other navigational aids would be re-established to demarcate the outer ocean boundary of the Park/MLCD and along the rock fall hazard zone below the Pali.

## **Ka'awaloa**

### ***Access***

Ka'awaloa would have controlled access by water and hiking access by land. By water, a canoe shuttle, operated by the concessionaire, would transit visitors across the Bay from the Landing to the jetty near the Cook Monument, thus regulating the daily number of visitors arriving to Ka'awaloa by water. The jetty would be restored and stabilized for the safe landing of visitors. DOCARE boats would occasionally land at the jetty for enforcement or service needs, but not other vessel landings would be allowed.

No commercial or personal watercraft (other than those with a DSP permit to land for traditional cultural access) or swimmers would be allowed to land at Āwili or along the shoreline except for emergencies. The intent is to direct visitors to previously developed features and away from sensitive shoreline and historical resources.

By land, hikers enter the Park via Ka'awaloa Road (beginning at the trailhead at upper Nāpō'opo'ō Road and continuing down the County section of the trail to the Park). The number of hikers can be controlled by addressing the parking at the trailhead. The trail offers outstanding views of the ocean and across the Park and several interpretive signs would be provided along the way. DSP would consult with the County regarding Ka'awaloa Road trail hiker management, safety, parking, enforcement and easements.

Within the Park boundaries, no motorized vehicles would be permitted except for authorized emergency and maintenance access. Two other trail access points intersect the Park: Old Government Road (Keauhou-Nāpō'opo'ō Trail) and Old Cart Road. These trails are currently closed; future access on these trails would be administered through DLNR Na Ala Hele. Barriers and signs would be

installed at these trail intersections to prevent unauthorized non-pedestrian access. The State would work with the adjacent landowner to develop an agreement allowing maintenance vehicle access from Old Cart Road (over private land) into the park.

### ***Facilities***

The State's priority would be to install a waterless toilet to address visitor waste. The toilet would be installed at Ka'awaloa Flat near the intersection of the Ka'awaloa Road and Old Cart Road. The land is less constrained here by sensitive resources and flood zones.

A small, interpretive shelter would be located at Ka'awaloa Flat, staffed, and serving as a staging point for interpretive tours, and containing interpretive materials, orientation, and important rules and regulations regarding historic sites.

### ***Interpretation and Landscaping***

Benches or natural/stone seating areas would be located along the shoreline areas to discourage visitors from picnicking/sunbathing on the historic Cook Monument platform and jetty. Selective removal of vegetation would provide both open and shaded resting areas with views to the Bay. This could also be a gathering area for interpretive talks.

As funding permits, the cultural landscape at Ka'awaloa Flat would be restored by selectively removing vegetation around cultural sites, stabilizing historic walls, and planting historically and culturally appropriate plants. Guided and self-guided hikes would occur on the Ka'awaloa Road trail, and on an unpaved shoreline trail winding around the perimeter of the Ka'awaloa Complex to the Captain Cook Monument; and on an unpaved trail looping along the rugged coastline. An interpretive wayside exhibit would be placed a respectful distance from Puhina o Lono Heiau along the upper park-section of Ka'awaloa Road. Visitors would be notified to stay on all designated trails. Trails and interpretive signs would not be developed until archaeological research has been completed and resource management plans and monitoring are in place. Future access could be limited or controlled if DLNR assesses that resources are vulnerable.

### ***Pali***

No development or improvements are proposed on the Pali. The NPS has proposed the Keauhou-Nāpō'opo'o Trail as the alignment of the NHT. The trail is not now in use. Its alignment through the State Park and over the Pali is in a heavily vegetated area. It does not continue through State land to Nāpō'opo'o such that any restoration of the trail between the two land portions of the Park would depend on collaboration with private landowners. NPS would take the lead on any future trail development and interpretive features, although at this time, NPS stated that Kealakekua section of the NHT is not a priority project area. The State would not develop or open the historical trail leading over the Pali, as sensitive cultural resources have not been fully assessed and the terrain is steep and narrow.

### ***Nāpō'opo'o Landing Access and Parking***

The Landing would serve as the supervised personal watercraft and canoe shuttle launch point into the Bay. During park hours and when the Landing is staffed by an ocean recreation concessionaire, residents/visitors with permits would be able to launch personal watercraft from the Landing into the

Bay. They could walk, cycle or drive onto the Landing to drop-off the vessels but would not be allowed to park and would be directed to park in the new parking lot at Parcel 1. Parking would be restricted to ten stalls for park staff, concessionaire, and an accessible ADA public stall. A paved drop-off zone would be for loading/unloading only. The Landing gate would be closed after park hours.

### ***Ocean Recreation***

The Landing would be staffed by a concession vendor offering guided canoe shuttle tours across the Bay. An attendant would manage the activities at the Landing, assist with personal watercraft loading/unloading, check for valid permit stickers, and assist boaters into the water. The canoe shuttle would consist of one or two single- or double-hull outrigger canoes with approximately 10 to 30 passengers in the Bay at any time. No kayak or other watercraft concession rentals would operate in the Bay or from the Landing.

### ***Facilities***

The historic landing pier and pair of concrete steps allowing water entry would be repaired to allow safe entry and exit by swimmers and small watercraft, i.e. kayaks and canoes. Working with DSP, the concessionaire may recommend specific improvements to ease boat and the outrigger canoe shuttle entry, such as a canoe hoist mounted on the Landing, wood rollers, or a mooring that would allow permitted operators to secure canoes near the Landing. Mooring would be subject to BLNR approval.<sup>1</sup>

A thatched, open shelter offering shade and a staging area for the concessionaire would be added on the Landing between the drop off and water entry point. Portable toilet(s) and a storage shelter for DOCARE equipment would be located on the Beach Road side of the Landing. No other structures are planned; most of the Landing is constrained by high hazard coastal flood zones.

### ***Interpretation and Landscaping***

The grassed picnic area and viewpoint near the storm beach at the Landing would be preserved and enhanced with native landscape. Interpretive displays featuring the history of the wharf and the Bay's marine resources would be mounted on the existing wall at the end of the Landing or set into the paving so that they do not obstruct views of the Bay.

## **Nāpō'opo'o Park**

### ***Access, Roads and Parking***

The Park entry and parking lot would be relocated from the end of the Beach Road to Parcel 1, accessed via Nāpō'opo'o Road. It would improve orientation and circulation by redirecting parking and vehicular traffic away from the narrow County Beach Road and the intersection near the Landing. A Park sign would welcome visitors and direct them to the new parking area. The new parking lot would have a 40-stall capacity, with accessible ADA stalls and school bus parking. No tour buses would be allowed. The parking lot would be screened from neighboring properties with landscaping and shade trees.

The priority would be that Beach Road access would be closed to general public vehicle traffic and restricted to Beach Road residents/guests, State, County, trash pick-up and emergency vehicles only.

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<sup>1</sup> These improvements would need funding and further design work. Unless work was limited to repair of existing structures, permits would be needed for construction within the shoreline area.

Beach Road is a County road, and the State would need to coordinate with the County for any changes to Beach Road access and enforcement. State and County coordination would be required to convert the end of the road to a pedestrian zone and lookout. Special event parking and drop-off at Beach Road would be allowed by applying for a DSP special event permit. A few parking stalls, an accessible ADA stall, and drop off would remain closest to the park pavilion. Parking stalls encroaching on Hikiau Heiau and the end of the road would be removed. Restricting Beach Road access, reducing traffic and restricting parking would allow for safe pedestrian crossing for visitors coming from the new parking lot (Parcel 1), through the Park, to the Landing. It is the intent that visitors park in the Parcel 1 parking lot and walk through the Park along an accessible path into the Park and to the Landing, and discourage pedestrians from walking along Nāpō'opo'o Road. Nāpō'opo'o Road, a County Road, lacks sidewalks and its narrow right-of-way width constrains future improvements.

The accessible path from the parking lot at Parcel 1 would lead through an existing break at the southern end of the Great Wall to an open area near Hikiau Heiau. The path would continue past the park pavilion to Beach Road, the Bay, and to the Landing.

### ***Facilities***

An interpretive shelter with visitor orientation, interpretive exhibits, restrooms, and a gift shop would be constructed at Parcel 1, serving as an orientation center as visitors enter the park. The center would evoke the architectural style of the Gaspar Coffee Mill, which once stood on the site. DSP, the concessionaire, and/or volunteers would staff the center.

The existing community park facilities (pavilion, shower, restrooms, courts) near Beach Road would be relocated to Parcel 1. The intent of moving the community park activities to Parcel 1 would be to provide an open space buffer for Hikiau Heiau and Helehelekalani Heiau and provide an appropriate space for cultural activities. The new pavilion and parking after hours at the Parcel 1 parking lot would be allowed with a Special Event permit from DSP.

The existing park pavilion (near Beach Road) would be repurposed as an interpretive facility that provides covered space for educational programs, cultural demonstrations, and a learning center.

### ***Recreation***

Grassed open/gathering space would be retained at the former grass courts near Beach Road, and new recreational open space added at Parcel 1.

A portion of the south end of Nāpō'opo'o Beach would be cleared to expose the underlying sand by selectively removing beach boulders above the high-tide zone, to re-establish and allow bay access for swimmers.

### ***Interpretation and Landscaping***

Past the high-water mark, a low rock wall would be established between Nāpō'opo'o Beach and the archaeological complex to separate the recreational beach and historical park zones. Existing stones on-site would be used to construct the wall.

As funding becomes available, historic sites would be stabilized and restored including the historic pond, coconut grove, rock walls and platforms. Non-contributing ranching structures would be

removed. The cultural landscape would be restored by removing invasive species in selective areas of the Park to open views and enhance appreciation of the resources. Paths and structures would be kept away from the two heiau. After additional archaeological research and consultation with cultural groups and individuals, interpretive trails would be designed for guided and self-guided tours. Visitors would be instructed to stay on designated paths and low signs, maps, and media would interpret the site's history, cultural traditions, landscape and features. Secondary interpretive themes highlighting post-contact history would be appropriate in Parcel 1 (outside of the Hikiau Heiau and Kekua archaeological complexes).

### **Management Presence**

A Park Coordinator would oversee and assist in all park operations. DSP staff would continue to oversee management, resource protection, enforcement, interpretive programs, and maintenance (trails, trash, restrooms, facilities, and grounds).

DOCARE would provide consistent and daily enforcement at the Park and in the Bay. DSP would request assistance from the Hawai'i County Police Department for enforcement of traffic and parking rules on County roads.

The State would contract a concession to support operations at the Landing and Ka'awaloa, including the canoe shuttle, assist in vessel launching and landing watercraft, visitor services at the interpretive center and gift shop, and activities that the State requires by the concession permit, such as maintenance of Ka'awaloa toilets.

The community would be involved through Adopt-A-Park, volunteer agreements, and Makai Watch. The goal of these agreements is to encourage community volunteer participation to care for park resources. The community non-profit group, Ho'ala Kealakekua currently has an agreement to provide assistance in the Nāpō'opo'o section of the park.

## **4.2. Other Alternatives and Actions Considered**

During the decades of planning for the Park, various ideas have been put forward by the State, County, ocean recreation providers, and the community. In some of the plans, activities were proposed outside of State Park's jurisdiction, including County road improvements and acquisition of other properties for park facilities. These proposals are not being considered in this master plan. Some of the ideas or proposals may not meet the objectives of DLNR or do not have broad community support. Some management issues remain unresolved because of conditions outside the park boundaries. Alternatives and specific actions discussed but not currently being considered include:

1. Transfer the State Park to a federal agency (NPS, NOAA, etc.).

The NPS and other federal agencies have not expressed interest in acquiring the State Park (as noted in the 1985 Report, and in meetings with NPS Pu'uhonua o Hōnaunau staff in 2009 and 2015). Although Kealakekua is located near the NPS Pu'uhonua o Hōnaunau National Historical Park, the story and interpretive themes for the two parks differ. In a separate initiative, NPS, the State and County have agreed to cooperate under an MOU for any future planning or implementation of historical trails within the Park as part of the NHT system.

2. Develop Park facilities on the Pali.

The 1997 Conceptual Plan proposed expanding the Park by acquiring private land above the Pali on the Nāpō'opo'o end of the Park to develop a Visitor Center, parking area, access road, and an overlook. This alternative was initially developed to offer stunning views and an overview of the entire park, to relocate the highest use facilities away from the Park's archaeological sites and neighboring residences, and to relieve traffic and parking impacts. However, there was opposition to both acquiring the land by the private landowner, and concern over the inappropriateness of placing facilities near and over possible burial caves, potential impacts on Traditional Cultural Places, and the visibility of a Visitor Center from the Bay. The State is no longer considering this alternative.

3. Develop parking and improved access for hikers to Ka'awaloa.

Hikers find parking near the junction of Nāpō'opo'o Road with Māmalaloa Highway, and take the trail to Ka'awaloa. Roadside parking (in the County right-of-way) has long been difficult, dangerous, and apt to block access to private driveways. Construction of the new Bypass road has not altered this parking situation. Once the Bypass is open, the intersection will have more traffic. The County has not made provisions for a parking area in plans for the new intersection.

Solutions to the problem could be developed: (a) a new parking area with access to Ka'awaloa Road on the County right-of-way; or (b) a new parking area further down Ka'awaloa Road (on private property, above the boundary of State land) with access from the new Bypass Road or an improved Ka'awaloa Road.

These solutions involve County land, impacts on private landowners, and significant but unknown capital costs. They are located at a distance from KBSHP. If implemented, they could encourage additional visitation by hikers along a route that may already be stressed by the current level of use. Consequently, while the State has been receptive to County or private initiatives, finding a solution to the trailhead parking problem is viewed as outside the scope of the Master Plan.

4. Develop shoreline visitor facilities.

The State and the community have suggested adding more restrooms at the Landing and along shoreline properties, closer to ocean recreation. DSP has considered reconstructing historic features to serve as visitor facilities, such as reconstructing a "Hackfeld Store" visitor center/ranger office on the Landing, close to its original location, and a pavilion in the style of the former Barrett Hotel at Ka'awaloa. However, nearly all of the Nāpō'opo'o Landing, and the Ka'awaloa shore area (below approximately 14-foot elevation) is in high-hazard flood zones or flood zone buffers. This consideration constrains the construction, use, and design of structures in this zone and would increase the project cost and State's liability. Park facilities have therefore been proposed further inland.

5. Improve the Captain Cook Monument jetty or add a floating dock.

Kayakers and swimmers gravitate towards the highly visible Captain Cook Monument, as the only visible landmark along the Kaʻawaloa shoreline. They land, tie up kayaks, sunbathe, and hike a short distance inland. The State has designated a vessel landing area at ʻĀwili, where kayaks can be carried on shore and moved inland to be less visible along the shoreline. The practice of tethering kayaks to bushes or rocks or signs near the Monument or ʻĀwili is prohibited and is not in keeping with the historical and cultural value of the site. A floating dock installed near ʻĀwili has raised regulatory concerns and may impact the cultural landscape of the Kaʻawaloa shoreline. In addition, the floating dock has been rejected by the State as too visible from the Bay and disrespectful of the Monument.

6. Relocate the former community park facilities from the State Park.

In a park exchange, the former county park at Nāpōʻopoʻo was transferred to the State and included within the historical park. The neighborhood park activities (community gatherings, parties, informal ball games, etc.) continue in the State Park at the pavilion and open lawn, as there is no County park with similar facilities in the immediate area. At times, the gatherings have been quite large (over 100 people). The pavilion is near the archaeological complexes and heiau. Under various master plan alternatives, relocation of the park facilities, either to the Gaspar Mill parcel or off-site, has been suggested.

The County Planning and Parks and Recreation Departments confirmed in 2015 that they have no current plans to establish a community park (with parking, restrooms, etc.) at Manini Beach/ Nāpōʻopoʻo Park due to a variety of constraints such as lack of funding, inadequate land area, narrow residential roadway access, and community opposition.

In Alternative C, relocation of community facilities to Parcel 1 is suggested. It should be noted that this idea was not warmly received in meetings with local stakeholders.

7. Remove boulders to restore sand along the length of Nāpōʻopoʻo Beach.

Natural phenomenon (land subsidence, earthquakes, and storm surge) resulted in boulders covering the previously sandy beach. Attempts to reverse the outcome of natural events would be technically difficult, costly, and perhaps temporary. Local opinion on beach restoration is divided, with some residents accepting the condition of the beach now, covered with boulders, rather than a return of traffic congestion and other undesirable activities that occurred when the sand beach was a popular destination.

8. Reopen the Landing to general public parking.

In recent years, public parking expanded through the residential areas near the Landing. As a result, local streets were congested, affecting both residents and emergency vehicles. The Landing site is too small to accommodate the demand that can arise. Moreover, general public parking at the Landing without supervision has attracted crime in past years. The action

alternatives call for reopening the Landing, with a kayak attendant, and directing parking to Parcel 1.

9. Ka'awaloa Cove and Ocean Recreation.

Commercial boating and kayak tour operators have suggested:

- Add additional moorings near Ka'awaloa Cove to allow for other commercial boat tours to moor in the Bay.

A circular area about 15 feet in diameter around the existing mooring point consists of dead coral rubble. If additional moorings are installed, similar degradation can be expected along with more boats and longer stays. While research has not uncovered reasons why increased visitation would harm the resources in the Cove, the increased activity and noise would detract from the atmosphere of the Cook Monument and Ka'awaloa.

- Set up a fixed line between two new buoys near 'Āwili for kayakers to tie up while they are snorkeling and swimming. Currently, kayakers who are not on a guided tour jump off their kayaks, tether the kayaks to themselves with a leash, and swim/snorkel in the Cove with the kayaks loosely following behind. The "loose" kayaks can interfere with swimmers/snorkelers who are not looking up at the water surface. This specific proposal is rejected due to safety concerns that by providing this tie line, it would encourage inexperienced kayakers (especially those that rent permitted kayaks and launch from Manini or outside of the Bay) to tie up, and then they may have difficulty getting back up onto the kayak in deep water. The kayakers that do jump off are generally residents with more experience. Currently, only the kayakers on guided tours are allowed to land at 'Āwili shoreline and are assisted in re-entering and launching their kayaks by their guides. The Master Plan (Chapter 3) proposes allowing permitted personal watercraft landing at 'Āwili when the landing is staffed, offering a better safety solution.

## 5 Interpretive Program

### 5.1 Background

The Bay is one of the most historically and culturally significant places in Hawai'i. Its importance as a royal residence of Kona and the site of early Western contact, provides the foundation for an interpretive program that shares historical events, cultural traditions, and archaeological research with park visitors.

In 2000, State Parks prepared an *Interim Interpretive Plan* (Appendix B) for the Park outlining the interpretive program's goals and objectives, interpretive themes, guidelines, techniques, and details for an interim interpretive signage plan. Interpretive signs focused on the bay and the marine resources have been installed at the end of Beach Road which serves as an undeveloped bay overlook. In 2018, DSP delineated a small interpretive area off the southwest corner of Hikiau Heiau with the construction of a low rock wall and installation of interpretive signs about the heiau and history of the Nāpō'opo'o area. A park brochure was developed in 2006 but has not been reprinted and is not currently available in the park.

Historical information about Kealakekua is also offered on some of the commercial boat tours in the bay. Providing more interpretation by both DSP, permittees, and concessionaires will heighten visitor awareness, understanding, and appreciation of the park's history and resources. Interpretation also provides a meaningful visitor experience and encourages visitors to respect the place and resources.

The Park's interpretive program requires the selection of themes and the settings for interpretive activities and facilities. The following sections describe the proposed interpretive themes for the Park, recommendations for the settings of the interpretive activities, and general policies for developing and managing interpretive facilities and activities. As DSP collaborates with the Kealakekua Bay Cultural Advisory 'Ohana on the development and implementation of an interpretive program for Kealakekua Bay SHP, it is expected that new themes will be developed, some themes may be modified to reflect 'ike kūpuna (community knowledge), and priorities may shift. The intent is to provide some general direction for the program while allowing for flexibility and adaptation as needed. It is envisioned that DSP and the 'Ohana will meet at least annually to assess the interpretive goals, projects, and programs with the interpretive plan being revisited every 5 to 10 years and updated as needed.

Closely tied to interpretation is how visitors experience the Park. By restoring aspects of the cultural landscape, stabilizing and/or restoring historic and cultural sites, and encouraging the use of traditional canoes, we are able to highlight the tangible qualities of Kealakekua Bay. The goal of interpretation is to connect these tangible physical elements to the history, concepts, and ideas they represent, i.e., the intangibles. By collaborating with the community and providing place-based programs, we will be better able to share Kealakekua as a wahi pana and create a sense of place. Through the interpretive programs, the visitor is able to gain a better understanding of the cultural traditions and values that will translate into respect for the park, the community, and the natural and cultural resources.

## 5.2 Interpretive Themes

The themes are the central ideas to be conveyed in the interpretive presentation and the main message that the visitor walks away with after visiting an interpretive facility or interpreted site. The scenic views can be appreciated for their natural beauty, but many visitors may not recognize the cultural history behind the landscape or how the landscape has changed over the last 200 years. The purpose of the interpretive materials, then, is to heighten the visitor's awareness about the cultural and natural history of the Bay and stimulate interest in the resources visible within the view corridors.

State Parks initially collaborated with the State Historical Preservation Division (SHPD) to establish interpretive themes that place the events at the Bay in the larger context of Hawaiian history. Themes more specific to Kealakekua will be coordinated with the Kealakekua Bay Cultural Advisory 'Ohana. Primary interpretive themes related to cultural history and events, the setting's natural and marine resources, and educational information on resource management for the Park are presented below.<sup>1</sup> Additional subthemes are presented in detail in the *Interim Interpretive Plan* (Appendix B).

### 5.2.1 Cultural Themes

The cultural and historical significance of Kealakekua was recognized with the listing of the district on the National Register of Historic Places in 1973 and the acquisition of the lands for a historical park. The historical importance of Kealakekua covers a number of significance criteria, including the well-preserved archaeological remains, the abundance of documentary sources, the continuity of cultural traditions through time, and the association of the site with important events and Hawaiian persons.

**Theme:** *Royal centers were social-political-religious-economic centers in Hawai'i prior to Western Contact.*

Kealakekua was one of the seven royal centers in Kona in the late pre-contact period (1600s and 1700s). As a residence of the ali'i and kāhuna, royal centers served as social, political, religious, and economic centers for a geographical area. The use and importance of a given ruling center varied with the individual ali'i nui (high chief or chiefess). A new ali'i was often credited with the expansion and/or modification of significant cultural sites in the ruling center so that the site would be identified with his or her reign.

**Theme:** *As an ahupua'a, Kealakekua and Ka'awaloa illustrate the mauka-makai resource zones and settlement pattern of South Kona.*

Based on archaeological research in the Kealakekua area, it appears that the lands around the Bay were settled by A.D. 1000. The initial construction and planting of the Kona Field system would have occurred soon after settlement with expansion and intensification in the period A.D. 1400–1600.

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<sup>1</sup> DLNR Division of State Parks. June 2000. *Draft Interim Interpretive Plan, Kealakekua Bay State Historical Park, Nāpō'opo'o Area*. Prepared by Martha Yent, Interpretive Program Coordinator.

**Theme:** *A month of intensive and extensive cultural exchange occurred at Kealakekua with the arrival of Captain James Cook in 1779.*

The ships *HMS Discovery* and *HMS Resolution* sailed into the Bay on January 17, 1779, under the command of Captain James Cook. Along with Captain Cook were Captain Charles Clerke (commander of *HMS Discovery*), Lt. James King, Surgeon David Samwell, John Webber (artist), William Ellis (Second Mate and artist), Corporal John Ledyard (Royal Marines), and Lt. Henry Roberts. All of these men kept journals and/or made drawings or maps during their month-long visit to Kealakekua (Silverman, 1968). This is considered the most intensive and extensive early interaction between the Western and Hawaiian cultures. These historical accounts have contributed greatly to our understanding of Hawaiian culture, including ceremonies, dances, military tactics, settlement patterns, political organization, agriculture, and arts and crafts.

**Theme:** *Western contact brought about changes in the social, economic, religious, and political system.*

Kealakekua is a microcosm of the changes experienced by many of the small communities in the Kona area as a response to Western Contact and acculturation. Subthemes can address the arrival of the missionaries in 1820, the Great Māhele of 1848-1850, and the story of ranching with the role of the Bay as an important shipping port for South Kona.

**Theme:** *Kamehameha I played a major role in Hawaiian history, circa 1750-1819.*

Kamehameha was a young warrior residing at Ka'awaloa and Kealakekua with ali'i nui Kalani'ōpu'u when Captain Cook arrived in 1779. With the death of Kalani'ōpu'u in 1782, Kamehameha began his conquest of Hawai'i Island before moving to Maui and conquering O'ahu in 1792. Kamehameha encouraged foreign trade and used foreign goods but avoided foreign rule. Under an agreement with King Kaumuali'i of Kaua'i, Kamehameha was able to unite the island and create the Kingdom of Hawai'i in 1810.

**Theme:** *Historic and cultural sites in the Park remain significant today as cultural practitioners continue to preserve and perpetuate the cultural traditions and resources of the Park.*

Fishing has always been an important part of the community's subsistence and lifestyle in Kealakekua with much of the cultural knowledge and traditions being practiced and passed to the next generation. Other cultural traditions are religious in nature and closely connected with Hikiau Heiau and the Makahiki rites and ceremonies.

### 5.2.2 Natural History Themes

In addition to the cultural land use, natural events such as tsunami and earthquakes have impacted the landscape of the Bay. Earthquake damage is most pronounced along Pali Kapu o Keōua, a natural fault line that separates the two sections of the park and is the most geologically prominent feature of the park.

**Theme:** *Kealakekua is a geologically active area.*

Kealakekua is on the western flank of Mauna Loa, a shield volcano. Lava flows in the park date from 10,000 to 50,000 years ago and illustrate both ‘a‘ā and pāhoehoe flows. The vertical pali of Kealakekua is a natural fault system. Major earthquakes have occurred along the fault lines causing landslides along the pali face. Prior to earthquakes in 1950 and 1951, area residents reported a shelf at the pali base which served as a path between Ka‘awaloa and Nāpō‘opo‘o. The pali and bay shoreline continue to be shaped by geologic events, including earthquakes, tsunami and high surf. Tsunamis have altered Nāpō‘opo‘o Beach from sand to boulder coverage, and have caused damage to Hikiau Heiau, destroyed the Hackfeld store at the Landing, and damaged and destroyed residences along the shoreline.

**Theme:** *The climate pattern of Kealakekua is different from the general Hawaiian island climate pattern.*

Kealakekua is one of the wettest coastal areas on the leeward side of Hawai‘i Island and rainfall occurs during the summer months, opposite of the normal island pattern. Flooding has occurred in the park.

**Theme:** *There is no permanent surface water source at Kealakekua.*

The leeward environment and climate have created an absence of streams. However, a considerable amount of ground water enters the Bay at numerous brackish springs along the shoreline. Umi’s well, Kalaemanō, and Hali‘ilua at Ka‘awaloa, and the pond behind Nāpō‘opo‘o Beach are examples of these brackish pools and springs that provided drinking and washing water for the people who settled and the early explorers who stopped at Kealakekua. There are also locations along the shoreline where fresh water, several feet thick, forms a layer over the salt water.

**Theme:** *The vegetation of Kealakekua reflects both environmental conditions and historic land use.*

The leeward environment and variation in soil development have created a difference in vegetation between the Nāpō‘opo‘o and Ka‘awaloa sections of the Park. Overall, the vegetation of the Park is dominated by alien species (85 percent) with small numbers of natives (10 percent) and Polynesian introductions (5 percent). Work to restore the cultural landscape will reduce the number of alien species but still show two distinct ecosystems.

### 5.2.3 Marine Themes

The Bay is one of the most sheltered natural bays and safe anchorages on the island of Hawai‘i. The Bay has traditionally been a source of food and a water transportation network. Today, the Bay is recognized for its clear waters, exceptional underwater visibility, and diversity of marine life.

**Theme:** *The benthic topography and sheltered nature of the Bay have resulted in a variety of habitats with a diversity of corals, invertebrates, and fishes.*

**Theme:** *A pod of resident spinner dolphins rest in the Bay during the day and visitors should not disturb or harass them when they are in the Bay.*

The Hawaiian name for spinner dolphins is nai'a. A pod, including mothers with nursing infants, frequents the area by Pali Kapu o Keōua. They use the Bay during the day for resting, mating and playing. It is against federal regulations to approach or interfere with the dolphins. Interference with their rest in the Bay affects their behavior and wellbeing.

**Theme:** *Currents create a circular pattern in the bay between Nāpō'opo'o and Ka'awaloa.*

During a falling tide, the water moves eastward along the pali face, while in a rising tide, the direction is westward (Doty, 1968: 33).

#### 5.2.4 Resource Management Themes

The natural and cultural resources are significant and reflect Hawai'i's unique natural and cultural heritage. However, these resources are fragile and subject to impacts from visitors who are uninformed or careless. Interpretive materials can serve to inform visitors about the importance of protecting and preserving these resources and promote proper behavior by visitors to conserve these resources.

**Theme:** *The Bay was designated a MLCDD in recognition of the abundance and diversity of marine life in the bay.*

Rules and regulations protect the delicate ecological balance in the bay. There are rules regarding fishing, prohibiting collection of marine life, corals, and shells, and stepping on or disturbing corals.

**Theme:** *Cultural resources are fragile, irreplaceable resources that can be easily damaged by visitors. There may also be culturally sensitive sites that need to be respected in park planning for visitation and development.*

When designing interpretive materials, State Parks will consult with resource persons, cultural practitioners, and the community to ensure information presented is accurate and appropriate. Culturally sensitive areas will be set aside with buffers and other protection measures.

#### 5.3 Additional Research

Interpretive programs incorporate historical documentation, oral history, and scientific research. A CIA, including oral history and document research, was prepared for the Master Plan, and it is included as Appendix E. Additional interviews conducted in 2019 with cultural practitioners from the area have increased an understanding of current practices as well as more long-standing cultural traditions (Appendix F). Together, these contribute valuable findings for the development of an interpretive program at the Park.

A report commissioned by State Parks in 1986 recommended a thorough archaeological study. It states that "very little is known of the nature of the subsurface cultural deposits anywhere in the region... and that the apparent state of archaeological preservation at Kealakekua indicate(s) that a

great deal of unique and valuable information about early Hawai'i is contained in its archaeological sites." The report cautions, however, that any scientific effort to investigate the Park's resources will require years of intensive work. Limited archaeological work has been conducted at the Park in the past decade by university researchers and future surveys by qualified archaeologists will require funding.

Potential research and interpretive topics include the following: (1) settlement and subsistence within the ahupua'a which would link the coastal areas of the Park with the upland Kona field system; (2) exchange of goods within an ahupua'a and across the island; (3) social and political systems in regards to the royal center at Ka'awaloa, (4) religious system, especially at the priestly compound of Kekua, and (5) acculturation after Western contact in all aspects for the socio-political-religious-economic system. Archaeological research into construction styles and techniques could result in the repair and possible reconstruction of selected archaeological sites while oral histories can assist in the development of programs focused on cultural practices that can be shared with visitors and the community.

Archaeological research will precede each phase of planning, design, and development of interpretive facilities and trails. An intensive surface survey will map the distribution of sites and features while testing will address the presence/absence of subsurface deposits. Any new access or trail would increase visitation to sites so potential impacts must be assessed and mitigated with buffers, stabilization, signs, and symbolic barriers. Some sensitive cultural and historic sites may need to be avoided with trails diverting visitors away from these sites.

#### 5.4 Site Preservation

A cultural site is a direct link to traditional lifestyles and historical events. Restoring aspects of the historic setting is an objective for the Park's interpretive programs. It will be achieved through a combination of restoring the cultural landscape and archaeological sites, and facility design. Site preservation will range from stabilization to reconstruction:

- Stabilization: Vegetation is cleared, and maintenance or reinforcement work is done to minimize further deterioration;
- Restoration: Disturbed or damaged sections of the site are replaced or repaired to present the site as it was after abandonment, but before deterioration took place; and
- Reconstruction: The site is reproduced as it could have appeared when occupied.

Some interpretive planners prefer to simply stabilize a site and provide historical drawings, photographs, models, and verbal descriptions to indicate how the site may have looked when in use. Due to the abundance of historical drawings and photographs of the Bay, this technique could be used. Selective reconstruction is also possible for both cultural landscapes (such as the pond and coconut grove at Nāpō'opo'o) and structures (residences at Kekua).

When developing new Park facilities, care must be taken to maintain the integrity of historic settings by locating new paths and structures away from historic features or by establishing visual buffers.

Maintaining the shoreline view is also important. Cars and parking lots, in particular, should be kept at a distance from the ocean edge and from all historic sites.

Long-range interpretive program planning should involve a combination of historic site preservation, selection of preferred interpretive areas, and interpretive techniques that best convey the interpretive themes. Implementation of an interpretive program will involve on-going research, collaboration with the local Hawaiian community, and interpretive staff training.

## 5.5 Interpretive Locations

Until visitor orientation facilities and staffing can be provided, interpretive and regulatory signs may be placed at high-visibility destination points at Nāpō'opo'o and Ka'awaloa. Sign kiosks and wayside exhibits are a passive interpretive approach that does not require interpretive personnel, but which can heighten the visitor experience and respect for Hawai'i's culture and natural resources and history. Self-guided interpretive trails, often accompanied by signs and brochures, provide an enhanced experience but require more monitoring of visitor impacts on the resources.

Because visitation may affect the resources, Park planners and managers must carefully select interpretive locations and when necessary, locate interpretive programs away from sensitive cultural and historic sites. Self-guided trails, guided tours, and mobile media provide an opportunity for visitors to experience the sites and cultural landscape in person. When combined with printed materials or audio guides, trails and tours provide a direct learning experience. These elements are not appropriate until sensitive resources are inventoried, stabilized, and managed, and there is staff to monitor the site and evaluate potential impacts.

An indoor-outdoor visitor orientation pavilion, shelter, or kiosk may house displays, models, historical timelines, multi-media presentations, in addition to being a central location to find park information. Guided interpretive tours could originate from the visitor shelters proposed at Nāpō'opo'o and Ka'awaloa or the Bay overlooks at Hikiau Heiau and the Nāpō'opo'o Landing. Signage and a viewing scope at the end of Beach Road and near the beach can encourage observation of the dolphins from afar and provide information about them. The landscaped area and pavilion mauka of Beach Road can be used for talks and demonstrations by kūpuna. With many visitors now having smartphones, there is technology to develop apps and virtual tours that can provide an interactive experience with the opportunity to offer more in-depth information.

In terms of siting interpretive devices and programs within the Park, the actual historic sites, themes, and the level of management available will influence their selection. The following locations are suggested for interpretive features and themes.

### 5.5.1 Ka'awaloa

Hikers descending along the Ka'awaloa trail will pass trail signage featuring information on the region's history and specific cultural resources including remnants of the Kona Field System, historic trails, and Puhina o Lono Heiau. Historic trails leading to Ka'awaloa Flat—Ka'awaloa Road, Old Government Road, and Old Cart Road—are proposed by NPS as a part of the Ala Kahakai NHT. NPS will take the lead on any future trail planning and interpretive themes related to the Ala Kahakai. There is also an opportunity along the Ka'awaloa Road to install signs interpreting the scenic views with an overview of the royal center at Ka'awaloa Flat.

Once visitors are on Ka'awaloa Flat, they can experience the archaeological complex that encompasses much of the 70-acre area. The archaeological sites reflect a continuum of occupation from the pre-contact royal center to the 20<sup>th</sup> century fishing and ranching activities. Interpretive themes include: (1) Ka'awaloa's role as a Hawaiian administrative center (ali'i house sites, heiau); (2) the site where Kalani'ōpu'u first met Captain Cook and where the battle ensued in which Cook and several Hawaiians met their death; and (3) its use as a port for western ships in the early years of Kamehameha's reign. Later interpretive themes include the arrival of missionaries, land tenure and the Great Māhele (kuleana walls and expanded house platforms), the site of occasional homes for important Hawaiian figures (Kapi'olani and Miriam Likelike), commercial activities (ranching walls, Barrett Hotel, cattle loading wharf), and Ka'awaloa's decline and abandonment of the small fishing community in 1941 following military eviction. These themes could be interpreted from designated trails through the archaeological complex as well as during guided boat and hiking tours. Hikers and visitors permitted to land by boat at 'Āwili might also take self-guide tours on the designated paths after receiving an orientation at the interpretive shelter.

### 5.5.2 Nāpō'opo'o

Cultural resources at the Kekua complex provide a connection to the religious traditions of ancient Hawai'i. Walking paths provide a means of viewing and interpretive the sites associated with the priestly compound, including Hikiau Heiau, Helehelekalani Heiau, a priest's house platform, the pond, and the Great Wall. Important Hawaiian historical figures are also associated with Kekua, including Kamehameha I, whose early royal apartments were located next to the heiau; Henry 'Ōpūkaha'ia, who trained as a priest here; and Kapi'olani, who constructed a prison by the pond. Captain Cook's arrival at the Bay is also linked to Kekua as the Transit of Venus viewing site was set-up near Hikiau Heiau and a Christian ceremony was held when one of Cook's men died while at Kealakekua.

Stabilization and selective reconstruction of features within the Kekua complex will reinforce and illustrate its history. Restoration of the cultural landscape at Kekua will also convey the historical setting for these cultural sites. Ideally, restoration is undertaken with community support and as part of a larger archaeological, educational, and training program in the Park.

Nāpō'opo'o Landing is a venue for interpreting the shipping and economic history of the Bay in the 20<sup>th</sup> Century. Views from the viewing area at the end of Beach Road provide opportunities to see and interpret the marine resources, especially the nai'a, and to share the cultural contact when the Captain Cook expedition stayed in the Bay for a month.

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**KEALAKEKUA BAY STATE HISTORICAL PARK  
MASTER PLAN IMPROVEMENTS  
DRAFT MASTER PLAN**

Keōpuka, Ka‘awaloa and Kealakekua,  
South Kona District, Hawai‘i County

**APPENDICES A - G**

September 2023

# **Appendix A**

Historic Sites and Cultural Resources

## APPENDIX A HISTORIC SITES AND CULTURAL RESOURCES

### GEOGRAPHICAL AREAS

In 1779, at the time of western contact, Lt. King of the Cook expedition recorded four “villages” of about 80 houses each along the 3 miles of coastline at Kealakekua Bay. He estimated about 2,000 Hawaiians living at Kealakekua based on six people to each house.

(A) Nāpō’opo’o: At contact, the priestly settlement was centered around the pond and Hikiau heiau. Today, the site consists largely of walls and platforms, some dating to the ranching activities of the 20th century. It is likely that most archaeological information lies beneath layers of soil deposited by floods, landslides, and at least one tsunami. Local residents state that the pond had a stone-paved floor that is now covered by sediment. During the one attempt to remove the sediment from the pond in recent decades, the bulldozer became stuck in the pond. In general, the area outside the Hikiau complex appears to be more disturbed by ranching and agricultural activities, and therefore its archaeological information may be limited.

(B) Ka’awaloa: The archaeological sites of Ka’awaloa reflect the occupation of this coastal flat from pre-contact times until approximately 1940. When western ships arrived, Ka’awaloa was home to many of the island’s most important ruling chiefs. Many remnants of the chiefly residences at Ka’awaloa remain, including stone structures built on lava flows that are generally free of deep soil deposits. Archaeologists prepared survey maps for approximately two-thirds of the site in 1969 and 1970 (Hommon and Crozier). While it is believed that much remains of former settlements, the effects of unrestricted access to the area along with some root damage caused by introduced plants continue to damage/impact the historic remains.

(C) Pali Kapu o Keōua: The pali took its name from Keōua Kalanikupuapa’ikalaninui, the 18th century chief whose bones were deposited there. The literal translation is Sacred Cliff of Keōua. In 1829, the area’s increasing isolation recommended it as a safe repository for the remains of ancient chiefs by ali’i Kapi’olani and Queen Ka’ahumanu. As converts to Christianity, they removed the bones of almost two dozen chiefs from their resting places at Hale o Keawe at Hōnaunau and Hale o Liloa in Waipi’o Valley and placed them in caves in this pali in order to prevent the worship of the bones by chiefs who were resisting the new foreign influences. These bones were moved from Kealakekua Bay in 1858 at the order of King Kamehameha IV, and most of the remains were laid to rest in the Royal Mausoleum of Hawai’i in Nu’uanu, O’ahu. For more than a century, vandals and curiosity-seekers removed remains from many of these caves. Local residents also believe the caves were damaged by

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recent earthquakes that sheared off the face of the pali. (Note: the pali is known as Pali Manuahi on the Nāpō’opo’o side.) Located atop the pali are remains of the Kona Field System, a pre-contact agricultural system consisting of a series of earthen and rock mounds which extend mauka above the pali face. This system was impacted by later use of this area for the cultivation of pineapple, coffee, and ranching activities. The field system at Kealakekua was mapped from aerial photographs in 1968 (Soehren and Newman).

### INVENTORY OF HISTORICAL SITES

The Park is within the Kealakekua Bay Historical District (State Site Number 50-10-47-7000), a 375-acre area around Kealakekua Bay that was listed on the National Register of Historic Places in 1973. The district contains multiple archaeological and historic sites, including the Hikiau and Ka’awaloa Complexes. Refer to Table A.1, Summary of Designated Historic Properties and Features in the Park at the end of Appendix A.

### TRADITIONAL HAWAIIAN SITES (PRE-1779)

#### NĀPŌ’OPO’O

1. **Hikiau heiau:** The best known of the religious sites at Kealakekua. It served, at various times, as the site both for fertility ceremonies dedicated to the god Lono and for ceremonies, including human sacrifice, dedicated to the god Kū. This heiau was the center of *Makahiki* ceremonies at the time of Western contact and was the temple where Cook was first honored as the returning Lono. The dimensions of the “great temple” were recorded as 50 yards by 30 yards, a raised stone platform enclosed by a palisade of wooden posts. Due to natural collapse and damage from tsunami, the heiau has been restored and altered from its original form. Recent repairs/reconstruction of Hikiau heiau occurred in 1917, 1960, 1977, 1979 and 1993. The earliest work is poorly documented, sometimes carried out by concerned individuals or County of Hawai’i park crews. A report of repairs was submitted to the Division of State Parks in 1979 (Roy), and 1993 (Yent). Hikiau heiau is listed as a “State Historic Site”. It was originally listed as a State Monument, most likely in the 1960s. However, nomenclature for heiau was revised in 2003, approved by BLNR.

2. **Helehelekalani heiau:** As part of the priestly compound, this small platform structure functioned as the training site for the priests. High priest Hewahewa and the priests of Lono-i-ka-makahiki are associated with this site. This is the heiau where Henry Opukaha’ia was in training for the priesthood with his uncle Pahu’a before leaving for New England and converting to Christianity. This heiau is located approximately 250 feet southeast of Hikiau heiau (Stokes, 1991) and was relocated during the 1985 archaeological survey.

3. **Great Wall:** This massive wall defines the mauka boundary of the priestly compound. The north-south wall measures 2 meters high, 5 meters wide, and 160 meters long.

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*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

4. **Pond:** This brackish water pond behind the sandy beach and north of Hikiau *heiau* was a central feature of the priestly compound. The priests' houses were situated alongside this pond amongst a grove of coconut trees (Ledyard, 1963:110). The pond was recorded as a bathing place. A stacked rock retaining wall defines the perimeter of this pond (75 by 50 meters) that is said to be rock-lined on the bottom as well. The pond has been largely filled in by flooding and tsunami during the 20th Century. Informants talk of collecting *ōpae* from the pond but there is no evidence that this pond was ever used as a fishpond. Later structures, such as a stone prison and a residential structure, were also placed near the pond.

5. **Hewahewa's House Site** (into contact period): This stone platform off the northeast corner of the pond is labeled as Hewahewa's house platform by Stokes (1991). Hewahewa was the high priest for Kamehameha and would be associated with Nāpō'opo'o during the time of Kamehameha and earlier.

6. **Kamehameha I Residence** (into contact period): The "royal apartments" in 1793 consisted of several houses surrounded by a stone wall in a large square adjacent to Hikiau *heiau*. The largest, about 30 feet in length, was Kamehameha's eating house. Another of similar size served as the queens' eating house. Other structures were a sleeping house and a structure used by court attendants. This site appears to have been altered by the ranching activities around the pond.

**KA'AWALOA**

7. **Heiau (3) on Ka'awaloa Flat:** Two *heiau* are documented along the southwestern shoreline of Ka'awaloa Flat but there is little information available about them. Both structures have been damaged significantly by high surf along this coast. A large stone platform in the central portion of Ka'awaloa Flat may also have been a *heiau*.

8. **Puhina o Lono Heiau:** This *heiau* on the slope above Ka'awaloa Flat is where the chiefs were prepared for burial. Capt. Cook was brought here upon his death. The walled enclosure has been altered historically by the installation of a post and plaque in 1824 by Lord Byron and by the gate and plaque placed by the Historical Society in 1928.

9. **Kalani'ōpu'u's House Site:** Located at Ka'awaloa near the shore, it is believed to be located in the 'Āwili LCA.

10. **'Umi's Well/'Umi's Trail:** This well is rock-lined pit dug below ground with steps down to the water level. The name first appears on the 1928 USGS map. May be named after the chief Keawe-nui-a-'Umi who lived at Ka'awaloa. 'Umi's Trail: Named after a sixteenth century Hawaiian chief, this trail formed part of the boundary of Ka'awaloa *ahupua'a*.

11. **Hāli'ilua:** This pond was created by constructing a stacked rock wall contiguous to the *pāhoehoe* shoreline. The pond is spring-fed making the water brackish. Said to have been

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*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

reserved for the chiefs as a bathing place (Kalokuokamaile, 1933). Named after Manuahi's wife (Kelsey, n.d.).

12. **House platforms:** Numerous platforms are found along the southern shoreline.

**PALI KAPU O KEŌUA**

The *pali* took its name from the 18th century chief Keōua Kalanikupua'a'ikalaninui whose bones were deposited there. The literal translation is Sacred Cliff of Keōua.

13. **Kona Field System:** Remains of this pre-contact agricultural system consist of a series of rock field boundaries, exist above the *pali* face and extend *mauka*. Portions of the system have been impacted by later use of this area for pineapple or coffee cultivation and for stock raising activities.

14. **Burial Caves:** In 1829, the area's increasing isolation recommended it as a safe repository for the remains of ancient chiefs by Chiefess Kapi'olani and Queen Ka'ahumanu. Both women were converts to Christianity and they removed the bones of almost two dozen chiefs from their resting places at Hale o Keawe at Hōnaunau and Hale o Līloa in Waipi'o to prevent the worship of the bones by chiefs who were resisting the new foreign influences. These bones were moved in 1858 at the order of King Kamehameha IV, and finally laid to rest in the Royal Mausoleum of Hawai'i in Nu'uano, O'ahu. For more than a century vandals and curiosity-seekers stripped these caves of skeletal remains and grave furnishings. Local residents also believe the caves were damaged by recent earthquakes which sheared off the face of the *pali*. The caves continued to be guarded by local residents. Any research of the caves must take into account the values and beliefs of the local Hawaiian community.

15. **Pali Trail:** In one translation, the name Kealakekua means "the way of the gods" or "the road of the Gods" and this name is said to derive from the path linking the settlements of Nāpō'opo'o and Ka'awaloa on opposite sides of the bay. Apparently, it was used to carry idols in regular processions to Ka'awaloa. (Only one account records a processional trail of several people carrying torches along a trail at the base of Pali Kapu o Keōua). This trail was in use in the late 1700s, was later employed to bring cows down to the wharf for shipping, and portions of it remain today. An ancient Hawaiian trail, running along the edge of the *pali*, was used as an overland route between the coastal villages as well as a trail for religious ceremonies. Later inhabitants used this trail to bring cattle down the *pali* to Nāpō'opo'o wharf for shipment to Honolulu.

HISTORIC SITES (POST-1779)

**NĀPŌ'OPŌ'O**

**Wharfs:**

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*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

1. **Nāpō'opo'o Wharf.** Located at the Nāpō'opo'o Landing site, this wharf was the center of shipping for Kealakekua Bay following its construction in 1894. In 1912, it was rebuilt of permanent concrete construction, and included a large (120' x 60') open frame shed with corrugated iron roofing. The concrete wharf at Nāpō'opo'o dwarfed the old wooden pier at Ka'awaloa, and business in the bay moved to the latter facility. Alongside the wharf were the Hackfeld store (owned by H. Hackfeld and Co., later renamed American Factors), a lumberyard, and a warehouse. The steamer Humuula arrived twice a week with mail, news and cargo, and its arrival was an anticipated event for the area.

**Roads:**

2. **Nāpō'opo'o Road.**

**Buildings:**

3. **Gaspar Coffee Mill.** Originally built by Amfac, this coffee mill was owned and run by John Gaspar, circa 1920. A photograph of the coffee mill indicates a large wooden structure. The concrete foundation of the mill remains (TMK: 8-2-04:1).

4. **Nāpō'opo'o Prison.** An 1890's photograph and an 1892 map show a stone and masonry prison building on the *mauka* side of the pond, reportedly built by Kapi'olani. Land records indicate that the prison was built circa 1850 and used until the late 1870s. The prisoners built the prison, planted gardens in the area, and later grew pineapples for commercial use. There is no archaeological evidence of this structure on the surface.

5. **McFarlen's House.** Another photograph shows that the prison was replaced by a house around 1920. This house was built by McFarlen, manager of the Captain Cook Coffee Company. There is no archaeological evidence of this structure on the surface.

6. **Pumphouse by pond (ranching).** A pumphouse was built on the *mauka* side of the pond around 1930 to pump water from the pond to the top of the *pali* for the cattle. This structure remains intact but use was discontinued when the County water lines were installed.

7. **Hackfeld General Store.** Hackfeld was a German shipping company based in Honolulu that built a store at Nāpō'opo'o wharf to facilitate the shipping business at Kealakekua Bay in the late 1800s. A photograph of the store indicates a 2-story wooden building that no longer is standing.

8. **Kahikolu Church.** The original church structure was built in 1840 by the Reverends Forbes and Ives who moved the church from Ka'awaloa. The existing church was built in 1854 after the original structure was destroyed by an earthquake.

9. **St. Joseph's Church (Catholic).** This wooden church located just *mauka* of the Gaspar Coffee Mill was demolished around 1970. The cemetery remains.

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10. **Nāpō'opo'o School.** Located just *makai* of Kahikolu Church, the foundation and partial walls of this one room stone and masonry building remain. The school was replaced in the early 1900s by Konawaena.

**Walls:**

11. **Ranching features.** Stone walls remain which were used as holding pens for cattle at Nāpō'opo'o before they were shipped to O'ahu. Some of the walls are no longer evident on the site.

**Monuments:**

12. **Henry Opukaha'ia (monument).** Trained as a Hawaiian priest, a young man named Henry Opukaha'ia journeyed to New England in 1809 and was instrumental in bringing American missionaries to Hawai'i. Although he died of typhoid fever at age 26 in New England, his body was returned to the Islands in 1993. A monument to him was placed at Hikiau *heiau* in 1920 and moved to his gravesite at Kahikolu Church in 1993.

13. **Kona Historical Society (Watman).** Erected at Hikiau *heiau* in 1928 to recognize the first Christian service in Hawai'i. Installed by Kona Hawaiian Civic Club (KHCC).

**KA'AWALOALO**

The relative political and economic isolation of Ka'awaloa in the 19th century has served the archaeological and historic sites.

**Wharfs:**

14. **Monument Wharf.** Jetty constructed at monument in 1929 by Territory of Hawai'i with funding from Australia.

15. **Government Wharf.** This was a favorite stopping place for British & American ships in late 1700s, but the wharf's significance as a port decreased in the 1800s as better ports were built at Kailua and Hilo. Generally, ships anchored in the deep waters of the bay and sent small whale boats with passengers and goods to shore, where they would have to brave the surf while disembarking. In 1863, the first documented government wharf was constructed at the landing, and a subsequent wharf served shipping interests for the next 50 years. This wharf disappears from view in the 20th century. Government Wharf was used as a foreign port for whalers & traders in the 1820s to 1840s; they came for firewood for rendering whale oil on shipboard.

16. **Ranching (or Interisland) wharf** (see photos, circa 1890). Intermittent and mostly private until the 1870s, when the Kilauea and later the Likelike (Wilder Steamship Co.) provided subsidized interisland freight and passenger service. Major item was cattle. The cattle chute was a wooden structure built atop the *pāhoehoe* and extended beyond the

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shoreline to load cattle onto the ships. Also served as a landing for small boats in the late 1800s and early 1900s.

**Roads:**

17. **Ka'awaloa Road** (*mauka-makai* road). A *mauka-makai* road referred to as the Ka'awaloa Road, it runs downslope to Ka'awaloa Flat and bisects the archaeological complex. Originally a foot trail, the missionaries (with the assistance of Naihe and Kapi'olani) used the labor of those Hawaiians found guilty of adultery to widen the trail into a cart road. Any person convicted of breaking the new Christian marriage laws was required to either pay a fine or labor on the road for four months. Building began about 1827, and it was completed in less than two years. It was the only cart road to Ka'awaloa until the early 1900s. Despite its winding route round the cliff, the road was still very steep, requiring periodic 'rani" (temporary resting sheds) for travelers. Later, the road was used to haul timber for the fire wood trade, causing damage to it.

18. **Coastal Road.** Originally a footpath and later upgraded for horses, the trail from Ka'awaloa to Keawekāheka later fell into disuse and disrepair. It does not appear on maps for 1875. This is probably the trail used and mentioned by the early Christian missionaries, who often preferred it to a predawn canoe ride when traveling between their two mission stations in Kona. It was described as a "rugged road" with 19 *heiau* along its route.

19. **Cart Road** (*Pali* Trail). A second road, built by governor John Adams Kuakini in 1836, was described as the "ancient trail to Kailua" bordered by the smooth stepping stones of a still older trail. The road is clearly visible in an engraving from 1840. Others described the road as a "C" trail, a refined horse trail. It avoided the coast in favor of a straighter route to Kailua, and corresponds to today's jeep trail from Ka'awaloa that appears on current maps as a "cart road".

**Buildings:**

20. **Stone & Mortar Structure (Halekuki).**

21. **Barrett Hotel.** The Barrett Hotel was a seaside residence owned by Moses Barrett, a second-generation *kama'aina*. Although he and his wife lived above the Flat at Keōpuka, they came down periodically when there were customers for the hotel. The hotel was apparently in operation from 1875 until Barrett's death in 1894. The hotel's location was at Hanamua (LCA), east of the road. Descriptions of the hotel vary. One is a grass house with a long piazza on both sides; walls stopped halfway to the roof, like a screen. An 1890 description and photos of the era suggest that an entirely new building replaced the earlier grass house. The hotel survived until WWII (approximately 1940).

22. **Mission Station.** 1824 to 1831. Built at the insistence of Kapi'olani who wanted a local mission station nearby, the Mission Station consisted of a house of worship (a thatched house) near the shore and a school house which served as a training school for teachers

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from other districts. The Mission Station at Ka'awaloa was used from 1824 to 1831, when it was moved to Kuapehu to escape the heat of Ka'awaloa Flat. The probable location for the church was either Kalaemanō or Hanamua LCA, while the school was probably located at Halehuki, behind the residence of Kapi'olani.

23. **House Site of Kapi'olani and Naihe.** Most likely located at 'Āwili (LCA). Described in writings as the "great house" of Kapi'olani and Naihe.

24. **Wooden buildings** (20th century house sites).

25. **Nāpō'opo'o Light (and remains of keeper's house site).** Land was set aside by the Territory in the early 1900s to build a navigational light at Kalaemamo Point to aid ocean traffic which shifted to the bay at Nāpō'opo'o. Kealakekua Bay, however, was not considered important enough (or sufficiently dangerous perhaps) to merit a light until the twentieth century. The light was 42' above water, and could be seen for 9 miles. Its construction required the removal of "ancient salt works...large stones hollowed out for the evaporation of sea water". The Federal Government was officially given 2.93 acres near Kalaemamo Point for the lighthouse in 1909. An automatic beacon light, placed 18' from the original, was built in 1922 as a white pyramidal concrete tower. The Coast Guard is its current guardian, and is one of about 2 dozen on the Hawaiian Island. A keeper's house, a white house with brown roof, was also constructed. The keeper was an essential part of the lights operation until 1922.

**Land Commission Awards (LCA's):**

The Great Mahele of 1848 provided for the division of land by the Hawaiian king. Successful land claims were awarded title through a land commission and titled Land Commission Awards or LCA's. (See Chapter 3, Figure 3.12.)

26. **Hanamua LCA.** The home of Kapi'olani and Naihe, and earlier of Keawe-a-Heulu. This is also the site mentioned as the possible location where Cook held his last talks with Kalani'ōpu'u before his death. In 1853, this area still included "the great house" occupied by a former chief and a "new house which Kapa'akea has lately built". A crude 1876 map placed a hotel in about this location, to the east of the road. Since it is not unreasonable to assume that the Kapa'akea home of 1853 would still be in good condition in 1875, the Alvarez report states that evidence points to this as the site of the Barrett Hotel. This site also sold to James B. Castle for the West Hawaiian Railroad Company.

27. **Halehuki (LCA).** Described in the mid-1800s as an "enclosed lot with a high wall...and containing "a stone building and several other houses", this is a likely site of King Kamehameha I's stone warehouse. While the King lived in Kailua after 1813, he found use for the nearby harbor at Kealakekua as a storehouse for his strategic weapons and other goods, most notably rum. Stone buildings were still a rarity in the islands in the early 19th century, and the king evidently commissioned a foreign stonemason named Akiona to build

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the structure, using *‘ōhi‘a* wood beams which resisted more than a century of weather beating. Probably *“kapu”*; since such a substantial building would normally be put to use, it was probably *“kapu”* or off limits to even the chiefs living there. Halehuki may also be the location of the Protestant school established by the missionaries in the 1820s. Later, the area was owned by a Japanese consortium until the Greenwells purchased it in 1930. When the Kealakekua Land Development Corporation purchased the land, full payment was not yet made when Halehuki was condemned by the State of Hawai‘i in 1971 for the historical park.

28. **‘Āwili (LCA)**. In Hawaiian, the word means “swirl” and gets its name from the whirlpool created at its doorstep by the lapping of the surf at the lava outcropping there. ‘Āwili was said by the historian Samuel Kamakau to have been the home Kalani‘ōpu‘u at the time of Cooks arrival in Kealakekua Bay, making this the probable scene of Cook’s last interview. ‘Āwili is also the likely area where Kapi‘olani built a dwelling house for the missionaries.

29. **Ioba (LCA)**. On the shore, this LCA contained a valued canoe landing on an otherwise treacherous shore.

**Monuments:**

30. **Puhina o Lono heiau-1825**. Puhina o Lono is the *heiau* where Cook’s body was prepared for burial. Lord Byron, who returned the bodies of Kamehameha II and his wife to Hawai‘i after their deaths in London, erected a post to Cook’s name in 1825 at this site. The post was covered with the names of English sailors who came to render homage. Although the plate disappeared and the post fell over, in 1928 the Hawaiian Historical Society raised the post and set it in concrete. Its plate has since disappeared.

**Cook Memorials:**

From the time of Captain James Cook’s death, Ka‘awaloa was an area of interest to British and American seamen wanting to know the details of his death there. Several informal and formal memorials were erected to that event.

31. **Captain Cook Monument**. (1875). The present monument to Captain Cook, an obelisk constructed of stone covered by cement, was erected in 1874. In 1876, the HBM ship *Fantome* arrived to place a dozen cannons and a heavy chain around the monument. They also planted the area inside the fence with four small flower beds, one in each corner. An acacia tree also grew within the square. Originally, this garden was tended by ships’ crews visiting the area and later by a paid retainer; the Greenwell and Leslie families report that they had this retainer at one time. Portions of the grounds were later cemented over.

32. **Cook Plaque** -1928. In 1928, the Hawaiian Historical Society placed a bronze plaque at the water’s edge in Ka‘awaloa to mark the spot of Cook’s death. It later disappeared and was replaced in 1956 with a plaque that was vandalized and replaced by a marble plaque in

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1990. Because of the subsidence of the land, it is often under water, and was knocked off its foundation during a 1995 storm.

**PALI KAPU O KEŌUA**

33. **Old Government Road**. A third road was built above the shoreline flats in the late 1850s which to connect Kailua to Ka‘awaloa. Its starting place at Kealakekua was the Paris house at Kuapehu. Government documents of the time describe this road as the “Road from Kealakekua pali”. Samuel Clemens travelled it in 1866 and described the occasional “great boughs which overarch the road and shut out the sun and sea and everything, and leave you in a dim, shady tunnel.”

**SOURCES OF INFORMATION**

Information on Kealakekua Bay State Historical Park comes from a variety of sources, including early trading logs, government documents, oral histories, and personal letters journals. Recent archaeological surveys, literature reviews, and oral histories organized and recorded much of the existing available information about the area. Specific sources of information<sup>4</sup> include:

- Literature surveys
- Oral history interviews
- Archaeological surveys and testing
- Land record research

**LITERATURE SURVEYS**

1. The Division of State Parks contracted with Carol Silva to compile a Bibliography of Kealakekua Bay Related Historic Resources. This contract produced a card file listing 206 documents pertaining to Kealakekua Bay, and a folder file of selected xerox copies of the documents. This contract was completed and files turned into the Division of State Parks office in 1978.
2. An extensive bibliography is also available in “Historical Resources Study, Kealakekua Bay State Historical Park”, Volume II, by Robert J. Hommon, Science Management Inc. This bibliography includes written sources (492 documents), the bibliography of graphic sources (131 documents), and a bibliography of indexes (38 documents) which were completed and filed with the Division of State Parks office in 1986.
3. The bibliography was updated in 1991 and is titled: “Kealakekua Bay Bibliography of Written Sources: Kealakekua Bay State Historical Park and Surrounding Area”, edited by Marc B. Smith, State of Hawai‘i, DLNR, Division of State Parks, 1991.

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ORAL HISTORY INTERVIEWS

1. The Division of State Parks contracted with the Multi-Cultural Center in 1977 to collect oral histories from residents of Kealakekua Bay. L. Kimura interviewed fourteen individuals, all current or past residents of the area. Tapes and transcripts of the interviews were deposited at the Division of State Parks in March, 1978. *Kealakekua Oral History Project*, Hawai'i Multi-Cultural Center, State Historic Preservation Office, DLNR, 1977 and 1978.
2. Additional oral histories were recorded in 1980 by the Ethnic Studies Program, University of Hawai'i. Focused in the area of Kona, several of the 26 individuals interviewed live in the immediate area of Kealakekua Bay. Transcripts of these interviews are published by the Ethnic Studies Program, University of Hawai'i (Hawai'i, University of Hawai'i-Mānoa, 1981).
3. As a part of this Master Plan/EIS contract, Maria Orr of Kaimipono Consulting is preparing a Cultural Impact Assessment in accordance with applicable Hawai'i historic preservation laws and guidelines. In the fall of 2009, Ms. Orr collected oral histories of eleven residents that either grew up, live, or do volunteer work in Ka'awaloa, Kealakekua, or Nāpō'opo'o. Transcripts are in progress and will be published with the report, to be included in the Final Master Plan.

ARCHAEOLOGICAL SURVEYS AND TESTING

Early archaeological work focused on mapping prominent stone structures around Kealakekua Bay, including Stokes' Survey of Hawaiian *heiau*, resulting in a map of Hikiau *heiau* and the surrounding area, ca. 1900. Reinecke (1929, 1930) mapped and surveyed the *makai* areas between Keōpuka and Hōnaunau.

Other mapping endeavors included identifying trails along the Kona coast (Apple, 1964), and mapping a portion of the Kona field system above the *pali* (Soehren and Newman, 1968). In 1987, M. Kaschko and P. Rosendahl (1987) mapped smaller features within the field system mapped by Soehren and Newman. Acquisition of Kealakekua Bay State Historical Park stimulated mapping and limited subsurface testing within the park boundary. In 1969-70, mapping of about two-thirds of the archaeological features on the Ka'awaloa Flat portion of the park was carried out by Bishop Museum archaeologists (Hommon, 1969; Hommon and Crozier, 1970). In 1984, State Parks archaeologist mapped the Hikiau complex and surrounding area on the Nāpō'opo'o side of the bay (Yent, 1985). A State Parks contract with Inaba Engineering, Inc. in 1986 produced a topographic map of the Nāpō'opo'o portion of the park, which includes many of the archaeological features and modern vegetation patterns.

Survey and testing of areas surrounding the Park increased in the early 1980s because of planned developments within the Kealakekua Bay Historical District. This resulted in an

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abundance of letter survey reports for small agricultural projects, housing subdivisions and single family residences.

State Parks archaeologists examined Ka'awaloa sites and updated maps in the late 1980s (Yent and Smith). In 2006, State Parks conducted field inspections in relation to the formation of the curator partnership with the Hale Mua Cultural Group of the Royal Order of Kamehameha I. The Curator Agreement (attached at the end of Appendix C), was executed by BLNR in 2007, the intent of which is for Hale Mua to assist in the maintenance and preservation of significant historic and natural resources at Ka'awaloa Flat, and to provides the State's citizens with greater access and understanding of the State's historic sites. In 2007, State Parks conducted additional archaeological surveys and test excavations at Ka'awaloa Flat in advance of considering a limited number of commercial user permits to allow kayak tour operators to land and conduct tours there.

Survey reports related to the Park area include:

**OVERALL PARK AREA**

- *Archaeology of Kealakekua Bay*, by Lloyd Soehren and T. Stell Newman, Department of Anthropology, Bernice P. Bishop Museum and the Department of Anthropology, University of Hawai'i. March, 1968.
- *The Historical Significance of Kealakekua Bay: A Brief Resume of the Sites and Events Relating to the Visit of the Discovery and Resolution to the Bay in 1779*. Jane Silverman. 1968.
- *Kealakekua Bay Historical District (Site No. 50-10-47-7000). National Register of Historic Places Nomination Form*. Jean B. Martin. Prepared for Division of State Parks, DLNR. 1971.
- *Preliminary Archaeological and Interpretive Plans for Kealakekua Bay State Historical Park*. Robert Hommon. 1986.
- *Historical Overview: Kealakekua Bay State Historical Park and Surrounding Area, South Kona, Island of Hawai'i*. Marc Smith. 1991.
- *Interim Interpretive Plan, Nāpō'opo'o Area, Kealakekua Bay State Historical Park, South Kona, Island of Hawai'i*. Martha Yent. DLNR Division of State Parks. June 2000 Draft.

**KA'AWALOAO**

- *Hawaiian Remains on the Shoreward Flat of Ka'awaloa and Keopuka*. John Reinecke. 1929-1930.
- *An Intensive Survey of the Northern Portion of Ka'awaloa, Kona, Hawai'i*, by Robert J. Hommon, Department of Anthropology, Bernice P. Bishop Museum, July 1969.
- *An Intensive Survey of the Southern Portion of Ka'awaloa, Kona, Hawai'i*, by Robert J. Hommon, Department of Anthropology, Bernice P. Bishop Museum, July 1969.
- *An Intensive Survey of the Southern Portion of Ka'awaloa, Kona, Hawai'i*, by Robert J. Hommon and Neal Crozier. Department of Anthropology, Bernice P. Bishop Museum, February, 1970.

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- Land Use at Ka'awaloa, Kealakekua Bay State Historical Park, South Kona, Island of Hawai'i, 1848-present. Patricia M. Alvarez. November 1990.
- Archaeological Inventory Survey Report for Proposed Commercial Kayak Tour Permits at Ka'awaloa, by MaryAnne Maignet, M.A., Martha Yent, M.A., Holly McEldowney, Ph.D. Draft November 2007.

**NĀPŌ'OPŌ'O**

- *Report on Emergency Repair Work on Hikiau Heiau*. Typescript. Historic Sites Section. David Kahelemauna Roy, Jr. 1979.
- *Archaeological Survey & Mapping of the Hikiau Complex and Nāpō'opo'o Section of the Proposed Kealakekua Bay State Historical Park, South Kona, Island of Hawai'i*; by Martha Yent; Department of Land & Natural Resources, Division of State Parks, May 1985.
- *Topographic Map, Kealakekua Bay State Historical Park, Portion of Parcel 3, 4, 5, 6, Hikiau Heiau and Kealakekua Bay Park*. Inaba Engineering, Inc. 1986.
- *Archaeological Testing Prior to Comfort Station Relocation Within The Proposed Kealakekua Bay State Historical Park at Nāpō'opo'o, Kealakekua, South Kona, Hawai'i*; by Marc B. Smith, Staff Archaeologist, Department of Land and Natural Resources, Division of State Parks, November 1988.
- *Restoration Plan: Hikiau Heiau, Kealakekua Bay State Historical Park, Nāpō'opo'o, Kealakekua, South Kona, Island of Hawai'i*. Martha Yent, Department of Land and Natural Resources, Division of State Parks, November 1993.
- *Ke Kapili Hou: Restoration of Hikiau Heiau, Kealakekua Bay State Historical Park, Nāpō'opo'o, Kealakekua, Hawai'i*. David Kahelemauna Roy, Jr. 1994.
- *Replacement Restroom/Pavilion Nāpō'opo'o Section Kealakekua Bay State Historical Park*, by Martha Yent, Maurice Major, Toni Palermo, Alan Carpenter. June 2000.

LAND RECORD RESEARCH

In June, 1988, the Division of State Parks contracted Patricia M. Alvarez to conduct a comprehensive survey of land records pertaining to the *ahupua'a* of Ka'awaloa, and specifically Ka'awaloa Flat. Title documents were examined for thirteen LCAs and nine other parcels located on Ka'awaloa Flat within the park boundary (Alvarez, 1990).

The Alvarez report, *Land Use at Ka'awaloa*, includes invaluable information on two subject areas:

- a) Land use by LCA at Ka'awaloa Flat; and
- b) Family trees for Ka'awaloa.

**LAND COMMISSION AWARDS AND TESTIMONIES**

The Great Mahele of 1848 and the subsequent *kuleana* laws provided for the division of Hawai'i's land among the royal family, the government, Hawai'i's chiefs and its commoners. Initially, all lands were turned over to the king who then entertained the claims, first of the chiefs and then of the commoners to lands which they traditionally lived on or farmed.

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Successful claimants were awarded title to their land by the Land Commission Award (LCA), and subsequently confirmed by Royal Patents. The land awards for Ka'awaloa, and testimony recorded during the claimant process, provide valuable information about land use, inheritance practices, kinship, agriculture and many other aspects of life in the region.

See the Table C.2, Ka'awaloa Land Commission Awards at the end of Appendix C for a list of LCA's at Ka'awaloa.

**Ka'awaloa:** At the time of the Great Mahele, much of Ka'awaloa and Kealakekua *ahupua'a* were conveyed to Ane Keohokalole and her husband Caesar Kapa'akea in the form of Land Commission Award (LCA) 8452 on March 30, 1853. Chiefess Keohokalole claimed that her family held the land "from very ancient times". It was a large parcel of land, stretching up the side of Mauna Loa volcano. On Ka'awaloa Flat, she was awarded four small *'āpana* which contained a coconut grove, a pond, and the household lots of former chiefs. Her *konohiki* Awahua was awarded two *'āpana* in close proximity to her own; these later became the property of Princess Miriam Likelike and her husband Archibald Cleghorn. At the Flat, the government retained most of the land for itself. In the Royal Patent which accompanied the award, the king added a significant reservation for the government. "...reserving the flat land *makai* and the harbor." No sooner had Kapa'akea and Keohokalole acquired title to their lands than they were forced by their financial circumstances to sell them. Public records reveal that they:

- Sold to Dowsett on November 1, 1856, for \$8,500. Dowsett was a prominent *kama'aina* and owner of a fleet of whaling vessels;
- Sold the entire *ahupua'a* of Kealakekua to Stephen Hastings Atkins for \$2,000. Hastings was a British subject; and
- Sold the entire *ahupua'a* of Ka'awaloa in 1859 for \$3,000 to Reverend John D. Paris, Sr. Paris also purchased the neighboring *ahupua'a* of Kealakekua from Atkins in 1863.

At Ka'awaloa in 1877, Princess Miriam Likelike deeded a prime portion of her waterfront property (inherited from Awahua), about 5,700 square feet, to the British minister James Wodehouse. Wodehouse sold the property to Great Britain for \$1, despite American ideas of sovereignty which forbid the sale of American property to a foreign government. A vote was taken at the Territorial Legislature in 1928 to confirm British ownership of the land. On the parcel, the British erected Ka'awaloa's most famous landmark, the Cook Monument, in 1875. For the Cook Sesquicentennial Celebration in 1928, a temporary concrete pier was erected to transport dignitaries from their ships to the Flat, and the subsequent construction of a stone jetty fronting the monument by the Australian Government is an enduring trace of this event.

**Pali:** Once part of the Kona Field System, this land includes portions of Kealakekua and Ka'awaloa *ahupua'a* which extend up to slopes of Moana Loa. It was these upper *kuleana*, considered of little value in 1848, that eventually became the most valuable part of the *ahupua'a*. The entire area was granted to Chiefess Ane Keohokalole at the time of the Great

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Mahele, but sold soon thereafter to Stephen Atkins and Reverend John Paris, Sr. When Reverend Paris purchased the Kealakekua portion in 1863, he owned all land above the *pali*. While land owned by the Paris family was bought, sold and leased in numerous ways throughout the years, by the early 1900s this land remained in the hands of descendants of the Paris family. In 1981, the area bordering the *pali* was condemned by the State of Hawai'i for the Kealakekua Bay Historical Park.

**Family Histories**

Patricia Alvarez profiled eight major families of Kealakekua Bay. These families, for one or more generations, influenced events at Kealakekua Bay and at Ka'awaloa in the historical period. They owned or leased land, conducted business, and lived in this area. Family members who still reside in the district area contributed substantially to that report.

**Ka'awaloa Family Histories:** In her report, genealogical tables and information on property, home locations and family roles in the life of this area are included for the following families. Please note that local families listed are usually *kama'aina* and part Hawaiian.

**Families of Hawaiian Chiefs**

**Keawe-a-Heulu:** Chief of Ka'awaloa during the early years of the reign of King Kamehameha I. They were succeeded by his son Naihe and daughter-in-law Kapi'olani as chiefs, serving until Naihe's death in 1831 and Kapi'olani's in 1841.

**Ane Keohokalole:** With her husband Caesar Kapa'akea, Ane was the ruling chiefess of Ka'awaloa from 1841, during the Great Mahele and until 1859 when she and her husband sold the land to payoff debts. Both husband and wife were active in the Hawaiian monarchy; it is unlikely that she ever lived at Ka'awaloa. Ane Keohokalole was the mother of Kalākaua and Lili'uokalani.

**Awahua:** *Konohiki* of Keohokalole lands in Ka'awaloa. Named Princess Miriam Likelike as owner of Awahua's two *'āpana* at Ka'awaloa.

**Local Families**

**John Paris, Sr.:** The Paris family dominated the life of the *ahupua'a* from its purchase in 1859 to the death of Rev. John Paris, Sr. (a Congregational minister) in 1892. The son, John Paris, Jr., retained much of his father's interests. Descendants of this family continue to be a presence in Ka'awaloa. A large family home, called Mauna'alani or Orange Hill, was built at Kuapehu. His only son, John, Jr. became a stock raiser of both cattle and goats, kept at Ka'awaloa and other nearby lands. He was also the recipient of his father's most choice land. The Paris' daughter, Ella, ran a boarding house on the site of Kapi'olani's *mauka* house referred to as the Paris Hotel.

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**Moses Barrett:** Members of the Barrett family owned parcels at the Flat from 1862 until the end of the century. Daniel Barrett was a British ship's carpenter who married a Hawaiian woman, Keoholua. Barrett's attempt to gain land near the seaside at Ka'awaloa succeeded in 1862 when he bought a lot in the Village from which to conduct his wood-supplying business for the weekly steamer that stopped at Ka'awaloa in the 1860s. Moses Barrett established an enterprise at Ka'awaloa known as the Barrett Hotel. He and his wife came down to the hotel periodically when there were guests. The hotel was apparently in operation until Barrett's death in 1894. Moses was at various times also Road Supervisor and overseer of the Ka'awaloa burial grounds in the cliff above the village.

**Peter Whitmarsh:** The family's connection to Ka'awaloa began in 1889 when Peter Whitmarsh bought Ka'awaloa Flat from John Paris. It continued until 1959. Peter Whitmarsh was a carpenter's apprentice married to a Hawaiian woman, Kamaka. Their son, Joseph married Hannah Spencer. They both worked for Hawai'i Telephone Company in Kealakekua and he later worked as a county road supervisor. For financial reasons, Joseph was forced to sell his interests in Ka'awaloa Flat in 1913 and 1914.

**Henry Greenwell:** A British citizen who arrived in Kona in 1851, he became a prominent businessman through his general merchandise store in Kalukalu. A noted coffee processor and orange grower, he held several government retainers besides...Collector of the Port and Postmaster for Kealakekua. Henry bought a portion of the Kealakekua *ahupua'a* in 1880, and other acquisitions in Ka'awaloa beginning after 1900. About 1929, members of the Greenwell family decided to resume shipping cattle from Ka'awaloa Flat, and built an experimental new cattle chute at the now-abandoned wharf there. The Greenwell family played a prominent role in Kona, with members serving in the Territorial Legislature and the county Board of supervisors. Various family members are leaders on the Kona Historical Society.

**Leslie Family:** Henry Leslie's maternal grandfather, John Gaspar, built the first coffee mill in Kona at Nāpō'opo'o. He married Mary, daughter of Henry Kaneao. Various members of the family tended the Cook Monument or the beacon light.

**Kaneao Family:** Several Hawaiian or part-Hawaiian families were said to be living at Ka'awaloa Flat in the early 20th century. The only family named with certainty, however, is that of Henry Lanui Kaneao, a local fisherman. Theirs was the last known family to live at Ka'awaloa flat.

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APPENDIX A /A- 16

Master Plan  
KEALAKEKUA BAY STATE HISTORICAL PARK

Table A.1 Summary of Designated Historic Properties and Features in the Park

Nāpō'opo'o

INSERT TABLE FROM DSP

Ka'awaloa Complex

State Site #	Bishop Museum	Reinecke	LCA	Description
4401				Paved trail; terraced platform
4402				Mound
4403				Terraced platform
4404				Paved trail
4405				Paved platform
4406				2 terraced platforms with steps
4407				Series of 6 terraced platforms
4408				Terraced platform
4409				Mound
4410				Paved kipuka
4411				Paved kipuka
4412				Paved platform
4413				Mound
4414				Paved platform, enclosed mound
4415				Terraced platform with wall
4416				Mound
4417				Modified kipuka
4418				Trail; terraced platform
4419				Paved platform
4420				Modified kipuka
4421				4 contiguous enclosures
4422				Terraced platform
4423				2 terraced platforms with mound
4424				Walled enclosure
4425				Walled enclosure with paved platforms
4426				Terraced platform
4427				Paved platform
4428				Terraced platform
4429				Paved trail; paved kipuka; terraced platform
4430				Series of terraced platforms
4431				Paved platform with 2 enclosures
4432				Terraced platform
4433				Paved platform; wall; paved kipuka
4434				Wall; enclosure; mound; paved kipuka
4435				Enclosure with paved platform and enclosure
4436			LCA 9447	Enclosure with platforms & interior enclosures
4437				Paved platform
4438				Paved kipuka
4439			LCA 9449	Terraced platform with attached enclosures
4440				Series of 4 paved platforms
4441			LCA 9442	Enclosure with interior platforms & enclosures
4442	C23-30			Paved platform with contiguous enclosure
4443	C23-29			Paved platform with contiguous enclosure
4444	C23-28			Paved platform; enclosure, mound, wall
4445	C23-27			Paved platform
4446	C23-26			Partial enclosure

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Master Plan  
KEALAKEKUA BAY STATE HISTORICAL PARK

State Site #	Bishop Museum	Reinecke	LCA	Description
4447	C23-21			Spring
4448	C23-19			Series of contiguous small enclosures
4449				Wall
4450	C23-18			Paved platform
4451				Haliiua (walled spring at shoreline)
4452	C23-24 (Umi's Well)		LCA 9443	Enclosure w/platforms; enclosures; 'Umi's well
	C23-25 (platform)			
	C23-17 (terraced plat)			
4453	C23-16		LCA 9446	Paved platform
4454			LCA 6750:1	Paved platform with contiguous enclosure
4455			LCA 6750:1	Series of 3 terraced platforms
4456				Wharf north of monument (postholes)
4457				Enclosure
4458				Paved kipuka
4459			LCA6750:2	Captain Cook Monument
4460				Postholes on shoreline
4461				Paved platform
4462	C23-12			Enclosure
4463				
4464	C23-11		LCA 8452:3	Enclosure w/paved platform & masonry bldg.
4465			LCA 8452:4	Enclosure w/2 terraced platforms & mound
4466				Paved kipuka
4467				Paved kipuka
4468				Paved kipuka
4469				Paved platform
4470				(Complex)
4471	C23-9			Heiau; complex of terraced platforms
4472	C23-74			Terraced platform
4473	C23-73			Terraced platform; walls
4474	C23-72			Complex of platforms & enclosures
4475				Enclosure
4476			LCA 8452:1	Platforms makai of pond
4477	C23-71		LCA 8452:1	Platform within pond
4478	C23-10			Heiau; platforms; enclosures; pond
4479				Enclosure
4480			LCA 8452:2	Enclosure w/wooden bldg.; masonry basement
4481			LCA 8452:4	3 paved platforms
4482				Enclosure w/wooden bldg.
4483				Enclosure 2ith platforms & enclosures
4484			LCA 9441:1	Enclosure with paved platform
4485				Enclosure 2/ numerous platforms
4486				Enclosure 2/ wooden bldg.
4487				Platform
4488		57		Large paved platform (heiau?)
4489				Scattered platforms
4490				Enclosure with wall and mound
4491				Kipuka with platforms
4492				Scattered platforms and kipuka

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Master Plan  
KEALAKEKUA BAY STATE HISTORICAL PARK

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Master Plan  
KEALAKEKUA BAY STATE HISTORICAL PARK

Table C.2 Ka'awaloa Land Commission Awards

LCA	Kuleana	Awardee	Transfer	Description
6750	Awahua	Awahua	M. Likelike Cleghorn	Apana 1 - Taro; Cleghorn built wooden bungalow
		(Keohokalole's Konohiki)		Apana 2 - Deeded to Britain for Capt. Cook Monument
8452:1	Kalaemano	Ane Keohokalole	Rev. John Paris	Heiau; wetland area; many coconut trees; no housesite
			Whitmarsh	First missionary structure may have been built here (atop Heiau?)
8452:2	'Awili	Ane Keohokalole	Rev. John Paris	Home of Kalanioupu'u at time of Cook's arrival (Kamakau)
			Whitmarsh	2 pahale occupied by Rev. Ely (land from Kapiolani & Naihe)
				Site of Barrett Hotel (?) and home of Lanui Kaneao family
8452:3	Halehuki	Ane Keohokalole	Rev. John Paris	Stone & mortar building (Kamehameha's storehouse?)
			Moses Barrett	(Mission Station or School?)
8452:4	Hanamua	Ane Keohokalole	Rev. John Paris	Home of chief Keawe-a-Hulu
			Moses Barrett	Home of Kapi'olani and Naihe
				Site of Barrett Hotel (?)
8452:10	Upper Ka'awaloa	Ane Keohokalole	Rev. John Paris	Kona Field system; pineapple cultivation; ranching
9441:1	Maka	Maka	Daniel Barrett	Taro, potato, and coffee gardens
			Greenwell	
9422	Palau	Palau	Chu Chung Akui	
9443	Apana	Apana	Rev. John Paris	Housesite; 'Umi's well; sweet potato and taro gardens
			Greenwell	Ranching activities
9444	Nahaku	Nahaku	M. Likelike Cleghorn	Housesite; taro and potato gardens
			Greenwell	Ranching activities
9446	Ioba	Ioba	Awahua	Canoe landing; housesite; taro and sweet potato gardens
			M. Likelike Cleghorn	
			Greenwell	
9447	Palahu	Palahu	Awahua	Housesite; sweet potato and coffee gardens
9449	Naahu	Naahu		Sweet potato gardens

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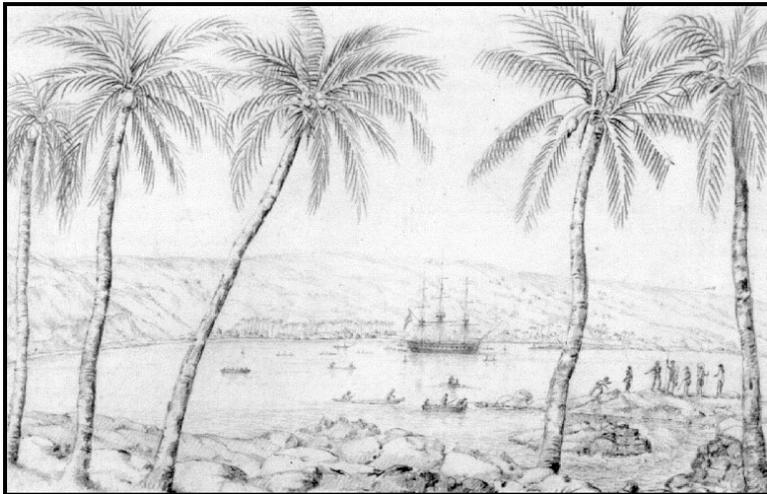
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## **Appendix B**

Interim Interpretive Plan: Nāpō'opo'o Area,  
Kealakekua Bay State Historical Park,  
South Kona, island of Hawai'i

# INTERIM INTERPRETIVE PLAN

NĀPO'ŌPO'Ō AREA  
KEALAKEKUA BAY STATE HISTORICAL PARK  
SOUTH KONA, ISLAND OF HAWAII



*Kealakekua Bay by Robert Dampier, 1825*



STATE OF HAWAII  
Department of Land and Natural Resources  
Division of State Parks

# INTERIM INTERPRETIVE PLAN

NĀPO'ŌPO'Ō AREA  
KEALAKEKUA BAY STATE HISTORICAL PARK  
SOUTH KONA, ISLAND OF HAWAII

Prepared by:  
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Prepared for:  
STATE OF HAWAII  
Department of Land and Natural Resources  
Division of State Parks

JUNE, 2000  
Draft

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PHOTO 1

Aerial view of Kealakekua Bay looking north. The south end of the bay is marked by Palemano Point in the foreground with the settlements of Ke'ei and Nāpo'opo'o along the south side of the bay. The north end of the bay is marked by Cook Point and Ka'awaloa Flat. The steep cliff of Pali Kapu o Keoua defines the center of the bay. The portion of the cliff inland of the bay and backing Nāpo'opo'o is called Pali o Manuahi. (Photo from Macdonald et. al., 1983: 371)

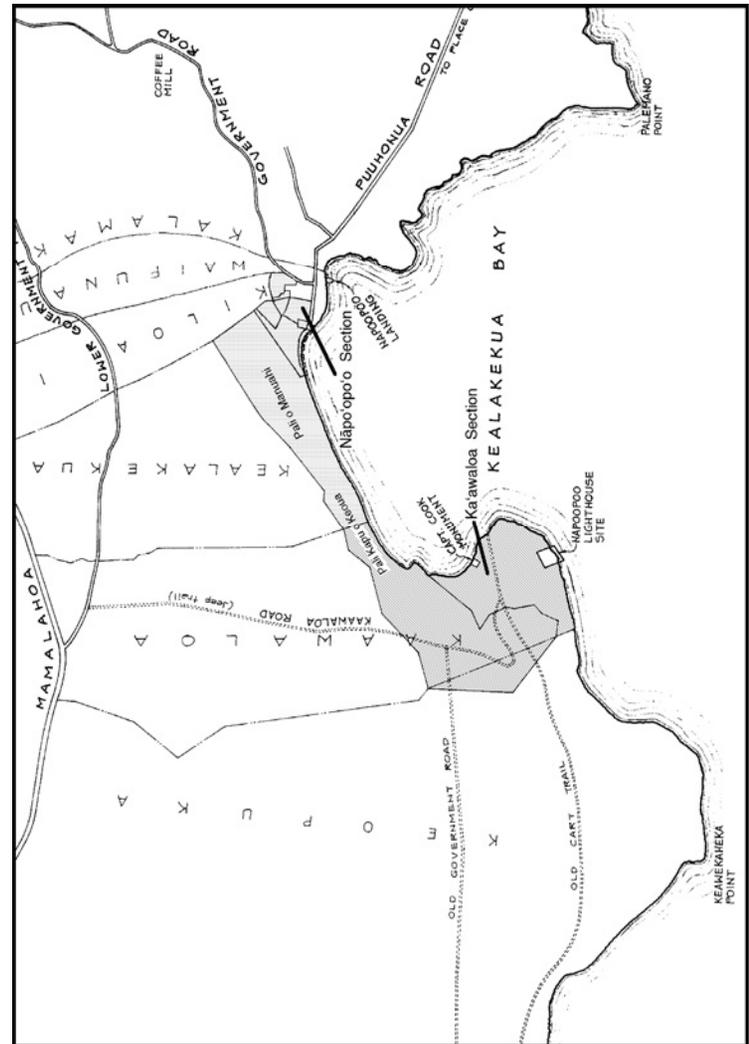


FIG. 2 - Park boundaries and the Nāpo'opo'o Section of Kealakekua Bay State Historical Park.

- Pali Kapu O Keoua. The central area on the eastern edge of the bay, consists of a steep *pali*. Atop this *pali* are the remnants of the Kona Fieldsystem with burial caves in the *pali* face. Since the late 1800s, the top of the *pali* has been used for ranching. The park consists of the *pali* face and an approximately 300-foot wide strip atop the *pali*, encompassing about 10 acres in area.
- Ka'awaloa. This portion of the park on the northern side of the bay corresponds to the former chiefly residence. Today, this area is marked by the Captain Cook Monument. The Ka'awaloa Section encompasses about 100 acres of the park.
- Kealakekua Bay. Although technically not part of the park, the bay is an essential resource for interpretation. This large bay measures approximately one mile across. The bay was designated an underwater park in 1971 and much of the bay was designated a Marine Life Conservation District (MLCD) in 1969. In 1997, jurisdiction of the bay was transferred to the Division of Boating and Outdoor Recreation, Department of Land and Natural Resources.

Located in the district of South Kona, the park site is approximately 12 miles south of Kailua-Kona. Only a portion of the Nāpo'opo'o section of the park is currently accessible and "open" for visitation. The Nāpo'opo'o section is accessed by the Lower Government Road from the upper Belt Highway, also known as Māmalahoa Highway (Fig. 2). Visitation is currently limited to the former County park, Hikiau Heiau, and Nāpo'opo'o Beach. The government road (Ka'awaloa Road) to the Ka'awaloa section is unpaved and cannot be travelled by vehicles so the area is not readily accessible in terms of park use. However, the site is visited by fishermen using 4-wheel drive vehicles entering from the adjacent private property on the coastal Cart Road, recreational boaters crossing the bay from Nāpo'opo'o, and hikers using Ka'awaloa Road that begins near the intersection of Māmalahoa Highway and the Lower Government Road.

#### Interpretive Plan

The objectives of an interpretive park plan are to inventory the resources in and around the park area, identify the interpretive themes, evaluate both the interpretive potential and sensitivity of the resources, and develop an interpretive program that outlines the most effective interpretive techniques for interpreting the themes while maintaining the preferred visitor pattern. The prior archaeological reports and park plans developed for the park since 1985 provide much of the background information on the park and its resources used in this plan. Preliminary archaeological and interpretive plans were prepared for Kealakekua Bay SHP in 1985 (Hommon, 1985). This plan expands upon this earlier plan and addresses the changes that have occurred since this time.

This interpretive plan outlines the interpretive devices proposed for development and installation within the Nāpo'opo'o and Ka'awaloa sections of Kealakekua Bay State Historical Park over the next one to two years. It may be considered an interim plan because the devices being proposed are intended to provide interpretive services while

a visitor center for the larger park area is planned and designed. This plan will address the immediate need for interpretive devices in the accessible areas of the park.

The key interpretive devices proposed in this plan are interpretive signs at Hikiau Heiau, an interpretive sign kiosk at Nāpo'opo'o Landing, and an interpretive sign at Ka'awaloa. The signs at Hikiau Heiau will highlight the cultural history and significance of Kealakekua Bay while the signs at the landing will center around the marine life and natural history of Kealakekua Bay. The sign at Ka'awaloa will share the cultural significance of Ka'awaloa and stress the rules for this area where full-time management oversight is unavailable.

A Conceptual Plan for Kealakekua Bay SHP (1997) and a Draft Development Plan for Nāpo'opo'o (1999) outline the foundation for an interpretive program at the park (Fig. 3). This interim interpretive plan is in concert with the interpretive scheme in these plans and forms the foundation for future interpretive program expansion and development. Future phases of interpretive program development include an interpretive center on the *pali*, interpretive trails with smaller interpretive shelters at Nāpo'opo'o and Ka'awaloa, and the selective reconstruction of the historical settlement at Kekua (Nāpo'opo'o).

#### Existing Conditions

At present, the developed park is limited to the former County park which includes a a restroom, shower, pavilion, and ball court within an acre to the south of Hikiau Heiau. Much of the park use is recreational, including beach activities at Nāpo'opo'o Beach and group gatherings at the pavilion. There is a small parking area at the end of Nāpo'opo'o Beach Road that accommodates visitors who come for the recreational activities, scenic viewing of the bay, or visitation of Hikiau Heiau.

Visitor appreciation of the historical importance of Kealakekua is limited to the viewing of Hikiau Heiau at Nāpo'opo'o and the Captain Cook Monument across the bay at Ka'awaloa. There is no on-site interpretation to heighten visitor awareness about the historical events and cultural history of Kealakekua. Hikiau Heiau can be easily viewed from the end of the road and the former County park but the archaeological complexes in the park tend to be covered by a growth of exotic vegetation, including *kiaawe* and *opiuma* trees, Guinea grass, sisal, and other weedy ground covers. These areas beyond Hikiau Heiau are not considered as "open to the public".

Interpretation at Nāpo'opo'o is currently limited to a bronze plaque in a stone and mortar obelisk structure on the western (*makai*) side of Hikiau Heiau (Photo 2). This plaque was placed by the Kona Civic Club in 1928 to mark the sesquicentennial of Cook's arrival at Kealakekua.

A second monument on the western side of Hikiau Heiau was erected sometime between 1917 and 1920 to commemorate Henry Opukahaia. This concrete slab was moved to Opukahaia's gravesite at Kahikolu Church in 1993.

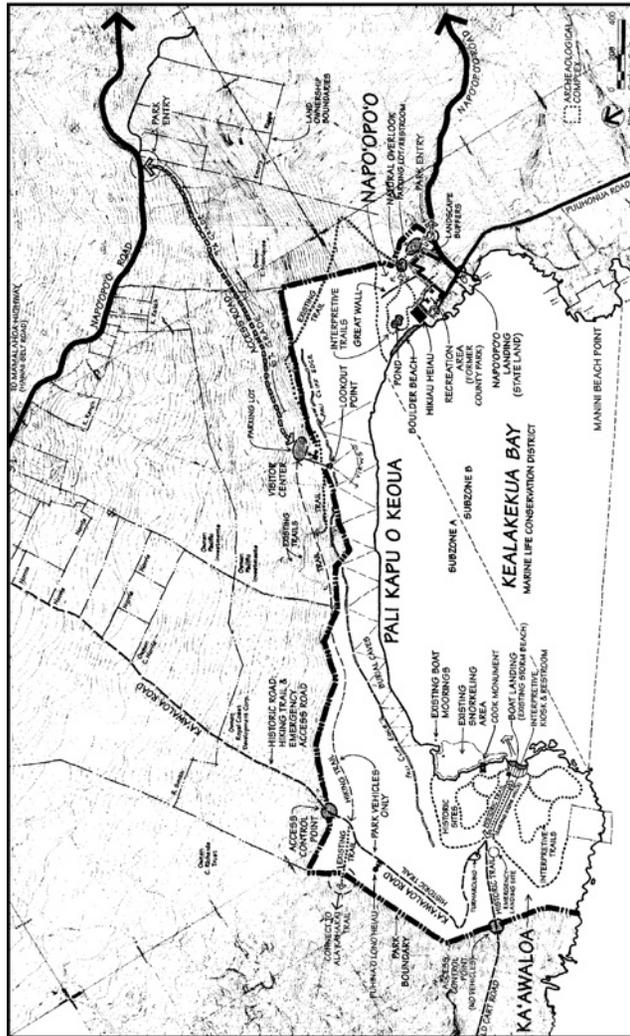


FIG. 3 - Interpretive elements proposed in the Conceptual Plan and Phase I Development Plan for Kealakekua Bay SHP.



PHOTO 2 (above):  
Plaque in stone obelisk (1928) and Henry Opukahaia Monument (1917-1920) along the western wall of Hikiau Heiau. (10/93)



PHOTO 3 (left):  
Signs on the MLCD and Spinner Dolphins of Kealakekua Bay placed in the parking lot area at the end of Nāpō'opo'o Beach Road. (5/95)

Other signs near the end of the road are directed towards the marine life of the bay (Photo 3). One is the MLCD sign that shows the subzones of the bay and the activities allowed and prohibited in each of the subzones. The other sign discusses the Spinner Dolphins and was installed by the National Marine Fisheries.

#### Kealakekua Bay Historical District

Approximately 375 acres around Kealakekua Bay comprise the Kealakekua Bay Historical District that was listed on the National Register of Historic Places in 1973. Identified by State Site Number 50-10-47-7000, the district contains multiple sites in the area extending from the *ahupua'a* of Keopuka in the north to Ke'ei in the south (Fig. 4). The park is part of this large historic district includes archaeological sites/complexes in the *makai* portions of the *ahupua'a* of Ka'awaloa and Kealakekua (Fig. 2).

- **Ka'awaloa Complex.** This complex of sites on the coastal flat in the Ka'awaloa *ahupua'a* represent a continuous cultural occupation from the pre-contact period to the abandonment of the area, circa 1940. Noted as one of the 7 royal centers of Kona, the chiefly compound at Ka'awaloa Flat was occupied by Kalaniopu'u at the time of Cook's arrival. The complex includes 3 *heiau* and several possible house platforms from this time period. However, the majority of the sites, including walls and platforms, appear to date from the 1800s. Many of the walls correspond to the Land Commission Awards (*kuleana* claims) from the Māhele of 1848 (Alvarez, 1990). One structure with its stone and mortar walls is suggestive of the missionary period when a station was established at Ka'awaloa. On the slopes above the flat is Puhina o Lono Heiau (Site No. 3734)
- **Pali Kapu o Keoua.** The agricultural complex atop the *pali* is part of the Kona Fieldsystem (Site 6601). In the face of the *pali* are numerous burial caves (Site No. 3733). The entrances to many of these caves have been covered by rock fall and landslides.
- **Hikiau Complex (Site No. 1963).** Centered around Hikiau Heiau, this complex is associated with the priestly compound to the north and east of the *heiau*. The eastern boundary of this priestly area is marked by the "Great Wall" that runs north-south to the east of the *heiau*. The pond behind Nāpo'opo'o Beach and north of the *heiau* was surrounded by the priestly houses. One of these platforms remain and has been recorded as the priest's Hewahewa housesite. Also in the complex are the two contiguous platforms believed to be Helehelekalani Heiau where *kāhuna* were trained (Stokes, 1991: 98-103).
- **Nāpo'opo'o Complex.** This complex encompasses the sites outside the Hikiau Complex, including Kahikolu Church (Site No. 7215)

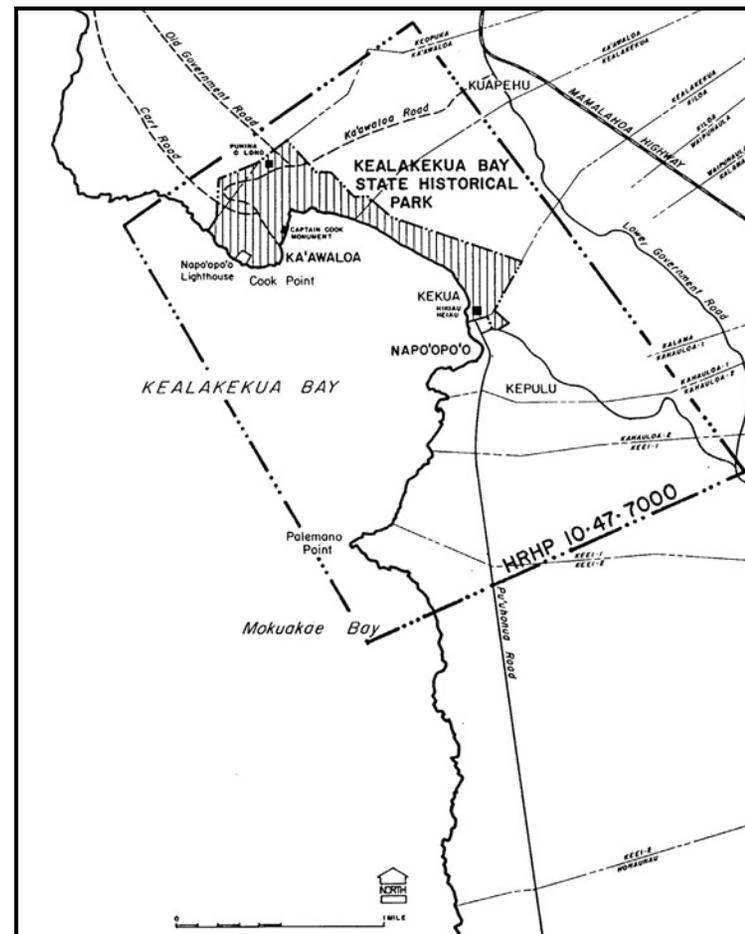


FIG. 4 - Boundaries of Kealakekua Bay Historical District (Site 50-10-47-7000).

- Kealakekua Bay. Recent underwater testing with magnetometers by the University of Hawai'i, Marine Options Program, has indicated the research potential of the bay in terms of maritime resources.

The cultural and historical significance of Kealakekua is based on 1) the preservation of the materials remains, 2) the abundance of written sources, 3) the continuity of cultural tradition through time, and 4) the occurrence of significant cultural and historical events and association with important Hawaiian persons. The archaeological sites and historical written accounts indicate the importance of Kealakekua as a political, religious, and economic center of Kona in the late pre-contact period.

Adjacent to, and partially overlapping the Kealakekua Bay Historical District, is the Kona Fieldsystem (Site 6601) which has been determined to be eligible for the National Register of Historic Places. This fieldsystem consists of walls and mounds for the planting of *'uala* (sweet potato), *kō* (sugar cane), *wauke*, and dryland *kalo* (taro). Upslope of these crops were groves of planted *mai'a* (banana) and *ulu* (breadfruit) trees. The historic district and fieldsystem overlap on Pali Kapu o Keoua and the slopes above Ka'awaloa Flat.

Kealakekua is also significant as a microcosm of Hawai'i's cultural history and the changes that occurred with Western contact. The sheltered bay was a favored stopping point for explorers, whalers, and trans-Pacific traders soon after Western Contact and into the early 1800s. Soon after the breaking of the *kapu* and abolishment of the traditional Hawaiian religion in 1819, the missionaries arrived and established an early mission at Ka'awaloa. While small fishing villages remained along the shoreline, the upland agricultural fields were converted for ranching, coffee, and pineapple. As schools and towns developed in the *mauka* areas, some families left the shoreline settlements and moved to the *mauka* economic and social centers.

#### Kealakekua Bay Marine Life Conservation District

Marine Life Conservation Districts (MLCD) are designated to conserve and replenish marine resources. MLCD are areas that have a diversity of marine life, including nearshore fishes and corals. The Kealakekua Bay MLCD, consisting of 315 acres, was established in 1969. The waters of Kealakekua Bay are nearly pristine and there is a good diversity of marine life. Kealakekua is famous for its schools of *akule* and *opelu*.

Within the bay are 2 subzones. Subzone A encompasses the northern portion of the bay from Cook Point at Ka'awaloa to Nāpo'opo'o Beach. Ka'awaloa Cove is in this subzone and is noted for its coral reef, diversity of reef fish in shallow water, and calm conditions for snorkeling. No fishing, taking of marine life, or anchoring is permitted in this subzone. Subzone B encompasses the southern portion of the bay to Manini Point. Hook and line and thrownet fishing is permitted in this subzone.

#### Interpretation of Historic Kona

The challenge for Kona is to find and maintain a balance between the preservation of Kona's unique historic character and expanding urban development. Finding this balance is a major objective of State, County, and community planning. Kona has been a major population and cultural center in West Hawaii since the pre-contact period, a fact that is reflected in the high number and density of recorded historic sites.

In order to plan for an effective interpretive program at Kealakekua, it is necessary to review and evaluate the programs at other parks and historic areas along the Kona Coast. This review will assist in developing an interpretive program at Kealakekua that complements and does not duplicate existing programs in other historical parks or sites. Many of the preserved sites and historical parks correspond to the ruling centers of Kona - Honokōhau, Kamakahonu, Keolonahihi, Kahalu'u, Keauhou, Kealakekua, and Hōnaunau. Several examples of the preservation effort in Kona are highlighted below:

- Kaloko-Honokōhau National Historical Park, North Kona - This park encompasses a range of historic sites including fishponds, *heiau*, housesites, and trails. This is the northernmost of the 7 ruling centers of Kona. The National Park Service is presently carrying out interpretive and resource management programs while planning for the development of the park.
- Ahu'ena Heiau and Kamakahonu, North Kona - This residence of Kamehameha I in the early 1800s has been preserved, reconstructed, and interpreted by the King Kamehameha Hotel. This site is another royal center of Kona. Several interpretive signs are present on-site.
- Hulihe'e Palace, North Kona - This retreat for Hawaiian Royalty was built by Governor Kuakini in 1838 and reflects the monarchy period in Hawaiian history. This site has been restored and is being maintained as a historic site by the Daughters of Hawai'i who provide tours of the site.
- Moku'aikaua Church, North Kona - Referred to as the "First Christian Church in Hawai'i", this basalt and coral structure was built in 1837 and reflects the missionary period of Kona's history. This site is maintained and interpreted by the church's congregation.
- Keolonahihi State Historical Park, North Kona - Along with the recently acquired Keakealaniwahine Complex, the sites of this park comprise the Holualoa Royal Center, one of the 7 ruling centers of Kona. This royal center is unique for its association with chiefesses in the 1600s, including Keakealaniwahine and her mother, Keakamahana. This complex includes *heiau*, house platforms, ponds, and a "grandstand" feature to viewing the surfing in Holualoa Bay. Historical park currently being planned by State Parks and not open to the public.

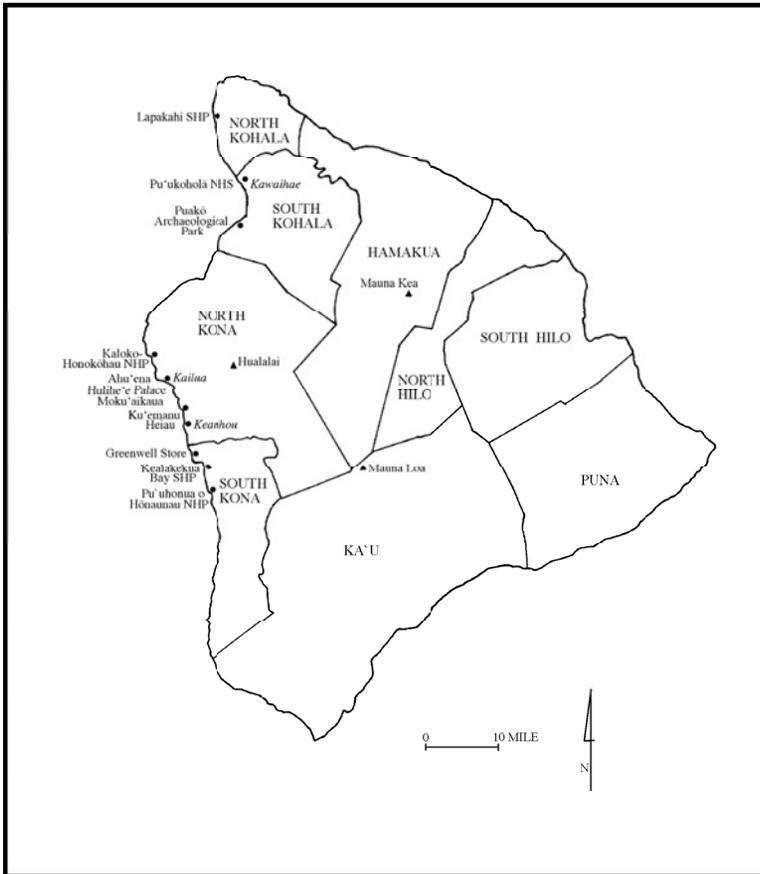


FIG. 5 - Interpretive sites and historical parks in North and South Kona.

- Ku'emanu Heiau, North Kona - This surfing *heiau* along the shoreline of Kahalu'u Bay and within Kahalu'u Beach Park has been restored and interpreted through signage by the County of Hawai'i.
- Greenwell Store, South Kona - This stone and masonry building houses a museum and the offices of the Kona Historical Society. The Kona Historical Society also manages the Uchida Coffee Farm.

- Amy Greenwell Ethnobotanical Garden, South Kona - This garden has preserved and restored approximately 5 acres of the Kona Fieldsystem adjacent to the Belt Highway above Kealakekua Bay. Plantings of Hawaiian crops atop the *kuaiwi* mounds recreates the traditional agricultural pattern. Site owned and managed by the Bishop Museum.
- Pu'uhonua o Hōnaunau National Historical Park, South Kona - The interpretive program at this park is centered around the concept of a *pu'uhonua* or place of refuge in conjunction with a chiefly residence and the southernmost royal center of Kona. Interpretive talks are available and the visitor follows a trail accompanied by a brochure.

A coordinated effort can promote the preservation and interpretation of Kona's cultural and historical sites. Kealakekua offers a cultural history that can be linked to many of the themes found in the historical sites and parks of Kona. Some of the central themes identified for Kona are:

- Ruling centers were social-political-religious-economic centers in Hawai'i prior to Western Contact. For the pre-contact sites of Kona, one of the central themes is the ruling centers and their importance as social, political, religious, and economic centers. To varying degrees, this theme is part of the interpretive story at Kaloko Honokōhau NHP, Kamakahonu, Keolonahihi SHP, Kealakekua Bay SHP and Pu'uhonua o Hōnaunau NHP.
- The Hawaiian lifestyle is an adaptation to the natural environment. Because of its large size and diversity of traditional Hawaiian sites, Kaloko-Honokōhau NHP offers a good opportunity to interpret the broader theme of Hawaiian culture. In the 1992 Draft General Management Plan for Kaloko-Honokōhau NHP, it is stated that the purpose for this park is "a center for the preservation, interpretation, and perpetuation of the traditional native Hawaiian activities and culture and to demonstrate historic land use patterns." The interpretive program will emphasize an understanding and appreciation of the Hawaiian way of life. Programs will include opportunities for visitors to participate in cultural activities and recreate Hawaiian crafts. In addition to programs for visitors, there are also plans for cultural education programs designed for the Hawaiian community.
- The extensive Kona Fieldsystem illustrates a very productive adaptation to the Kona environment. The Amy Greenwell Garden interprets the Kona agricultural fieldsystem and the pre-contact cultivation techniques of Kona. Since there is only a small remnant of the Kona Fieldsystem in the park, the interpretation of this theme will remain the purview of the Greenwell Ethnobotanical Garden.
- Western Contact at Kealakekua Bay provided a picture of Hawaiian culture in the 1700s. Kealakekua is especially significant for the story of early Western Contact for it was here that Cook's expedition spent a month documenting Hawaiian culture in

journals and drawings. Many of these drawings and descriptions can be related to the existing view corridors and historic sites in the park.

- Western Contact brought about changes in the social, economic, religious, and political system. Kealakekua is a microcosm for the changes experienced by many of the small communities of the Kona area. The missionary story can be told at Ka'awaloa, where the first mission station of Kona was established, and Kahikolu Church. The ranching story is evident in the stone walls of Nāpo'opo'o and the wharf at Ka'awaloa. The Gaspar Coffee Mill illustrates the early importance of coffee and the shift to a Western economy. The Nāpo'opo'o Landing with the weekly arrival of ships with supplies was the link to the larger Western economy for many of those living along the bay.
- Kamehameha was a prominent personage in Kona's history. Kamehameha I (1752-1819) has most often been identified as a key interpretive theme for North Kohala where he was born and raised. However, Kamehameha has ties to many places on the island of Hawai'i. Cook's journals record him as being present at Kealakekua at the time of Cook's arrival and the area behind the pond at Nāpo'opo'o has been reported as "Kamehameha's compound".

#### Interpretation of Kona's Marine Environment

Waters off the Kona Coast are generally calm and clear. The island's high mountains protect this shoreline from wind and rain, reducing runoff/siltation that can affect reefs. The Kona Coast is marked by many miles of lava shoreline interspersed with white sand beaches and coral reefs. The well-developed coral reefs have a high diversity of corals and fishes that make these areas popular snorkeling locations. However, interpretation of these reefs is limited.

- Pawai Bay, Old Kona Airport State Recreation Area, Kailua-Kona, North Kona - Located adjacent to and north of the Old Kona Airport MLCD, Pawai Bay is also designated a Fisheries Management Area. Protected from north and east swells, and fitted with 5 mooring buoys, this area has become a popular SCUBA diving and snorkel site for commercial charters, as it is most easily accessed by boat. Pawai Bay also fronts the Queen Lili'uokalani Children's Center, where families of Hawaiian ancestry use the shoreline for camping, swimming, and fishing.
- Kahalu'u Bay, Kahalu'u Beach Park, Kailua-Kona, North Kona - Located near the southern end of Ali'i Drive, this site is easily accessed from the shore. A basalt and sand beach leads to shallow coral gardens populated by multitudes of colorful reef fishes. The bay is generally protected by a non-contiguous line of large basalt boulders, which allows a continuous flow of clean ocean water to flush and sustain the coral reef system. The flushing effect of this shoreline configuration probably helps mitigate extremely heavy use by over 400,000 swimmers and snorkelers annually.

- Ka'awaloa Cove, Kealakekua, South Kona - Nestled in the protect northern curve of Kealakekua Bay, this cove supports a diverse assemblage of reef building corals, many of which have developed fragile growth morphologies. Luxurious coral layers cascade to 90-foot depths from a narrow but densely grown shallow coral bench. Most species of Hawaiian reef fishes and invertebrates are found here.
- Hōnaunau Bay, Pu'uhonua o Hōnaunau National Historical Park, South Kona - Hōnaunau Bay appears as a narrow notch in the coastline which affords protection from all but westerly seas. A small boat landing, tiny cluster of homes, and the park occupy the adjacent shoreline. Lush fields of coral grow along the rim, from depths of 15 to 80 feet around the bay. Snorkelers and SCUBA divers access this bay easily from a basalt ledge called "Two Step" by the local community. Commercial snorkel operators operate in this bay so their clients may enjoy the reef ecosystem and the pod of spinner dolphins frequently found resting here during the day.

## GOALS AND OBJECTIVES

The mission of Kealakekua Bay SHP is to preserve the park's historical sites and natural features for future generations, to interpret the role of Kealakekua Bay in the history of Hawai'i and its people, and to accommodate recreational opportunities that do not conflict with the concept of a historical park or degrade the natural or cultural resources in the park and MLCD. Selected as a state historical park because of its statewide importance to Hawai'i's history, the wide-range of well-preserved cultural resources at Kealakekua provide an opportunity to share this cultural history with park visitors.

The goal of this plan is to initiate an interim interpretive program at Kealakekua Bay SHP by designing and installing a series of interpretive signs at key sites and visitor locations to promote visitor awareness and understanding of Hawai'i's natural and cultural heritage as reflected in natural and cultural resources of the park area. These signs are a passive approach that does not require interpretive personnel but which can heighten the visitor experience and respect for Hawai'i's culture and natural resources.

### Orientation

Kealakekua Bay SHP is a large park area (181 acres) that covers approximately 2 miles along the edge of Kealakekua Bay. Not all areas of the park are readily accessible but most areas can be viewed from various locations within the park. For example, Ka'awaloa can be viewed from Nāpo'opo'o but it can only be accessed by boat across the 1-mile width of the bay or by hiking down a steep 2-mile long trail from the *pali*. This indicates the importance of maintaining view corridors for orientation and interpretation of the historical landscape, as well as, the historical events that occurred at Kealakekua Bay.

Visitor orientation involves not just an orientation to the park but also an orientation to Hawai'i Island and how Kealakekua fits into the larger cultural and natural landscape of Kona. The park encompasses only the very *makai* portions of the Ka'awaloa and Kealakekua *ahupua'a*. Within these *ahupua'a* and outside the park boundaries, are many cultural features that relate to the concept of the ruling center, sites of important historical events, and natural features that reflect the dynamic geological and natural history of the island. Therefore, to place the lands around Kealakekua Bay into the proper cultural context, visitors need to be aware of the larger landscape outside the park boundaries.

At present, park development is limited to the former County park area at Nāpo'opo'o and the end of Nāpo'opo'o Beach Road. There is no orientation for park visitors once they step out of their car. However, most visitors find their way to the end of the road where there is a sweeping view of the bay and a short trail to Nāpo'opo'o Beach.

Many first-time visitors learn about Kealakekua Bay SHP from visitor publications, hotel information, and the State Parks brochure. Many of these sources of information promote both the historical aspects (Captain Cook Monument and Hikiau Heiau) and

the recreational aspects (Nāpo'opo'o Beach and Ka'awaloa Cove) of the park. More frequent park users, especially residents of the area, tend to visit the Nāpo'opo'o area for beach recreation and group gatherings at the pavilion while boaters, fishermen, and hikers frequent the Ka'awaloa shoreline.

By providing orientation information at Nāpo'opo'o, it is expected that:

80% of the visitors will understand that Kealakekua Bay SHP encompasses most the land surrounding Kealakekua Bay. However, because of limited park development, much of the park is not readily accessible.

80% of the visitors will understand the cultural and historical importance of Kealakekua Bay was influenced by the presence of the sheltered bay with a good anchorage.

75% of the visitors will be able to orient themselves to the different locations in the park, such as Ka'awaloa and Pali Kapu o Keoua.

75% of the visitors will stay in the designated "open" park areas. At Nāpo'opo'o, this includes Hikiau Heiau, the former County park, and the beach. Visitors will not be encouraged into the undeveloped areas *mauka* of the *heiau* and pond until improvements have been made for visitor safety and resource protection.

### Natural Landscape

The natural landscape reflects the geological history, the climate, and the biological resources of the area. Interpretation can assist visitors in understanding the natural landscape of Kealakekua with the expectation that:

80% of the visitors will understand that Kealakekua Bay is a MLCD because of its diversity and abundance of fishes and corals.

75% of the visitors will understand that Kealakekua Bay is a very geologically active area.

75% of the visitors will know that the existing boulder beach at Nāpo'opo'o was once a sand beach and this change occurred recently as a result of natural forces.

75% of the visitors will understand that landscape, in terms of plants, looked different prior to Western Contact.

60% of the visitors will know that the vegetation today reflects the former use of the area for ranching.

### Cultural Landscape

The cultural landscape of Kealakekua in the 1700s reflected its function as a royal center. Settlement along the shoreline of Nāpo'opo'o and Ka'awaloa was marked by groves of coconut trees, housesites, *heiau*, and a network of trails that connected these 2 locations. These settlements are illustrated in the early drawings by Webber and Ellis (Fig. 6).

Upslope and atop the *pali* at elevations of 700 feet to 1900 feet, land was cleared and modified for the planting of sweet potato. These field units are identified by linear stone and dirt mounds.

The arrival and one month stay of Captain Cook at Kealakekua Bay in January, 1779 provided graphic representations and narrative descriptions of the cultural landscape at Kealakekua. Kealakekua is also where Capt. Cook died and the Cook Monument is visible across the bay at Ka'awaloa. It appears that many visitors arrive at Kealakekua already knowing of the association of the place with Captain Cook.

90% of the visitors will know that Kealakekua is one of the places Captain Cook anchored in Hawai'i - a stay that resulted in extensive documentation of the Hawaiian culture in the late 1700s.

80% of the visitors will be aware that Kealakekua was a royal center of Kona where *ali'i* and *kāhuna* resided.

80% of the visitors will know that Kealakekua provided the subsistence base to support this royal center (ie. *ahupua'a* concept).

75% of the visitors will understand that Hikiāu Heiau was a religious center for the area and where Cook established his observatory.

60% of the visitors will recognize that Kealakekua consists of distinct settlements on both sides of the bay (Ka'awaloa and Nāpo'opo'o) that were connected by trails and canoe travel across the bay.

### Resource Management

The protection and preservation of the cultural and natural resources of the park and the adjacent bay can be encouraged through interpretation that promotes visitor awareness and understanding of the fragile nature of these resources. Plans call for the future development of interpretive trails through the park to keep visitors in designated areas and avoid visitor traffic through sites or over walls. The monitoring of the resources for damage from either visitation or natural forces is an important management strategy to assess impacts and needed changes. Interpretation seeks to promote respect for these resources with the preferred behavioral pattern being reflected by:

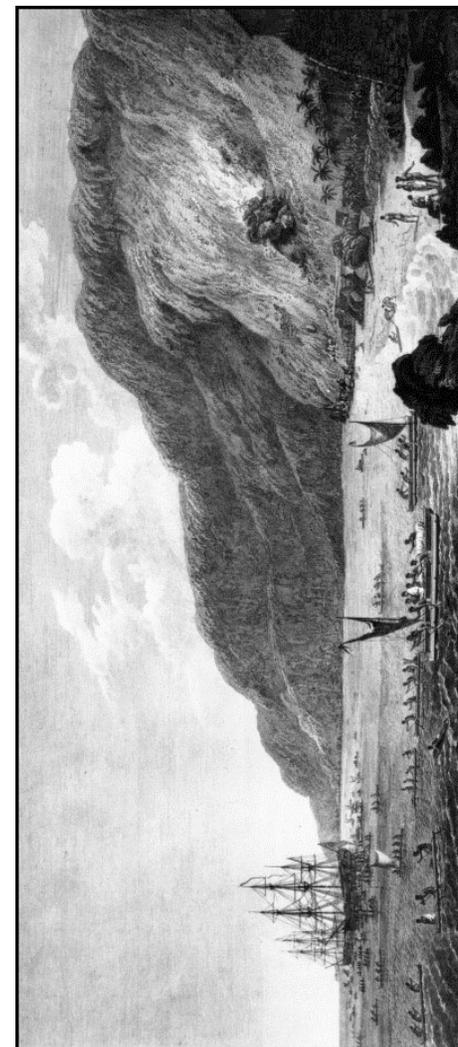


FIG. 6 - Cultural landscape of Kealakekua Bay in 1779 as recorded by Webber.

90% of the visitors will follow the guidelines established to protect the marine resources if they snorkel, boat, or swim in the bay.

80% of the visitors will respect Hikiāu Heiau by viewing the site from the exterior and by not moving, removing, or wrapping the rocks of the *heiau*.

70% of the visitors will not wander into the park areas not presently open to the public.

#### Feedback

Initial community involvement in the planning and design of the interpretive materials for Kealakekua was sought in 1995 through several meetings. As part of this interim planning process, additional meetings with the community are planned to discuss both the cultural and natural themes for Kealakekua. This approach provides an opportunity for a dialogue with resource persons in the community who may have knowledge about the park and its resources that is not documented elsewhere. It is also a means of promoting community pride in the park that may assist in reducing vandalism. Recognizing the statewide significance of Kealakekua, additional review is being sought from resource persons and professionals from outside the Kona community.

In addition, there needs to be an evaluation of the program's effectiveness in achieving the outlined objectives. This entails a feedback system that seeks to understand the visitor's response to the interpretive materials. This feedback can take the form of questionnaires where the visitor is asked to provide feedback. In addition, the behavioral objectives can be evaluated through a monitoring system of the resources.

## INVENTORY OF PARK RESOURCES

The resources within Kealakekua Bay SHP have been divided into the broad categories of historical/cultural, geological, biological, marine, scenic, trails, and facilities. Some features may fit into multiple categories. In order to be able to interpret the *ahupua'a* in a way that gives the visitor a true sense of place, lands outside the park are also considered. For example, the bay is not part of the park but it is an essential component of Kealakekua's natural and cultural history and the park can serve as a place to offer visitor information and interpretation about the bay and the marine components.

#### Historical/Cultural Resources

As a historical park, the historical and cultural resources are of primary significance. These resources illustrate the cultural history of Kealakekua from pre-contact Hawaiian cultural adaptation and development to Western Contact and acculturation. The cultural resources of Kealakekua reflect several major time periods:

- Early pre-contact marked by initial settlement and development of the agricultural fieldsystem.
- Late pre-contact when Ka'awaloa served as a royal center and Nāpo'opo'o was a priestly compound. This was a period of peak agricultural development with expansion of the Kona Fieldsystem and a growth in population.
- Early Western contact (1779-1840) marked by the arrival of Captain Cook and the missionaries.
- The Māhele (1840-1860) when many houselots were marked with walls and house platforms.
- The ranching period (1860-1900) included the development of Kealakekua as a shipping port for South Kona and development of towns in the *mauka* areas.

#### Pre-Contact Royal Center (Ka'awaloa)

At the time of Cook's arrival, Kalaniopu'u was residing part-time at Ka'awaloa. As the *ali'i nui* (high chief) of Kona, Kalaniopu'u's residence included his extended family and royal entourage. Associated with this royal compound were *heiau*, housesites, and other features used by the *ali'i*. The archaeological sites of Ka'awaloa Flat were mapped in 1969 and 1970 (Fig. 7) (Hommon, 1969 and Hommon and Crozier, 1970).

**Housesites.** A number of house platforms along the western shoreline of Ka'awaloa are believed to be sites relating to this time period. The sites along the southern shoreline have been altered by later post-contact occupation of Ka'awaloa Flat.

**Heiau.** There are the remnants of 2 *heiau* along southern shoreline of Ka'awaloa Flat

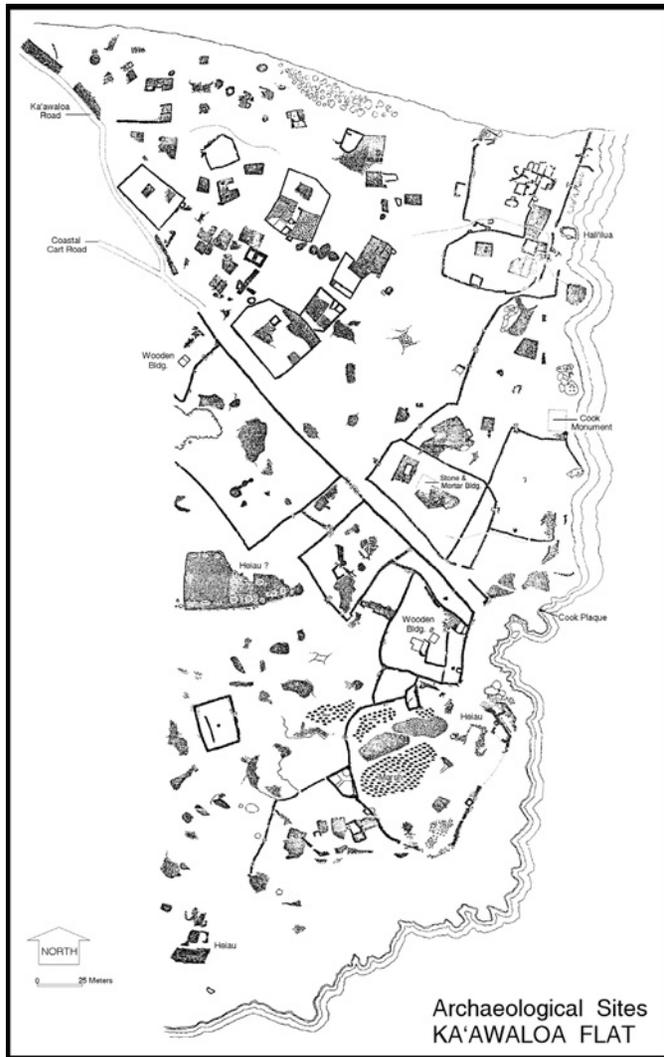


FIG. 7 - Archaeological map of the sites at Ka'awaloa Flat.

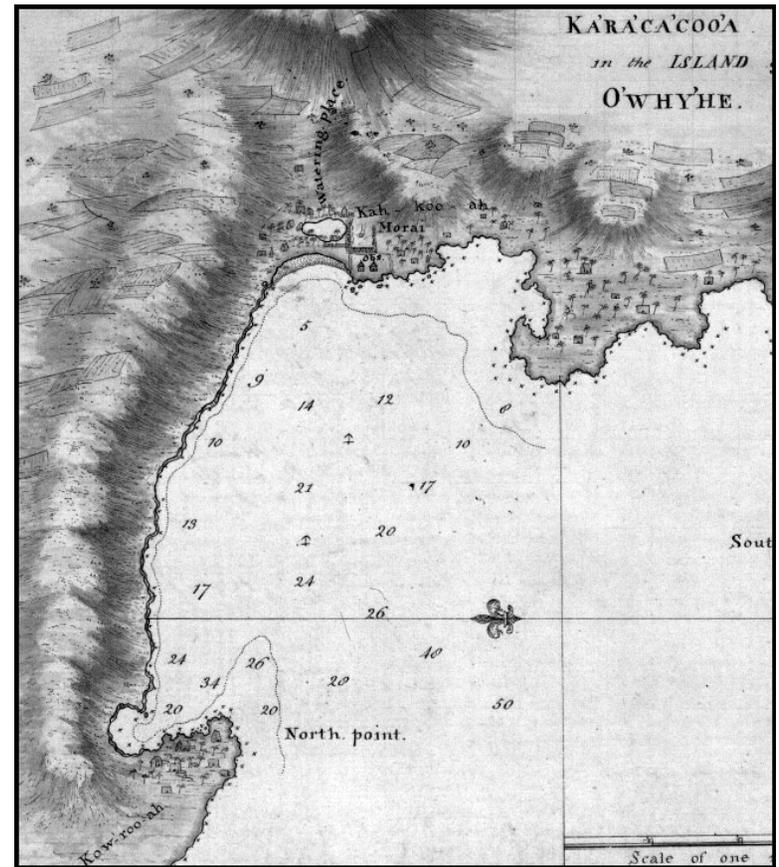


FIG. 8 - 1779 map of Kealakekua Bay by Lt. Henry Roberts of the Cook Expedition. The *morai* denotes Hikiua Heiau. Note the *hale* and coconut trees surrounding the pond and Cook's observatory on the *makai* side of the *heiau*. Agricultural features are evident on the top of the *pali* and the slopes behind the coastal settlement.

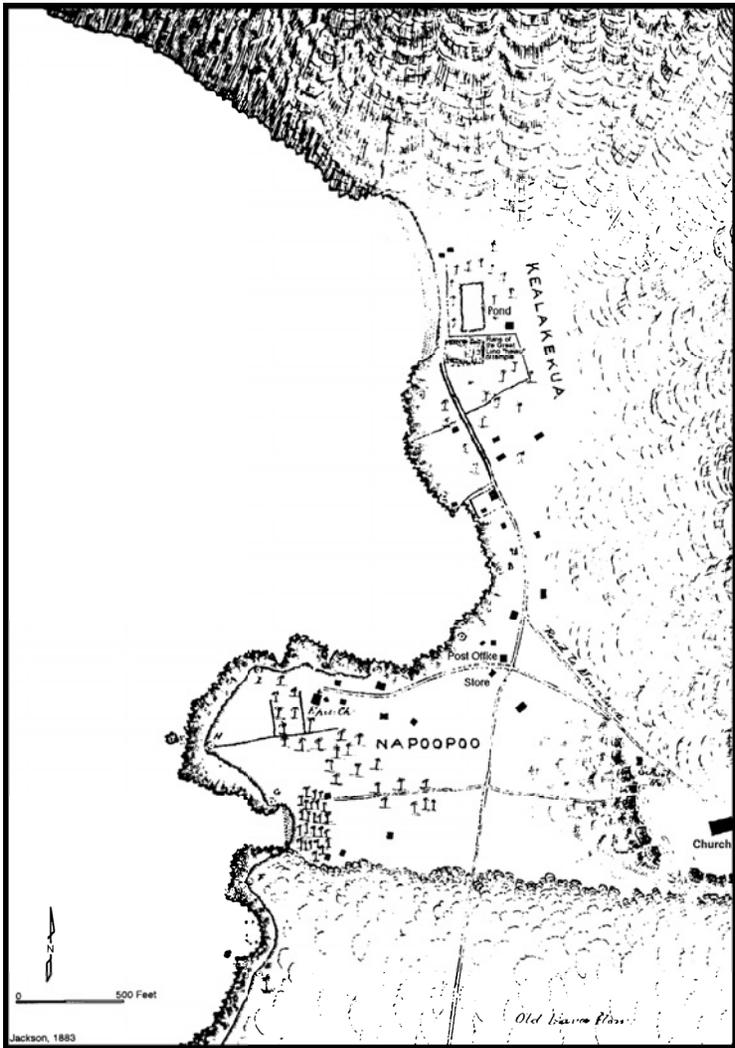


FIG. 9 – 1883 map of Kealakekua with detail of priestly compound at Hikiau Heiau (Jackson).

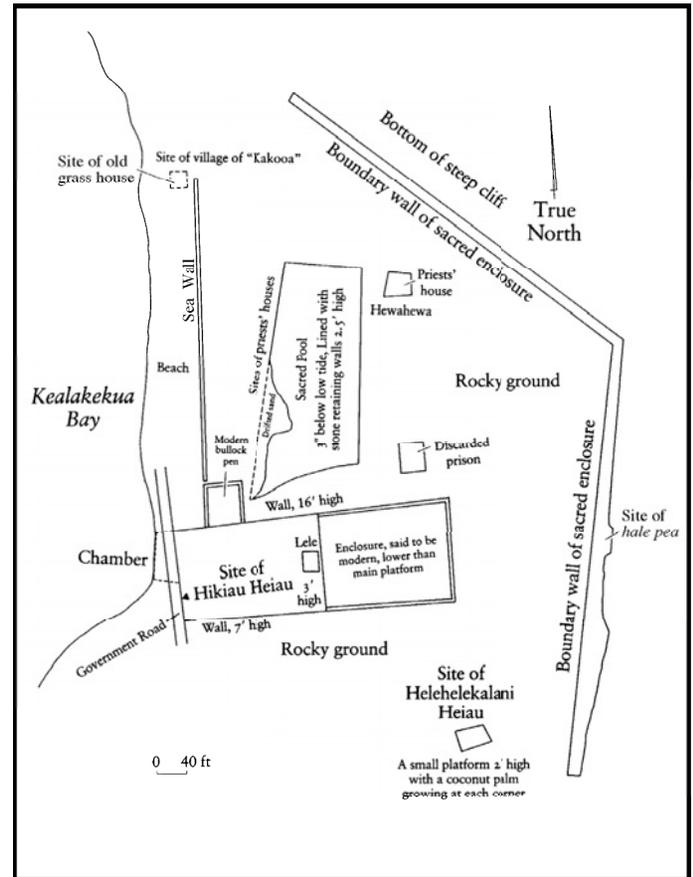


FIG. 10 – Map of Napo'opo'o area around Hikiau Heiau, circa early 1900s (Stokes 1991: 99).

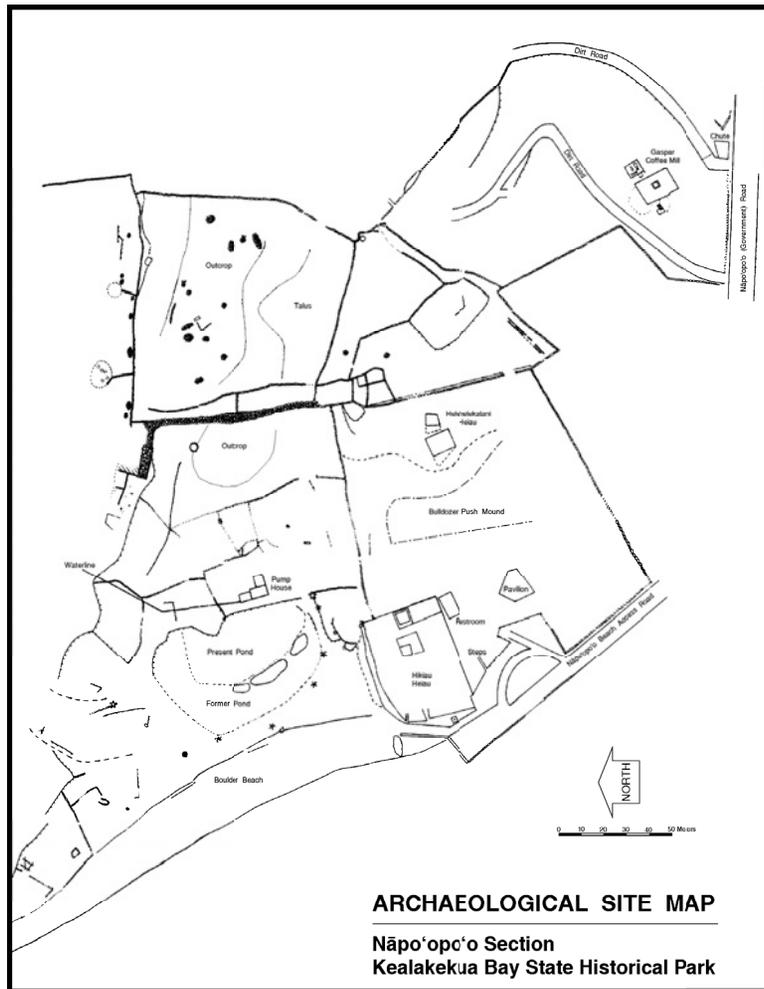


FIG. 11 – 1984 map of archaeological sites in the Nāpo'opo'o portion of Kealakekua Bay SHP, including the features of the priestly compound.

and a large platform inland of the shore that has been interpreted as a possible *heiau* (Hommon and Crozier, 1970). These structures have been damaged by high surf and possibly, tsunami.

**Hali'ilua.** This spring-fed pond is delineated by a low stacked rock wall abutting the *pahoehoe* shoreline near the *pali* face. It is named after Manuahi's wife and said to have been reserved for the chiefs as a bathing area (Kalokuokamaile, 1933).

**'Umi's Well.** This well is a rock-lined pit with steps leading down to the water level. It is believed to be named after the chief Keawe-nui-a-'Umi who lived at Ka'awaloa.

**Puhina o Lono Heiau.** Located on the slopes above Ka'awaloa Flat, this walled enclosure structure overlooks Kealakekua Bay. Reported to be the *heiau* where Cook's body was taken and prepared for burial. The site was modified when the crew from the ship *Byron* erected a pole and plaque in 1824 and the Historical Society installed a gate and plaque in 1928.

Pre-Contact Priestly Compound (Nāpo'opo'o)

The Hikiāu Heiau Archaeological Complex corresponds closely to the priestly settlement centered around Hikiāu Heiau. This complex has been sketched in 1779 by Roberts (Fig. 8), mapped in 1883 by Jackson (Fig. 9), mapped by Stokes in the early 1900s (Fig. 10), and recorded as part of the historic park in 1984 and 1985 (Fig. 11). The narrative descriptions and drawings indicate that the priestly compound consisted of thatched *hale* and coconut trees around the pond to the north of Hikiāu Heiau. Cook estimated 350 houses and 2,100 residents around the bay in 1779 (Cook and King 1784(3): 128). Vancouver arrived at Kealakekua in 1793 and also noted the priest's settlement around Hikiāu Heiau and the pond. He recorded 200 houses along the 0.5 mile of beach at Nāpo'opo'o, as well as, the residence of Kamehameha I located behind the pond (Manby, 1929: 45).

**Hikiāu Heiau.** Hikiāu Heiau served, at various times, as the site for fertility ceremonies dedicated to the god Lono and at other times, as a *luakini heiau* dedicated to the god Kū. The *heiau* was where the Makahiki ceremonies began and ended at the time of Western Contact. The structure is a large stone-filled platform that has suffered damage and collapse from tsunami and high surf. As a result, restoration projects have occurred in 1917, 1960, 1979, and 1993.

**Hehelekalani Heiau.** This small, terraced platform is located about 250 feet southeast of Hikiāu Heiau. Within the priestly compound, this *heiau* was a training site for the priests. This is the *heiau* where Henry Opukaha'ia was in training for the priesthood with his uncle Pahu'a, before leaving for New England and converting to Christianity.

**Hewahewa's House Platform.** This stone platform off the northeast corner of the pond is labeled as Hewahewa's house site (Stokes, 1991). Hewahewa was Kamehameha's

high priest and was associated with Nāpo'opo'o during the time of Kamehameha and shortly after Western Contact.

**Great Wall.** This massive stacked rock wall runs north-south and marks the eastern (*mauka*) boundary of the priestly compound. The wall averages 2m high, 5m wide, and 160m long.

**Pond.** This brackish water pond (75m by 50m) is defined by retaining walls and a rock lined floor. The priests' houses and coconut trees surrounded the pond at the time of Cook's arrival (Ledyard, 1963:110). The pond has been partially filled by flooding and tsunami.

#### Pali

The *pali* backing Kealakekua Bay consists of two sections. Pali Kapu o Keoua corresponds to the central portion of the bay. Pali o Manuahi, to the south, is the inland portion behind Nāpo'opo'o (refer to Fig. 2).

**Burial Caves.** The *pali* is named after Keoua, an 18th Century chief whose bones were deposited in one of the caves along the *pali* face. In 1829, Chiefess Kapi'olani and Queen Ka'ahumanu removed the bones of almost two dozen chiefs from their resting places at Hale o Keawe in Hōnaunau and Hale o Liloa in Waipi'o to prevent the worship of the bones by chiefs who were resisting Christianity and the new foreign influences. These bones were placed in the burial caves of Pali Kapu o Keoua. In 1858, the bones were moved by order of King Kamehameha IV to 'Iolani Palace in Honolulu and then to Mauna Ala (Royal Mausoleum) in Nu'uano on O'ahu. The burial caves in the *pali* have never been inventoried and many are believed to have been disturbed and/or covered by earthquakes and landslides.

**Kona Fieldsystem.** An extensive agricultural fieldsystem extended *mauka* from the top of the *pali*. The fieldsystem consists of rock mounded field boundaries (*kua'iwi*) and planting areas for 'uala, 'ulu, ti, kō, and other cultigens. Only a small area of the park on the northern end of the *pali* contains sites associated with this fieldsystem. Historically, the fieldsystem has been impacted by pineapple, coffee, and cattle.

**Trail.** A trail across the *pali* linked the settlements at Nāpo'opo'o and Ka'awaloa (Soehren and Newman, 1968). Historically, the trail was used to bring cattle down the *pali* to either the Nāpo'opo'o landing or Ka'awaloa wharf. This trail segment is believed to be part of the Ala Kahakai trail system.

#### Western Contact

One reason for Cook's voyage to the Pacific was to observe the Transit of Venus. He established an observatory to the southwest of Hikiau Heiau in a sweet potato patch. Additional observation tents were placed atop the *heiau* platform. Although there are drawings of this observatory, there are no physical remains. Cook's crew lived on their

ships, so there are no sites identified with their stay at Kealakekua. However, a number of crew members kept journals and made drawings and maps that documented many of the sites of Kealakekua in 1779. These resources include the journals of Capt. James Cook, Capt. Charles Clerke (HMS Discovery), Lt. James King, Surgeon David Samwell, and Corporal John Ledyard (Royal Marines). Maps were drafted by Lt. Henry Roberts (Fig. 8) and drawings were made by John Webber (artist) and William Ellis (Second Mate and artist).

The event of Cook's arrival at Kealakekua has been commemorated with a number of plaques at Kealakekua and a monument at Ka'awaloa.

1825 Oak post and copper plate erected at Puhina o Lono Heiau by Lord Byron and crew of HMS Blonde. The post (original?) is still present.

1874 White concrete obelisk monument at Ka'awaloa (Photos 4 and 5). The inscription on the monument reads:

IN MEMORY OF  
THE GREAT CIRCUMNAVIGATOR,  
CAPTAIN JAMES COOK, R. N.,  
WHO DISCOVERED THESE ISLANDS  
ON THE 18TH OF JANUARY, A.D. 1778  
AND FELL NEAR THIS SPOT  
ON THE 14TH OF FEBRUARY, A.D. 1779.  
THIS MONUMENT WAS ERECTED  
IN NOVEMBER A.D. 1874  
BY SOME OF HIS FELLOW COUNTRYMEN.

1928 Bronze plaque marking the spot near where Capt. Cook was killed. Replaced in 1956 and again in 1990 when an inscribed granite slab was installed. Plaque reads:

NEAR THIS SPOT  
CAPT. JAMES COOK  
MET HIS DEATH  
FEBRUARY 14, 1779

1928 Bronze plaque set in a stone and mortar obelisk structure on the west side of Hikiau Heiau. This plaque was placed by the Kona Civic Club to commemorate the sesquicentennial of Cook's arrival at Kealakekua:

IN THIS HEIAU, JANUARY 28, 1779,  
CAPTAIN JAMES COOK R.N.  
READ THE ENGLISH BURIAL SERVICE  
OVER WILLIAM WHATMAN, SEAMAN  
THE FIRST RECORDED CHRISTIAN SERVICE  
IN THE HAWAIIAN ISLANDS.  
ERECTED BY THE KONA CIVIC CLUB, 1928.



PHOTO 4  
Cook Monument in the late 1800s. Hawai'i Mission Children's Society photo.

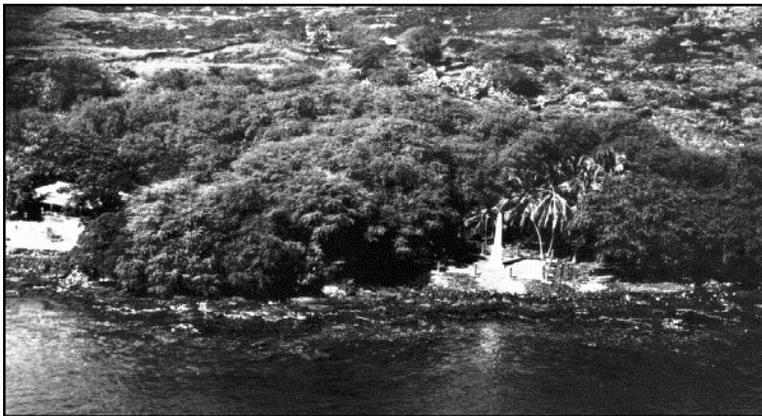


PHOTO 5  
Cook Monument in 1925 surrounded by *kiaue* forest. Barrett Hotel is to the left.  
Bishop Museum photo

### Missionary Period

The missionaries established one of the earliest missions in Hawai'i at Ka'awaloa Flat. Built in 1824, the mission was established at Ka'awaloa by Rev. Ely at the insistence of Kapi'olani. It consisted of a thatched house of worship near the shore and a school house which also served as a training school for teachers from other districts. The site of these missionary structures is believed to correspond to Awili (Fig. 12). The mission was moved upslope to Kuapehu in 1827 because of the heat at Ka'awaloa Flat. There is a stone and mortar structure in the area called Halekuki (Fig. 12) that may have been a missionary era structure. This structure may have also been the site of Kamehameha's stone warehouse used for weapons and other goods, such as rum.

Reverends Forbes and Ives moved the mission to Nāpo'opo'o in 1838 and built Kahikolu Church in 1840. The Nāpo'opo'o School, a one room stone and masonry building, was built just *makai* of Kahikolu Church and used into the early 1900s.

During this time, the native population declined as a result of drought, famine, epidemics, and migrations. By 1838, there were 320 residents at Ka'awaloa and 680 residents at Nāpo'opo'o and Ke'ei (Forbes, 1838).

### Post Contact Nāpo'opo'o

Kealakekua remained an important anchorage for explorers and whalers in the late 1700s and early 1800s. The Nāpo'opo'o Landing (Wharf) was built in 1894 and rebuilt in 1912 to service the shipping activity in the bay. The steamer Humuula arrived twice a week with mail, news, and cargo for the *mauka* and *makai* communities of the Kealakekua area. Hackfeld (Amfac) built a warehouse and store at the wharf, a lumberyard south of Hikiau Heiau, and a coffee mill. Ranching dominated much of the economy of Kealakekua from the late 1800s into the 1900s.

The sites from this post-contact period that are within the park boundaries are:

**Gaspar Coffee Mill.** The concrete foundation of this coffee mill remains in the park (TMK: 82-04:1). Originally built by Amfac, the coffee mill was owned and run by John Gaspar in the 1920s.

**Nāpo'opo'o Prison.** Land records indicated that Kapi'olani built a stone and masonry prison on the *mauka* side of the pond in the 1830s. This prison is evident on a 1890s photograph and an 1892 map (Kanakanui, HTS). Deputy Sheriff Preston Cummings leased the pond and the adjacent land to support the prison population in the late 1850s (Smith, 1892: 67). Pineapple and sugar cane were planted and cultivated by the prisoners. The prison was used until around 1875 but there is no archaeological evidence of this structure on the surface.

**McFarlen's House.** Mr. McFarlen, manager of the Captain Cook Coffee Company, built his house in the area of the former prison around 1920. This house is indicated on a photograph but there is no archaeological evidence of this structure on the surface.

**Pumphouse.** Located on the *mauka* side of the pond, this pumphouse pumped water from the pond to the top of the *pali* for the cattle. Built around 1930, the structure consists of a concrete-lined pit to hold water and a building to house the generator.

**Walls.** *Mauka* of the pond is a complex of stacked-rock walls. While some of these walls may be associated with Kamehameha's housesite, circa 1790, it is believed that these walls have been modified for ranching activities. Photographs and maps from the late 1800s to early 1900s indicate additional ranching walls were located on the *makai* side of the pond and along the north side of Hikiu Heiau. These *makai* walls are no longer evident, perhaps, due to tsunami in 1946 and 1960.

#### Post-Contact Ka'awaloa

This post-contact period at Ka'awaloa is most closely associated with the Māhele when land claims were awarded to the *ali'i* and individuals living there. A total of 13 Land Commission Awards (L.C.A.) were awarded on Ka'awaloa Flat. The archaeological mapping of Ka'awaloa Flat in 1968-1969 indicated that the boundaries of the L.C.A. are marked with rock walls and housesites consisted of rock platforms (Fig. 12) (Hommon, 1969 and Hommon and Crozier, 1970). Historical photographs show that these houses included both thatched and wooden structures. Many of the inhabitants of Ka'awaloa Flat depended on fishing with gardens around their houses. Ranching activities involved the herding of cattle down the *pali* and loading onto ships from the wharf.

**Wharf.** A wharf at the end of Ka'awaloa Road was used intermittently until the 1870s for interisland freight, passengers, and cattle (Photo 6). A cattle chute consisted of a wooden structure atop the *pahoehoe* extending into the water. This wharf was replaced by the wharf at Nāpo'opo'o.

**Barrett Hotel.** This structure was a seaside residence owned by Moses Barrett, who operated the building as a hotel from 1875-1894. One description calls it a grass house but photographs suggest a wooden structure (Photo 7). The building stood until WWII and the concrete steps are still evident. Located in the LCA called Hanamua on the east side of the main road to the shoreline.

**Roads.** There are 3 roads to Ka'awaloa. The Ka'awaloa Road runs *mauka-makai* from the upper Government Road to the shoreline at Ka'awaloa Flat. This road began as a foot trail that was converted to a cart road by the missionaries. The road is very steep with a winding route down the *pali*. The coastal Cart Road also began as a foot trail between Ka'awaloa and Keawekaheka that was upgraded for horses, but later fell into disuse. The Cart Road atop the *pali* was built in 1836 by Governor Kuakini to connect South Kona to Kailua in North Kona.



PHOTO 6

The wharf at Ka'awaloa being used to load cattle, circa 1890s. Bishop Museum photo.

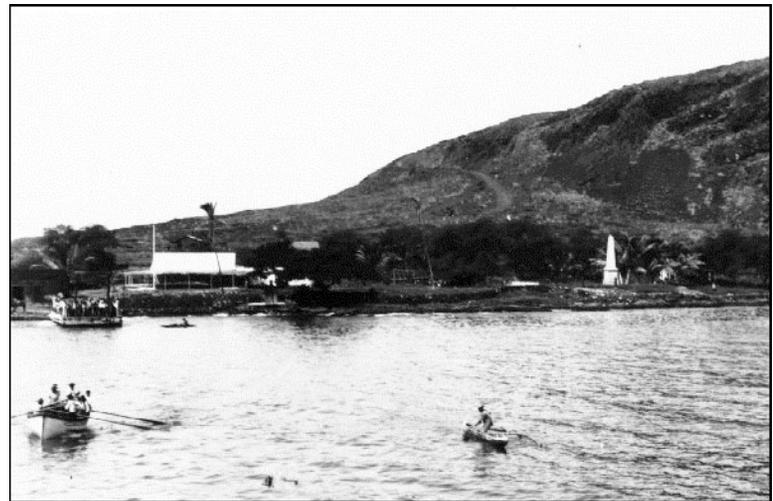


PHOTO 7

Ka'awaloa shoreline in the late 1800s with the wharf, Barrett Hotel, and Cook Monument.



**LCA and Housesites.** The 13 Land Commission Awards (LCA) on Ka'awaloa Flat and the slopes above the *pali* are described in Table 1 and shown in Figure 12. The archaeological sites associated with these LCA include rock walls, rock platforms (house foundations), and wells. Other cultural materials include wood and glass from the house structures and artifacts of glass, ceramic, and metal.

**House Platforms.** Located along the northeastern shoreline are a number of stone platforms. These are believed to be pre-contact housesites that are not associated with any LCA.

**Nāpo'opo'o Light.** A navigational light was constructed at Kalaemano Point in 1909. A keeper's house was constructed adjacent to the light and occupied until 1922 when an automatic beacon light was installed. The beacon light is still in use and the concrete piers for the keeper's house remain. The 2.93-acre parcel containing the light is owned by the Federal government (U.S. Coast Guard).

#### Natural Resources

The natural landscape of Kealekekua has been modified over time by earthquakes, tsunami, and human land use activities. The natural landscape is the basis for delineating the 3 sections of the park. The landscape also includes areas not in the park, including Kealakekua Bay. This larger landscape is important for interpreting the natural history of the park.

The southwestern, leeward slopes of Mauna Loa consist of thin, stoney volcanic soil overlying *pahoehoe* and *a'a* lava flows interspersed with more recent lava flows in the Ka'awaloa *ahupua'a*. Lava tubes are common on the slopes of Ka'awaloa and in the northern portion of the *pali*.

The Nāpo'opo'o area at the base of Pali o Manuahi has a gently sloping topography. The soils are classified as Kainaliu very stony loam. The small beach area was once a white sand beach but as a result of tsunami, hurricanes, and high surf, the beach has been transformed to a coral and basalt boulder beach. Adjacent to this beach, the shoreline is *pahoehoe*. The Ka'awaloa area consists of more recent lava flows with less soil and a *pahoehoe* shoreline. Sand along the shore is limited to a few small storm beaches.

Kealakekua is one of the wetter coastal areas on the leeward side of the island. The rainy season is during the summer months with an annual rainfall 50 inches. Kona winds are more common during the winter months producing rougher sea conditions. Kealakekua lacks any surface water but numerous springs along the shoreline have created inland ponds at Nāpo'opo'o and Ka'awaloa.

The major historical change in the landscape is the introduction of alien plant species. At the time of Western Contact, the shoreline settlements were marked by groves of coconut trees while the lands above the *pali* were covered by cultivated fields of sweet

potato and dryland *kalo*. Today, many of the coconut trees are gone and replaced with the *kiawe* and *opiuna* trees planted by the ranchers.

The marine environment of Kealakekua Bay is an important part of this natural landscape. The northern portion of the bay, known as Ka'awaloa Cove, is an excellent example of a small coral reef abutting the *pahoehoe* shoreline. This area is popular for snorkeling because of the abundance and diversity of reef fish and corals. Dolphins are also a major marine component of the bay. Kealakekua is a designated Marine Life Conservation District (MLCD) with rules established to protect and preserve the marine life of the bay.

**Pali.** The *pali* is a natural fault system with a 600-foot vertical face created by landslide and wave action. The *pali* measures approximately 1.5 miles in length. Kealakekua Bay was the site of a submarine volcanic eruption in 1877 that was preceded by a severe earthquake. Lava tube openings are visible in the *pali* face while other openings have been covered by landslides. Major earthquakes and landslides occurred in 1950 and 1951 with the most recent occurrence in 1983 following a magnitude 6.6 earthquake.

**Lava Flows.** Lava flows in the park are estimated to date between 10,000 and 50,000 years old. Both *a'a* (clinker) and *pahoehoe* (ropey) lava flows are found in the park. The most recent flow in the park area is in the Ka'awaloa *ahupua'a* where barren lava is still evident. Within the lava flows are volcanic features, such as lava tubes, lava bubbles, and *kipuka*.

#### Nāpo'opo'o

**Nāpo'opo'o Beach.** Nāpo'opo'o Beach was a narrow, calcareous, white sand beach that extended from the base of the *pali* to Hikiau Heiau. Today, the shoreline is characterized as a basalt boulder beach. Residents of Nāpo'opo'o suggest that the transition to a boulder beach may have begun with Hurricane Nina in 1957 and climaxed with Hurricane 'Iniki in 1992. The source for these boulders is probably a combination of the rock walls around the pond destroyed by the 1960 tsunami and rock from the landslides on the *pali*.

**Nāpo'opo'o Pond.** At the time of Cook's arrival, the pond behind Nāpo'opo'o Beach and north of Hikiau Heiau was described as an expanse of open water surrounded by coconut trees. The oral history informants recall the pond was large enough for a canoe. Today, the pond is much reduced in size and has been filling with silt as a result of flooding and runoff from Pali o Manuahi.

#### Ka'awaloa

**Ka'awaloa Flat.** These 40 acres form a peninsula of lava at the northern end of the *pali*. Photographs from the late 1800s indicate a rather barren environment with few trees. Today, the area is best described as a *kiawe* forest. Much of the shoreline is *pahoehoe* with scattered, small storm beaches.

**Marsh.** This natural feature consists of standing water with much of the area covered by reeds/sedges. Within the marsh are platform structures of unknown age and function. This feature is associated with Kalaemano (LCA 8452.1) (refer to Fig. 12).

#### Marine Resources

Kealakekua Bay is approximately 1.5 miles across, 1.0 mile wide, and 315 acres in size. As the largest sheltered natural bay on the island of Hawai'i, the bay is attractive as an anchorage for large sailing ships. The floor of the bay drops off steeply beyond about 10 fathoms and most of the marine life of the bay is concentrated in a narrow band of shallows along the shore. The bay is designated a Marine Life Conservation District because of the wealth and diversity of marine resources. Over 100 species of fish have been observed. The diversity of habitats in the bay also supports an abundance and diversity of invertebrates, including molluscs, echinoderms, and crustaceans. There are 3 major coral reef zones in the bay (Fig. 13) (Marine Research Consultants, 1989):

- **Nearshore Boulder Zone.** Low coral cover (~11%) but high coral diversity, including *Porites lobata*, *Pocillopora spp.*, and *Pavona varians*. This zone is subject to the effects of wave stress. The majority of the fish are found in the shallow waters of the boulder and reef zones. Prominent fish species include the yellow tang (*lau'i pala*, *Zebrasoma flavescens*), the convict tang (*manini*, *Acanthurus triostegus*), and the goldring surgeonfish (*kole*, *Ctenochaetus strigosus*).
- **Reef Terrace Zone.** A coral reef lines the rim of the bay before sloping down into the deeper benthic zone, except at Nāpo'opo'o Beach which is a sandy bottom. This reef is dominated by *Porites lobata* (~65% coral cover). Dominant echinoderms are *Echinometra matheai* and *Echinostrephus aciculatus* which bore into the limestone surfaces. Also present are the red pencil urchins, *Heterocentrotus mammillatus*.
- **Benthic Slope Zone.** The slope from the reef terrace to the benthic zone (~60 foot depth) is dominated by the coral *Porites compressa* (95% coral cover).

#### Ka'awaloa Cove

This highly developed reef is located in the northern portion of the bay, an area protected by the *pali* and Cook Point. This spot is popular for snorkeling and SCUBA diving because of the wealth and diversity of corals, fish, and other marine life.

#### Spinner Dolphins

Kealakekua Bay provides one of the few available resting areas for spinner dolphins on the island of Hawai'i. Other sites in South Kona include Hōnaunau and Ho'okena. Dolphins prefer to spend daylight resting periods over sandy substrate in protected bays. Kealakekua Bay's configuration provides an important habitat for these animals. As a result of this concentration of dolphins, Kealakekua Bay has attracted people

seeking to watch and even interact with spinner dolphins. Commercial exploitation of these dolphins has evolved through kayak rental companies and "swim with the dolphins" offerings.

In the 1960s, a resident pod of 30-80 dolphins was reported in Kealakekua Bay (Doty, 1968). Today, the resident pod appears closer to 18 individuals but as many as a hundred dolphins may congregate in the bay (Soto-Amundson, pers. comm., March, 2000). They use the bay for feeding, resting, and playing.

Agencies responsible for marine mammal protection are concerned about the welfare of these animals and the need to manage human traffic and use of the bay. As a Federal responsibility, NOAA has developed several informational and regulatory signs to promote protection of the spinner dolphins. Interpretive materials installed in the park and on State lands surrounding the bay, can assist with visitor awareness and promote proper behavior around the dolphins.

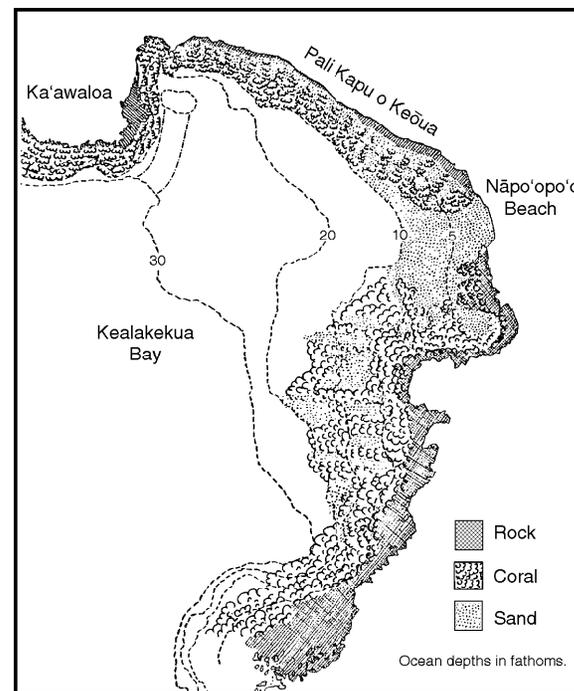


FIG. 13 - Dominant marine bottom types in Kealakekua Bay (Doty, 1968: 26).

### Scenic Resources

The natural landscape of Kealakekua Bay creates an important scenic resource along the Kona coastline. With the steep *pali* and bay as the backdrop, Kealakekua is an ideal location for telling the story of Hawai'i's geological, natural, and cultural history. The views between Nāpo'opo'o and Ka'awaloa link the sites and story of Kealakekua's cultural history, including the Cook Monument at Ka'awaloa and Hikiau Heiau at Nāpo'opo'o.

Being a natural fault, the *pali* is a key resource in the telling the story of Kealakekua's geological history. The *pali* is an easily viewed feature from both sides of the bay, as well as, the bay itself.

### Facilities

Kealakekua Bay SHP has limited facilities. Ka'awaloa is relatively remote with limited land and sea access and there are no park facilities. Because a portion of the Nāpo'opo'o Section was a former County Park, there are several facilities:

- Restroom. This small building was constructed adjacent to Hikiau Heiau in the 1950s. This structure is scheduled for replacement in 2000 because of its age and location. It is proposed that the structure be located about 100 feet south of Hikiau Heiau.
- Pavilion. Also built in the 1950s, the pavilion consists of a pole and roof structure atop a concrete and boulder foundation. This facility is used for picnicking and community gatherings.
- Grassed Court. A levelled, grassed area to the south of the pavilion serves as both a volleyball court and basketball court.
- Parking Area. The Nāpo'opo'o Beach Access Road is a narrow, one-lane County Road that ends at a seawall *makai* of Hikiau Heiau. On the *mauka* side of the road is a paved area used for turnarounds and parking. Parking stalls are not marked and the area will accommodate a maximum of 15 cars. Many visitors view the bay from the end of the road.

The Nāpo'opo'o wharf is not located within the park boundaries but is a important facility for interpreting the marine resources of Kealakekua Bay and recreational safety since many kayakers launch from this wharf.

## **INTERPRETIVE THEMES**

The themes are the central ideas to be conveyed in the interpretive presentation and the main message that the visitor walks away with after visiting an interpretive facility or interpreted site. The scenic views can be appreciated for their natural beauty but many visitors may not recognize the cultural history behind the landscape or how the landscape has changed over the last 200 years. The purpose of the interpretive materials, then, is to heighten the visitor's awareness about the cultural and natural history of Kealakekua Bay and stimulate interest in the resources visible within the view corridors.

### Cultural Themes

This cultural and historical significance of Kealakekua was recognized with the listing of the district on the National Register of Historic Places and the acquisition of the lands for a historical park. The historical importance of Kealakekua covers a number of significance criteria, including the well-preserved remains, the abundance of documentary sources, the continuity of cultural traditions through time, and the association of the site with important events and Hawaiian persons.

1. Theme: Royal centers were social-political-religious-economic centers in Hawai'i prior to Western Contact.

Kealakekua was one of the seven royal centers in Kona in the late pre-contact period (1600s and 1700s). As a residence of the *ali'i* and *kāhuna*, royal centers served as social, political, religious, and economic centers for a geographical area. The use and importance of a given ruling center varied with the individual *ali'i nui* (high chief or chiefess). A new *ali'i* was often credited with the expansion and/or modification of significant cultural sites in the ruling center so that the site would be identified with his or her reign.

- a. Subtheme: A royal center included the residential compound of the *ali'i nui*, family, and entourage. The center might consist of housesites, *heiau* and religious structures, a *kāhuna* compound, sports features, and water features, such as ponds and springs, reserved for the exclusive use of the *ali'i*.

At the time of Cook's arrival in 1779, high chief Kalaniopu'u had his chiefly residence at Ka'awaloa while the priests associated with this chiefly complex had their residences across the bay at Kekua (Nāpo'opo'o). Unfortunately, the descriptions of the ruling center at Ka'awaloa are limited in the journals from Cook's expedition. However, archaeological surveys and oral informants have identified at least 2 *heiau* with a possible third *heiau*, numerous house platforms, and Hali'ilua (royal bathing pond) at Ka'awaloa Flat. Kalaniopu'u's residential compound is associated with the lot named Awili (refer to Fig. 12).

In 1793, Vancouver reports that the residence of Kamehameha I was located behind the pond (Manby 1929: 43). Kamehameha's residence consisted of a number of structures, including a small *heiau*. Manby mentions 4 houses in the compound: men's eating house, women's eating house, sleeping house, and a house for the court attendees. But by 1814, Kamehameha's residence was reported as empty and "uncommonly filthy" (Lisiansky 1914: 105). Four years later, in 1818, Capt. Golovin of the Russian ship *Kamchatka* visited Kekua and "near the pond we saw the ruins of the former houses of the King surrounded by tall shady trees" (Golovin 1979: 179).

- b. **Subtheme:** A royal center had a religious component, including the presence of a *kāhuna* compound, *heiau* and religious structures, and sacred areas for training.

The priestly compound at Nāpo'opo'o consists of Hikiau Heiau, Helehelekalani Heiau, the Great Wall, the brackish pond to the north of Hikiau, and the housesites of the priests (refer to Fig. 10). Hikiau Heiau was the state-level religious center for this chiefly complex at Kealakekua Bay. The Great Wall marks the *mauka* (eastern) boundary of this priestly compound. A stone platform adjacent to the pond has been identified as the housesite of Hewahewa, high priest to Kamehameha I.

The annual tour of the island associated with the Makahiki season began and ended at Hikiau Heiau. During this 4 month period, the god Lono returned, bringing rain and fertility to the land. A complex of religious ceremonies were conducted at Hikiau Heiau in conjunction with the Makahiki. At the end of the Makahiki, Lono would leave and the god Kū would return.

The best description of the priestly compound at Nāpo'opo'o (Kekua) comes from the journal of John Ledyard. The text in parentheses is added to correct and clarify.

*"West (north) of the morai (heiau) was the residence of the priest that conducted the ceremony. It consisted of a circle of large coconut and other trees that stood upon the margin of a pond of water in the center of which was a bathing place. Upon the north (east) side of the pond were a row of houses standing among the trees and were most delightfully situated. These houses extended almost to the morai, nearest which was that of the priest who was the lord of this beautiful recess. Between the houses and the pond were a number of grass plots intersected by several square holes with water in them which were private baths. On the east (south) side under the wall of the morai was a thick arbour of low spreading trees, and a number of ill carved images which was hung round with old pieces of their cloths and some viands." (Ledyard, 1963: 110)*

- c. **Subtheme:** Royal centers were located in areas where there was an economic surplus that could support the *ali'i nui* and his entourage of *kāhuna*, lesser chiefs, warriors, and family members.

Behind the coastal settlement at Nāpo'opo'o and atop the *pali* were the extensive agricultural fields that have been designated the Kona Fieldsystem (Site No. 50 10-47-6601). This fieldsystem, consisting of walls and mounds, was planted with sweet potato (*'uala*), sugarcane (*kō*), *wauke*, and dryland taro (*kalo*). Upslope of these crops were the groves of banana (*mai'a*) and breadfruit (*'ulu*) trees. It was this fieldsystem that supported the chiefly compound at Ka'awaloa and the priestly compound at Nāpo'opo'o.

- d. **Subtheme:** A large population usually lived in the area of a royal center to provide the economic and social support for this center.

Cook's estimated 350 houses and 2,100 residents around the bay in 1779 (Cook and King 1784(3): 128). Vancouver arrived at Kealakekua in 1793 and recorded 200 houses along the 0.5-mile of beach at Nāpo'opo'o (Manby, 1929: 45).

- e. **Subtheme:** Royal centers in Kona were located on the shoreline with good surfing and canoeing.

The surf at Nāpo'opo'o is called Kapahukapu (Ii, 1995:134).

- f. **Subtheme:** The royal center at Kealakekua was associated with many important Hawaiian personages over time.

- Keawe-nui-a-'Umi (ca. 1640-1660), son of 'Umi-a-Liloa, became ruler of the Hilo kingdom upon his father's death. His elder brother, Ke-li'i-o-kalao, had received the Kona kingdom but became an oppressive ruler. Keawe-nui-a-'Umi's forces fought battles in Kona, killing Ke-li'i-o-kalao, and making Keawe-nui-a-'Umi ruler of Hawai'i Island. He was a just ruler who had a peaceful reign (Kamakau, 1961: 34-36).
- Lonoikamakahiki, son of Keawe-nui-a-'Umi, became the ruler of Ka'u and Puna upon his father's death. Said to be a bad tempered chief initially, he became a more just and peaceful chief with time. Early in his reign, he left Ka'u and lived at Kealakekua for a time (ibid: 47). He was thought of as the god of the Makahiki celebration, and thus his name (ibid: 61).
- Kalaniopu'u was the last in a long line of paramount chiefs who rose to power before Western Contact. Born in Ka'u, he was the brother of Keōua and uncle of Kamehameha who became ruler of Hawai'i Island in 1754 (ibid: 78). He welcomed Captain Cook on his arrival at Kealakekua and had one of his residences at Ka'awaloa.
- Kamehameha was also present at Kealakekua at the time of Cook's arrival. As the nephew of Kalaniopu'u, Kamehameha was part of the royal court. Upon Kalaniopu'u's death in 1782, Kamehameha was given charge of the war god, Kūka'ilimoku. In battles against his cousin Kiwalao (son of

Kalaniopu'u), such as the Battle of Moku'ohai at Ke'ei, he gained control of Kona, Kohala, and northern Hamakua. In 1792, he became ruler of Hawai'i Island and would go on to conquer Maui and O'ahu in 1795. When Kamehameha met with Vancouver at Kealakekua in the early 1790s, his residence was a Kekua (Nāpo'opo'o).

2. **Theme:** As an *ahupua'a*, Kealakekua illustrates the *mauka-makai* resource zones and settlement pattern of South Kona.

Based on archaeological research in the Kealakekua area, it appears that the lands around the bay were settled by A.D. 1,000 and probably earlier. The initial construction and planting of the Kona Fieldsystem would have occurred soon after settlement and expansion and intensification in the period A.D. 1400-1600.

- a. **Subtheme:** The coastal zone was largely habitation and fishing.

The coastal strip was marked by coconut trees, scattered housesites (thatched *hale*), and canoe *hālau*. The majority of the population lived along the coast during much of the year.

- b. **Subtheme:** The agricultural zone consists of defined fields with boundaries of walls and mounds (ie. Kona Fieldsystem).

Dryland *kalo* (taro) and *'uala* (sweet potato) were the staple crops cultivated in the lower agricultural zone between the coastal settlement and the upland forest zone. This agricultural zone extended from around the 500-foot to 3,000-foot elevations and encompassed some 30,000 acres in cultivation. This was one of the largest agricultural complexes in Hawai'i at the time of Western Contact.

The fields consist of very narrow, elongated rectangles oriented both *mauka-makai* and northeast-southwest (perpendicular to the contour and parallel to the slope) (Fig. 14). The field boundaries include both rock walls and linear mounds of earth and stone that average 1-3 feet in height. These fields lack terraces and there are no water diversion features. These fields were farmed using dry farming techniques with walls serving as depositories for field rocks and/or boundary markers (Soehren and Newman, 1968: 6). Rainfall (20-50 inches annually) was the only source of water for the crops. The soils are rocky but well drained and lie on slopes of 0 to 20% grade. Upslope of the *kalo* and *'uala* were groves of *mai'a* (banana) and *'ulu* (breadfruit) trees. Habitation in this zone was probably limited and scattered.

- c. **Subtheme:** The upland forest zone was a resource area.

The forest was considered a resource zone. Large trees were cut for canoes, feathers were collected for capes and ceremonial objects, and plants were gathered for food and medicine.

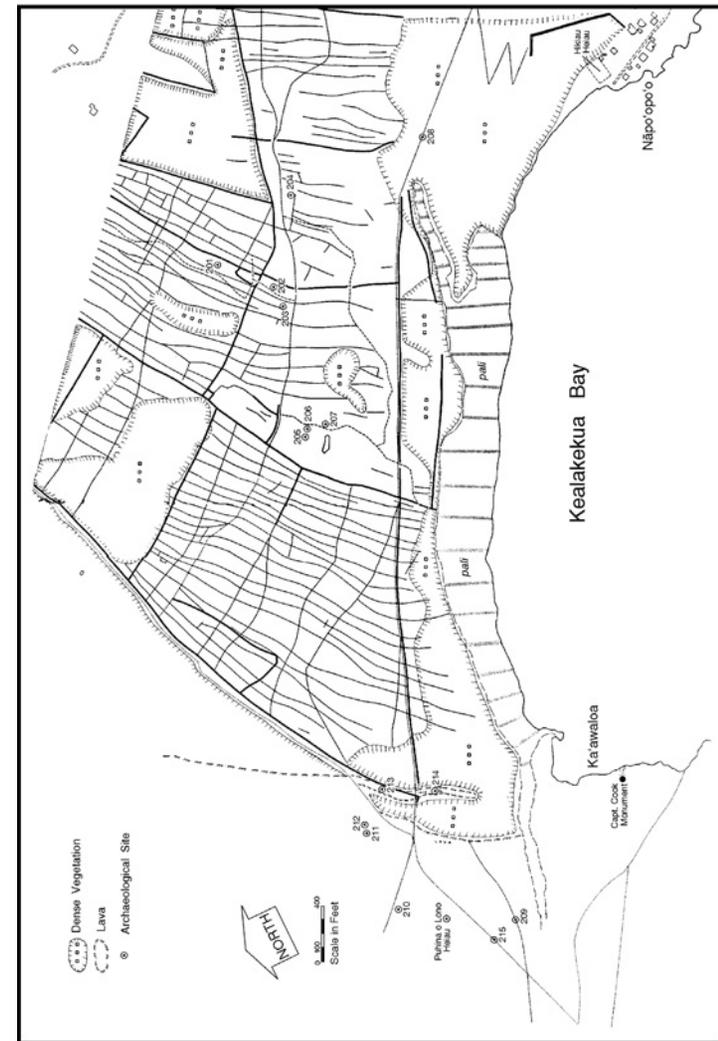


FIG. 14 - Portion of the Kona Fieldsystem and associated archaeological sites at Kealakekua Bay. Mapped from aerial photographs (Soehren and Newman, 1968).

3. Theme: A month of intensive and extensive cultural exchange occurred at Kealakekua with the arrival of Captain James Cook in 1779.

The ships HMS Discovery and HMS Resolution sailed into Kealakekua Bay on January 17, 1779 under the command of Captain James Cook. Along with Captain Cook were Captain Charles Clerke (commander of HMS Discovery), Lt. James King, Surgeon David Samwell, John Webber (artist), William Ellis (Second Mate and artist), Corporal John Ledyard (Royal Marines), and Lt. Henry Roberts. All of these men kept journals and/or made drawings or maps during their month long visit to Kealakekua (Silverman, 1968). This is considered the most intensive and extensive early interaction between the Western and Hawaiian cultures. These historical accounts have contributed greatly to our understanding of Hawaiian culture, including ceremonies, dance, military tactics, settlement patterns, political organization, agriculture, arts and crafts.

- a. Subtheme: The purpose of Cook's third expedition to the Pacific in 1778-1779 was to observe the Transit of Venus.

When Cook arrived at Kealakekua, he established an observatory to the southwest of Hikiau Heiau in an area described as a sweet potato patch. Tents were also placed on top of the *heiau* platform for observation.

- b. Subtheme: Cook's death at Kealakekua was the culmination of a series of cultural misunderstandings.

After the Hawaiian took a cutter from Cook's ship, Cook attempted to take Kalaniopu'u hostage in exchange for the cutter. A skirmish developed between the Hawaiians and Cook's crew at Ka'awaloa resulting in the death of several Hawaiians and Cook.

4. Theme: Western Contact brought about changes in the social, economic, religious, and political system.

Kealakekua is a microcosm of the changes experienced by many of the small communities in the Kona area as a response to Western Contact and acculturation.

- a. Subtheme: The missionary story can be told at Ka'awaloa where the first mission station in South Kona was established.

The story of the missionaries in Hawai'i is closely connected with Opukaha'ia, a young Hawaiian man who was in training for the Hawaiian priesthood with his uncle at Helehelekalani Heiau, Nāpo'opo'o. In 1808, Opukaha'ia swam out to a ship in Kealakekua Bay and ended up in Cornwall, Connecticut. It was Opukaha'ia's influence that encouraged the departure of the ship Thaddeus carrying missionaries from Boston to Hawai'i in 1819.

Missionaries arrived at Kealakekua Bay in 1824 and Mr. Ely established the first mission at Ka'awaloa Flat. This mission consisted of a thatched house for worship and a school house. Because of the heat, the missionaries moved the mission upslope to Kuapehu in 1827. Rev. Forbes decided to move the mission station to Nāpo'opo'o in 1838 and constructed the first Kahikolu Church in 1840. During this time, the native population declined as a result of drought, famine, epidemics, and migration. By 1838, there were 320 residents at Ka'awaloa and 680 residents at Nāpo'opo'o and Ke'ei (Forbes 1838).

- b. Subtheme: The Māhele of 1848-1850 was an opportunity for *ali'i* and *maka'āinana* to claim lands at Ka'awaloa and Nāpo'opo'o.

There were 14 *kuleana* awards made at Ka'awaloa. In the testimony for many of these claims, the claimant mentions a housesite and gardens of sweet potato and taro, often surrounded by a rock wall. Seven of the awards at Ka'awaloa were to Ane Keohokalole, mother of Kalakaua and Lili'uokalani. Along with Kapa'akea, she also claimed and received 2 of the LCA in the Nāpo'opo'o Section of the park, as well as, much of the Kealakekua *ahupua'a*.

- c. Subtheme: The ranching story is evident in the stone walls of Nāpo'opo'o and the wharf at Ka'awaloa.

In 1881, H.N. Greenwell purchased lands around Kealakekua Bay and began cattle ranching in the area (Kaschko and Rosendahl 1987: 6). The lands atop the *pali* were pasture. When the cattle were ready to ship to market, they were driven down the *pali* to the wharf at Ka'awaloa or the beach at Nāpo'opo'o where they were loaded onto ships. At Nāpo'opo'o, the cattle were kept in pens around the pond and adjacent to the beach.

- d. Subtheme: Nāpo'opo'o remained an active, small community because of its importance as a shipping port for South Kona (Fig. 15).

Ka'awaloa remained a thriving fishing community in the late 1800s with the small wharf serving as the main port for goods and the loading cattle. However, the shipping activity shifted to Nāpo'opo'o with the building of a more substantial landing/wharf at Nāpo'opo'o in 1912. In the late 1800s, Hackfeld, a shipping company based in Honolulu that became American Factors (Amfac) in 1918, built a store and warehouses at Nāpo'opo'o Landing and a lumberyard to the south of Hikiau Heiau. Ships arrived here regularly to both load and unload goods. The steamer Humuula arrived at Nāpo'opo'o Wharf twice a week with freight, mail, and passengers. Coffee and ranching were integral to this economy in the early 1900s with coffee beans and cattle being shipped out from the Nāpo'opo'o landing (Photo 8). Unloaded at Nāpo'opo'o were lumber, gasoline, mail, and other goods for the Kealakekua area.

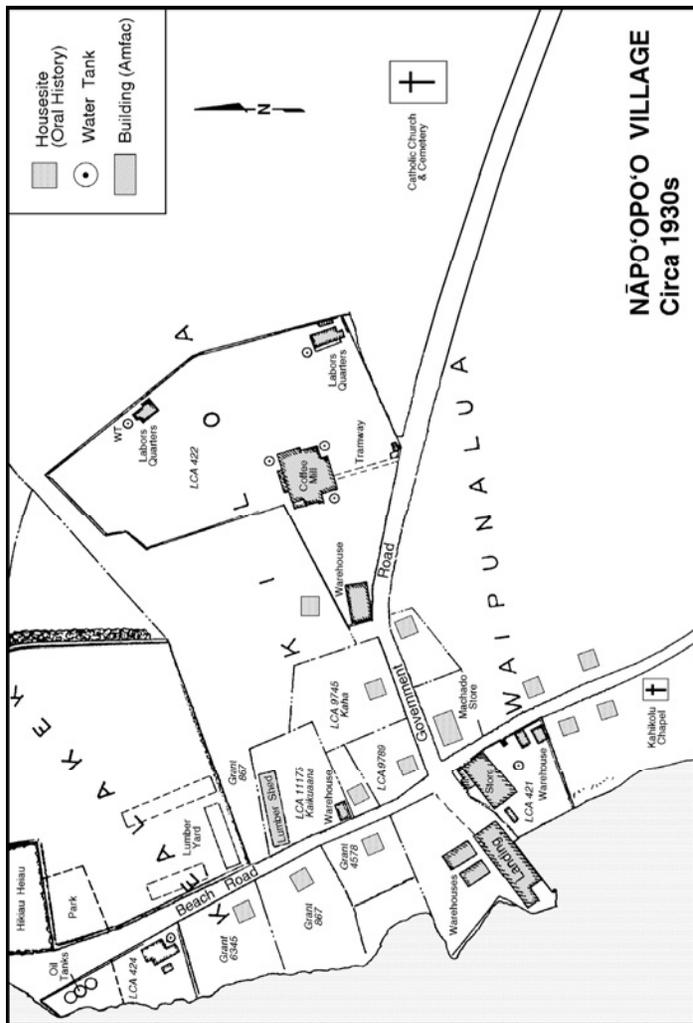


FIG. 15 - Nāpo'opo'o Village, circa 1930s, based on 1934 maps of American Factors (Amfac/Hackfeld) properties in Nāpo'opo'o and oral histories conducted with Nāpo'opo'o informants in 1977 (Hawaii Multi-Culture Center).

There were at least 3 stores in the area. One store was located on the southeast corner at the intersection of the Nāpo'opo'o (Government) Road and the Nāpo'opo'o Beach Access Road. This store was first owned and run by a Japanese family named Arima. The store was later bought by Machado. Another store was in the vicinity of the County park. This store was converted to a bar owned by a Korean man in the 1950s. The third store was owned by Hackfeld and located at the landing (Photo 9). These latter 2 stores were destroyed by the 1960 tsunami.

There were also 2 churches in the town, one Catholic and one Protestant. The Catholic church and cemetery, called St. Joseph's, were located to the east of the Amfac Coffee Mill. This church was torn down sometime after 1970. The

Protestant church is Kahikolu which was first built in 1840 and built again in 1854 by Reverend Paris when the original structure was destroyed by an earthquake. The Nāpo'opo'o schoolhouse is located just *makai* of Kahikolu Church. This one room stone masonry structure still remains but was replaced by Kona waena School in Kealakekua town in the early 1900s.

The residents, mostly Hawaiians, continued to live along the southern shoreline of Kealakekua Bay from Nāpo'opo'o to Ke'e'i while the population *mauka* increased with an influx of non-Hawaiians, many of them laborers on the coffee farms. Several families lived in the pond area in the 1920s. One house was described as a little rest cottage *mauka* of the pond used by Mr. McFarlen, manager of the Captain Cook Coffee Company. Maertens had a little house by the *pali* where he lived for many years and the house was broken down after he left. The Masuhara family also had a house on the *pali* side of the pond. Farming was done to the east of the pond during this time but flooding and high surf have filled in much of the pond with silt and sand.

- e. **Subtheme:** Agriculture in Kealakekua shifted from subsistence-based farming of sweet potatoes to the cultivation of coffee for a market economy.

Because of its soil and weather conditions, South Kona was found to be an ideal location for the cultivation of coffee. There were 3 coffee mills in the Nāpo'opo'o area. One was the Hackfeld/Amfac Coffee Mill built in the late 1800s and operated by John Gaspar. This mill was along the lower portion of the Nāpo'opo'o (Government) Road and the foundation is still present within Kealakekua Bay SHP (Fig. 15). The Hawaii Coffee Mill was built along the Nāpo'opo'o Beach Road to the south of the landing. The Captain Cook Coffee Mill is located *mauka* on the Nāpo'opo'o Road. This mill is said to have started as a pineapple cannery. The Captain Cook Coffee Mill is still operating with a museum and visitor's center. Around 1920, Mr. McFarlen, manager of the Captain Cook Coffee Company which was located *mauka* of Hackfeld's mill, built a house on the southeastern side of the pond.



PHOTO 8

Pond area to the north of Hikiiau Heiau in the late 1800s. Bishop Museum photo.



PHOTO 9

Hackfeld Store at Nāpo'opo'o Wharf in the early 1900s. Bishop Museum photo.

5. Theme. Kamehameha I played a major role in Hawaiian history, circa 1750-1819. A chronological sequence of important events associated with the life of Kamehameha are outlined in Table 2.

a. Subtheme: Kamehameha's power and status came from his geneology (inherited *mana*) and his accomplishments (acquired *mana*).

The circumstances surrounding Kamehameha's birth in 1758 foretold his destiny. His mother, when pregnant with Kamehameha, craved the eye of a chief and was given the eye of a man-eating shark. The *kahuna* prophesied that this desire meant her chief would be a rebel, a killer of chiefs. The birth occurred on a stormy night at the time of Halley's Comet which was also seen as a sign of his future greatness. Kamehameha's mother, Keku'iapoiwa, and his father, Keōua, were both *ali'i*. His father had high-ranking status from the chiefly line of Hawai'i Island. His accomplishments were many, from the lifting of the Naha Stone to success in warfare, including the Battle of Moku'ōhai (1782), Battle of Kepaniwai on Maui (1790), and the Battle of Nu'uauon on O'ahu (1795).

b. Subtheme: Through marriage, Kamehameha created a dynasty of high-ranking *ali'i* that would rule Hawai'i and influence the future of the islands.

Favored wife Ka'ahumanu was Kamehameha's counselor who played a pivotal role in the ruling of the kingdom upon his death in 1819. Along with Liholiho, Ka'ahumanu was instrumental in overthrowing the *kapu* system, the traditional set of laws, and encouraging the conversion to Christianity.

Young wife Keōpūolani was the highest ranking chiefess in Hawai'i and gave Kamehameha his sons Liholiho (Kamehameha II) and Kauikeaouli (Kamehameha III) who would succeed him as rulers of the kingdom. Liholiho was born in Hilo in 1797 and succeeded his father in 1819. Kauikeaouli was born in 1814 and succeeded his brother in 1825. They also had a daughter named Nāhi'ena'ena born in 1815.

c. Subtheme: Kamehameha's interaction and relationship with the early Western explorers set the course for Hawaiian history after contact.

Kamehameha encouraged foreign trade and used foreign goods while avoiding foreign rule. He adopted Western ways that he found useful while maintaining the ways of his ancestors. In 1778-1779, Kamehameha participated in the initial meeting with Capt. Cook onboard Cook's ship off Maui and later during Cook's extended stay at Kealakekua Bay.

TABLE 2  
Important Dates and Events in the Life of Kamehameha I

DATE	LOCATION	EVENT
ca. 1758	North Kohala	Birth at Kokoiki, North Kohala.
ca. 1758-1763	North Kohala	At birth, Kamehameha was taken to 'Awini in the windward valleys of North Kohala to escape possible death at the hands of <i>ali'i nui</i> Alapa'inui. Taken care of by foster parents Nae'ole (k) and Kaha'opulani (w).
ca. 1763-1770	Kailua-Kona & Hilo	Returned to his parents Keōua and Keku'iapoiwa and lived at the court of Alapa'inui. Developed skills in games, surfing, and canoeing at various sites in Kona.
ca. 1770	Ka'u	Death of his father Keōua and moved to Ka'u to be raised by his uncle, Kalani'ōpu'u. Trained by Kekūhaupi'o in the skills of a warrior and became especially skilled with spears.
ca. 1775	Maui	Participated in his first battle between Kahekili of Maui and Kalani'ōpu'u of Hawai'i.
ca. 1775	Hilo	Movement of the Naha Stone which proved his strength and foretold his future conquest of the islands.
1778	Maui	Meeting with Capt. Cook onboard <i>Resolution</i> and <i>Discovery</i> .
1779	Kealakekua Bay	Extended meeting with Capt. Cook.
ca. 1780	Waipi'o Valley	Kalani'ōpu'u gives Kamehameha the feathered war god Kūka'ilimoku.
ca. 1782	Ka'u	Death of Kalani'ōpu'u and ensuring conflicts between Kamehameha and his cousin Kiwala'ō, the new <i>ali'i nui</i> .
ca. 1782	South Kona	Battle of Moku'ōhai where Kamehameha defeats Kiwala'ō.
ca. 1782-1791	Hawai'i Island	Efforts by Kamehameha to conquer the island of Hawai'i that was in 3 districts after the death of Kiwala'ō: • Kona, Kohala, & N. Hāmākua under Kamehameha • Ka'u and part of Puna under Keōua • Hilo and parts of Puna and Hāmākua under Keawema'uhili
ca. 1784	Puna	Kamehameha struck by a paddle swung by a fisherman, the incident that served as the inspiration for Kānāwai Māmalahoe, the Law of the Splintered Paddle which Kamehameha proclaimed years later, ca. 1797.
ca. 1785		Kamehameha marries Ka'ahumanu.
ca. 1790-1791		Capturing of the ship <i>Fair American</i> . Englishmen John Young and Isaac Davis join Kamehameha as advisors and Kamehameha obtains muskets and a cannon. Kamehameha uses the ship in battle against Maui forces off Waimanu Valley.
ca. 1790	'Iao, Maui	Battle of Kepaniwai where Kamehameha defeats Kalanikūpule and conquers Maui.
ca. 1790	Waipi'o	Battles against Keōua in Hāmākua.
ca. 1791	Kawaihae	Construction of Pu'ukoholā Heiau and sacrifice of Keōua.
1791-1794		Visits by Capt. Vancouver.

TABLE 2 (Con't.)  
Important Dates and Events in the Life of Kamehameha I

DATE	LOCATION	EVENT
1795	Maui	Reconquers Maui, Moloka'i, and Lana'i.
1795	O'ahu	Conquers O'ahu at Battle of Nu'uauu.
1795		Kamehameha marries Keōpūolani.
1796	Kaua'i	Failed attempt to conquer Kaua'i.
1796-1802	Hilo	Returns to stop revolt in Hilo and remains there for 6 years. Hilo is made the capital of the kingdom and Liholiho born there in 1797.
ca. 1797	Hilo	Kamehameha proclaims the Law of the Splintered Paddle.
1803	Lahaina	Moved capital to Lahaina, Maui for a year with Ka'ahumanu.
1804-1812	Honolulu	Moved capital to Honolulu with intention of invading Kaua'i.
1810		Islands united with agreement between Kamehameha and Kamuali'i of Kaua'i.
1812	Kamakahonu	Moved capital to Kailua-Kona, rebuilding of Ahu'ena Heiau as a <i>Hale o Lono</i> .
1814	Kamakahonu	Birth of Kamehameha III (Kamehameha III)
1815	Kamakahonu	Birth of Nāhi'ena'ena (daughter)
1816	Kamakahonu	Kamehameha designs the Hawaiian flag.
1816	Kamakahonu	Meeting with Russian von Kotzebue. Paintings of Kamehameha by Choris.
1818	Kamakahonu	Meeting with Russian Golovnin.
1819	Kamakahonu	Death of Kamehameha.

d. Subtheme: Kealakekua figured in Kamehameha's rise to power.

Upon the death of Kalaniopu'u in 1782, Kiwala'ō (Kamehameha's cousin and Kalaniopu'u's son) became ruler and Kamehameha was given guardianship of Kūka'ilimoku. At this time, Kamehameha was living at Kealakekua. Tensions and misunderstandings between the chiefs of Hawai'i Island resulted in the Battle of Moku'ōhai at Ke'ei, between Kealakekua and Hōnaunau. Kiwala'ō was killed during this battle and the island was divided by the 3 high chiefs: Kamehameha got Kona, Kohala, and Waipi'o, Keōua (Kiwala'ō's brother) got Ka'u, and Keawemauihili (uncle of Keōua and Kamehameha) got Hilo.

Natural History Themes

In addition to the cultural land use, natural events such as tsunami and earthquakes, have impacted the landscape of Kealakekua Bay. Earthquake damage is most pronounced along Pali Kapu o Keoua, a natural fault line.

6. Theme: Kealakekua is a geologically active area.

- a. Subtheme: The vertical *pali* or scarp of Kealakekua is a natural fault system where earthquakes occur.

The fault system at Kealakekua consists of groups of parallel fractures. The fault line at Kealakekua extends southeast from the head of the bay for a length of about 3 miles and then southward and disappears beneath younger lava flows. Major earthquakes occurred along this fault line in 1868, 1877, 1951, and 1983 causing landslides along the *pali* face. Prior to the earthquakes in 1950 and 1951, residents of the area reported a shelf at the base of the *pali* that provided a path between Nāpo'opo'o and Ka'awaloa.

- b. Subtheme: The steep *pali* of Kealakekua is a result of landslides and erosion.

The *pali* is believed to be the result of a landslide that occurred between 13,000 and 31,000 years ago. The *pali* continues to be shaped by earthquakes, landslides, tsunami, and high surf.

- c. Subtheme: Earthquakes cause tsunami (tidal waves) in the bay.

Tsunami have caused extensive damage along the shoreline of Nāpo'opo'o. The 1946 tsunami at Nāpo'opo'o resulted in waves that swept small boats over the pier which is about 8 feet above low tide (Bartholomew 1960: 46). The 1960 earthquake and tsunami caused rock collapse at Hikiau Heiau, destroyed the Hackfeld store at the landing, and destroyed the store/bar in the vicinity of the former County park.

- d. Subtheme: There is an ongoing, gradual subsidence of coastal lands into the sea.

The volcanic activity on the island of Hawai'i, along with rising sea levels, is resulting in the subsidence of the shoreline. At Kealakekua, this subsidence is 0.16 inches a year. Since 1929, the land has subsided approximately 11 inches.

- e. Subtheme: The beach at Nāpo'opo'o has changed from sand to boulders as a result of geological activity along the bay.

The changes in Nāpo'opo'o beach reflect the impacts from the earthquakes and tsunami. Photographs from the 1890s to the 1930s indicate a white sand beach but by the 1950s, portions of the beach were covered with waterworn basalt boulders. Hurricane Nina in 1957 appears to have initiated this transition. After Hurricane 'Iniki in 1992, the entire beach was covered with basalt boulders and coral cobbles.

- f. Subtheme: The exposed lava fields of Ka'awaloa illustrate the "recent" geological activity of Mauna Loa and lava flows in South Kona.

Kealakekua is situated on the western flank of MaunaLoa, a shield volcano that forms the southwestern portion of the island of Hawai'i. The summit of Mauna Loa is 13,677 feet in height and approximately 17 miles to the east of Kealakekua. With the exception of the lava exposed at the base of the *pali*, that are probably of Pleistocene age, the lava beds in the Kealakekua region are of Recent geologic age. The lava flows within the park date around 10,000 to 50,000 years ago which is prior to human settlement. The most recent lava flow in the Kealakekua region occurred in 1950, about 9 miles south of the park. The difference in flows is evident by comparing Nāpo'opo'o with soil development and dense vegetation cover to Ka'awaloa with its exposed *a'a* flows and sparse vegetation cover. The flows at Ka'awaloa also illustrate the difference between *a'a* and *pahoehoe* flows.

7. Theme: The climate pattern of Kealakekua is different from the general Hawaiian island climate pattern.

- a. Subtheme: Kealakekua is one of the wettest coastal areas on the leeward side of the island.

The rainfall pattern at Kealakekua is the opposite of the normal pattern in Hawai'i. Much of the rainfall (50" annually) occurs during the summer months while the winter months are drier. Most leeward areas tend to be hotter and drier than Kealakekua.

- b. Subtheme: Kealakekua is subject to flooding during periods of heavy rain.

Although most precipitation reaches the ocean as groundwater, the Nāpo'opo'o area is subject to flooding during periods of heavy rainfall. Residents mention a major flood in the 20th Century that deposited large quantities of dirt and rock in the pond.

8. Theme: There is no permanent surface water source at Kealakekua.

The leeward environment and climate have created an absence of streams. However, a considerable amount of ground water enters the bay at numerous brackish springs along the shoreline (Fig. 16). 'Umi's well, Kalaemano, and Hali'ilua at Ka'awaloa and the pond behind Nāpo'opo'o Beach are examples of these brackish pools and springs that provided drinking and washing water for the people who settled and the early explorers who stopped at Kealakekua. There are also locations along the shoreline where fresh water, several feet thick, forms a layer over the salt water.

9. Theme: The vegetation of Kealakekua reflects both environmental conditions and historic land use.

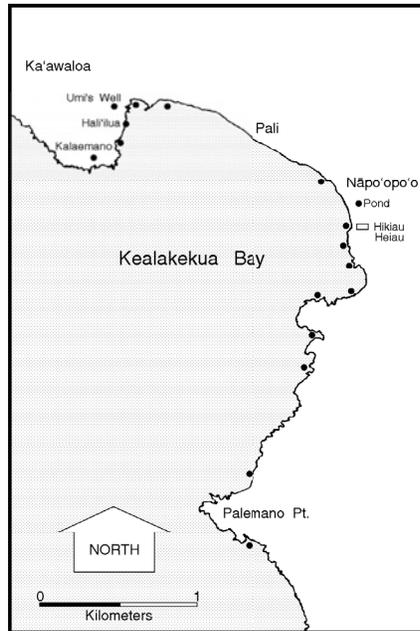


FIG. 16 - Areas of brackish water along the shoreline of Kealakekua Bay.

The leeward environment and variation in soil development have created a difference in vegetation between the Nāpo'opo'o and Ka'awaloa portions of the park. Overall, the vegetation of the park is dominated by alien species (85%) with small numbers of natives (10%) and Polynesian-introductions (5%) (Corn, 1985).

- a. **Subtheme:** The vegetation communities reflect the soil type and age of the lava flows.

The Nāpo'opo'o Section of the park consists of older lava flows with soil development while the Ka'awaloa Section consists of more recent flows. The result is a denser vegetation cover with greater species diversity in the Nāpo'opo'o portion of the park. There is a greater likelihood of native species in the lava tubes and exposed lava fields of Ka'awaloa.

- b. **Subtheme:** The types of vegetation reflect historic introductions, mostly for ranching.

The vegetation of Ka'awaloa and Nāpo'opo'o is dominated by *kiawe*, *koa haole* (*ekoa*), and *opiuna*. All 3 of these trees were introduced as cattle feed in the early to mid 1800s and are remnants of the ranching period at Kealakekua. The grassland atop the *pali* also reflects the ranching activities in the late 1800s and early 1900s.

- c. **Subtheme:** A few remnants of the earlier vegetation community still exist.

At the time of Cook's arrival (1779), the vegetation at Nāpo'opo'o and Ka'awaloa was dominated by coconut and *lo'ulu* palms. Only a few coconut trees remain around the pond at Nāpo'opo'o and are believed to mark the former edge of the pond. At Ka'awaloa only 2 *lo'ulu* palms remain near 'Umi's well. There are also 2 native species of sedges (*Cyperus spp.*) in the marshy area of Ka'awaloa.

- d. **Subtheme:** *Pua pilo*, an endemic shrub, dominates areas of Ka'awaloa Flat.

It is reported that *pua pilo* is more abundant on the lava at Ka'awaloa than any other location in the Hawaiian Islands. Both shrub and prostrate forms were observed, often growing side by side. This has not been observed elsewhere (Doty, 1968: 22).

#### Marine Themes

Kealakekua Bay is noted as one of the most sheltered natural bays and safe anchorages on the island of Hawai'i. The bay has traditionally been a source of food and a water transportation network. Today, the bay is recognized for its clear waters, exceptional underwater visibility, and diversity of marine life.

- 10. **Theme:** The benthic topography and sheltered nature of Kealakekua Bay have resulted in a variety of habitats with a diversity of corals, invertebrates, and fishes.

- a. **Subtheme:** Kealakekua supports a unique coral population because of the diversity of habitats and the unsilted nature of the water in the bay.

With the exception of Nāpo'opo'o Beach, corals grow along the rim of the bay in waters to a depth of about 30 meters. These corals are in a delicate ecological balance and subject to variations based light penetration, temperature, phosphate levels, and salinity. The rim areas of the bay with a west and southwest exposure experience higher wave energy and therefore, more robust corals, such as *Pocillopora meandrina*, have become established on lava boulders, along with encrusting coralline algae. Basalt outcroppings occur in shallower sandy areas along the southern inner reaches of the bay, which also sustains higher wave energy. *P. meandrina* and *Porites lobata* are the prevalent coral species in these areas. Protected areas, notably Ka'awaloa Cove, support a high diversity of corals reflecting low phosphate levels and lower salinity because of freshwater

seeps. Variation in terms of both species and morphology within the dominant genera *Porites*, *Pocillopora*, and *Montipora* is observed with depth.

b. Subtheme: The abundance and diversity of invertebrates add to the uniqueness of the marine life in Kealakekua Bay.

1. The molluscan fauna of Kealakekua is unusually abundant and diverse in comparison to other areas. Biologists have identified 183 species of molluscs present at Kealakekua Bay. These molluscs occur within various habitat areas, from the upper spray zones along the shoreline, to coral and rock rubble, to sandy depths. There is a high proportion of gastropods to bivalves in the bay. The greatest diversity and abundance of molluscs are found at Cook Point and Palemano Point.

2. High numbers of *Echinoidea* or urchins, including the red pencil urchin *Heterocentrotus mammillatus*, with lesser amounts of *Echinothrix* and *Echinometra (wana)* are evident. The spines of the pencil urchins were used by the Hawaiians as files and abraders. These large urchins are most abundant at Cook Point. The *wana* are found in shallow waters throughout the bay.

3. A diverse selection of *Holothria*, sea cucumbers, and *Astroidea*, sea stars, are also found occupying habitats from rock and rubble, to coral, and large expanses of sand.

4. An equally diverse selection of *Crustacea* also inhabit varied habitats. Crabs associated with sand, including Kona crabs, *Ranina ranina*, and box crabs, family *Calappidae*. Species of crabs and lobsters normally associated with Hawaiian coral reef and rocky rubble habitats are well represented.

c. Subtheme: There is a high diversity of fish species associated with the reef and inshore portions of the bay.

Over 100 species of fish have been identified in Kealakekua Bay. The abundance of fish, in terms of weight per acre, is among the highest recorded in Hawai'i (210 pounds per acre), even greater than Hanauma Bay on O'ahu. However, sharks are only moderately abundant.

11. Theme: A pod (school) of resident spinner dolphins rest in Kealakekua Bay during the day.

The Hawaiian name for spinner dolphins is *na'i'a*. A pod, including mothers with nursing infants, frequent the area by Pali Kapu o Keoua. Wildlife etiquette suggests that visitors should not disturb or harass these dolphins when they are in the bay.

a. Subtheme: It is against Federal regulations to approach or interfere with these dolphins.

Under the Marine Mammal Protection Act, it is illegal to harass, hunt, or kill any marine mammal. Swimmers and boaters should stay at least 50 yards away from the dolphins.

b. Subtheme: The dolphins are often resting when they are in Kealakekua Bay.

Spinner dolphins are nocturnal offshore feeders. They use Kealakekua during the day for resting, mating, and playing. Dolphins need rest to be able to hunt efficiently and maintain their health. During the night, spinner dolphins feed and hunt out in the open ocean.

c. Subtheme: Dolphins are known for their interest in human contact and thought by some to be tame, but they are wild animals that should not be disturbed.

If dolphins wish to initiate interaction with humans, they will do so. Avoid pursuing them. Leave foreign objects ashore, such as string leis, plastics, bags, rope and toys, because they can be harmful to the marine life. Do not offer food to the dolphins and let them rely on their natural food supply. The National Marine Fisheries Service warns that feeding and interacting with wild marine mammals can be dangerous to dolphins and humans.

d. Subtheme: The dolphins in Kealakekua Bay are spinner dolphins, named for their jumping and spinning behavior.

The exact meaning of the spinning activity by dolphins is uncertain. Spinning may be playfulness as a dolphin pod travels from place to place. It might also be a behavior to remove parasites. As the pod comes to rest in Kealakekua Bay, some experts suggest the sentry dolphins place themselves at the outer boundary of the resting pod and their spinning marks territory and warns off others.

12. Theme: Currents create a circular pattern in the bay between Nāpo'opo'o and Ka'awaloa.

During a falling tide, the water moves eastward along the *pali* face, while in a rising tide, the direction is westward (Doty, 1968: 33). What are the implications for marine life and boaters?

#### Resource Management Themes

The natural and cultural resources are significant and reflect Hawai'i's unique natural and cultural heritage. However, these resources are fragile and subject to impacts from visitors who are uninformed or careless. Interpretive materials can serve to inform visitors about the importance of protecting and preserving these resources and promote a proper behavior by visitors to conserve these resources.

13. Theme: Kealakekua Bay was designated a MLCD in recognition of the abundance and diversity of marine life in the bay.

a. Subtheme: As an MLCD, there are rules regarding the taking of marine life in the bay.

The MLCD addresses fishing regulations and anchoring restrictions.

b. Subtheme: There is a delicate ecological balance in the bay requiring that the rules of the MLCD be followed and enforced.

- Do not feed the fish.
- Do not disturb the marine life or collect shells.

c. Subtheme: Ka'awaloa Cove is an excellent example of coral development but these corals are easily damaged by boats and visitors.

- Use designated landing sites.
- Do not step on or pull boats over the corals.
- Do not disturb or collect corals.

d. Subtheme: Natural and human impacts contribute to changes in the bay and the MLCD.

1. In the deeper, steeper, more protected areas of Kealakekua Bay's coral reef rim, vast spans of *Porites compressa*, or finger coral, intertwine with other less dominant corals and algae to provide cover and food for many of the bay's fish and invertebrates. For reasons not fully understood, occasionally these fields appear to collapse upon themselves from the depths to the shallows. Whether caused by tremors, slumps, or wave action, these habitats become less habitable. What effect these changes have on the bay's inhabitants has not been studied (Hobson, pers. comm., 1997).

2. The number of people using the bay for recreation has increased over the past ten years, including kayaking, swimming, boating, snorkeling, and SCUBA diving, which has resulted in changes in the coral reef. Studies have shown a degradation of the reef building coral cover in this high use area (Tissot and Hallacher, pers. comm., March 2000). Management options are currently under consideration by both the community and State agencies.

14. Theme: Cultural resources are fragile, irreplaceable resources that can be easily damaged by visitors.

a. Subtheme: Archaeological sites need to be preserved because they tell the story of the people who lived at Kealakekua.

The archaeological sites of Kealakekua, both surface structures and subsurface cultural deposits, hold a high research potential that can be lost when sites are disturbed. The protection of these sites may include the use of designated trails, requests to stay outside the site, and encouraging viewing without impact.

b. Subtheme: Disturbing or removing cultural materials can result in the lost of important cultural information, damage historic sites, and is against the law.

State law (HRS, Chapter 6E-11) states that it is unlawful to take, excavate, destroy, or alter an historic site on state land. Any person who violates this law is subject to a fine of \$10,000. The posting of this information is needed for the enforcement of this law by State enforcement officers.

c. Subtheme: Hawaiian cultural sites are very important to the Hawaiian community which indicates the need for respect by visitors.

Respect for cultural sites and cultural traditions can mean following requested protocol when visiting sites. Information about this protocol is required for many visitors to know, understand and follow the behavior being requested.

## VISITOR ANALYSIS

The visitors to Kealakekua Bay SHP represent a wide range of ages, backgrounds, and interests. They arrive at the park with different expectations and various levels of appreciation for the scenic, geological, historical, and biological resources. Many visitors may recognize that the park is set aside for its historical values while other visitors may be seeking ocean recreation and scenic views. Some visitors may be in a hurry while others have allotted time for a leisurely visit.

Visitors may experience the park by various modes of transportation. From various publications, visitors travelling by car may realize that the paved road ends at Nāpo'opo'o with views across the bay to the Cook Monument. However, they cannot access Ka'awaloa by vehicle and many do not realize that Ka'awaloa is accessible by hiking. Many visitors experience the bay through various boating options, including commercial tour boats and rental kayaks. Most of the commercial boat tours originate from Keauhou or Honokōhau Harbor and their clients are not permitted to leave the water and go ashore on park lands. Many of the rental kayakers depart from the Nāpo'opo'o wharf and beach their kayaks at the Ka'awaloa Section of the park. Ocean recreation constitutes a major part of the existing park use.

Visitor and traffic counts were conducted by Belt Collins Hawai'i in conjunction with the planning for the park (Belt Collins Hawaii, 1997: 72-79). The counts were conducted on November 1994 and May 1995 at the intersection of the Beach Access Road and Nāpo'opo'o Road (Lower Government Road). These counts covered a 12-hour period (6:00am to 6:00pm) on both weekdays and weekends. The surveys found that the level of visitation is comparable to Pu'uhoonua o Hōnaunau National Historic Park, which is located 4 miles south of Kealakekua. However, a large percentage of the visitation to Pu'uhoonua o Hōnaunau is by bus (65%). The survey at Nāpo'opo'o indicated the following:

- The majority (65%) of the vehicle traffic through the Nāpo'opo'o area is local, consisting of residents from the Nāpo'opo'o and South Kona area. Many of these residents drive through the park and do not stay.
- The majority of visitors arrive in cars. On an average day, 150 to 200 cars enter the park at Nāpo'opo'o.
- Most visitors come in small groups of 2 to 4 individuals, with an average of 2.2 persons per car.
- The daily visitor count averages 150 to 250, depending on the season, weather conditions, and tourism trends. Since 1992, the level of visitation has dropped as a result of the shift from a sand beach to boulder beach at Nāpo'opo'o.

TABLE 3  
Visitation Pattern at Nāpo'opo'o

Time	Friday, May 19, 1995			Saturday, May 20, 1995		
	Local Cars	Visitor Cars	Total #	Local Cars	Visitor Cars	Total #
8:00-9:00am	21	3	24	29	8	37
9:00-10:00am	26	12	38	35	25	60
10:00-11:00am	43	18	61	34	24	58
11:00am-12pm	24	20	44	23	21	44
12:00-1:00pm	26	15	41	35	19	54
1:00-2:00pm	24	14	38	11	12	23
2:00-3:00pm	27	20	47	40	26	66
3:00-4:00pm	31	15	46	21	17	38
4:00-5:00pm	31	15	46	15	8	23
TOTAL	253	132	340	243	160	403

- The majority of visitors arrive mid-day (Table 3). During this peak time, there are 22 to 28 cars per hour. A maximum of 40 cars per hour was observed during the 1995 survey.
- Tour groups comprise a small percentage of the total visitation. There are only 3 to 5 buses per week.

Most visitors drive down Nāpo'opo'o Road from Māmālahoa Highway to the intersection with the Beach Access Road. Some turn right at the end of Nāpo'opo'o Road onto the Beach Access Road. It is a short distance (700 feet) to the end of the road and Hikiau Heiau where visitors park and walk to the seawall fronting Hikiau Heiau and Nāpo'opo'o Beach. At the intersection, others drive into the Nāpo'opo'o wharf parcel and park. Many of those going to the wharf are kayakers.

There are limited visitor opportunities currently available at the park and the length of stay is generally short, averaging only 5 to 15 minutes. However, longer visits of 1-2 hours may occur when visitors go kayaking, swimming, or snorkeling.

By understanding the visitor, evaluating the existing visitation pattern, and considering the interpretive themes and the sensitivity of the resources to visitation, it is possible to determine:

- Which resources to interpret.
- What themes to present.
- The best means of presentation.
- The preferred visitation pattern for interpretation.

In analyzing the visitor's needs, expectations, and limitations relative to developing this interpretive plan, it is also necessary to look at the existing park visitation, the visitor and program needs, and the visitation changes that can be anticipated if the interpretive program is implemented. Consequently, this plan addresses both the current visitation pattern and the projected changes with the introduction of additional interpretive devices.

#### Audience

The current and projected visitors to Kealakekua Bay SHP who would benefit from an expanded interpretive program fall into five general categories. These categories reflect differences in cultural and educational background, their knowledge of Hawai'i, and their expectations of an interpretive program.

The first group and probably the largest, consists of visitors from outside Hawai'i, including the mainland U.S., Japan, Europe, and other foreign countries. Most of these visitors are on vacation and leisure oriented. Many of these visitors are unfamiliar with Hawaiian culture, history, and the physical environment. The information they receive oftentimes comes from tour guides, interpretive materials available at sites, and tourist publications. Those who travel as part of a tour group may also have interpretive information provided by tour guides. The interpretive materials directed toward this group should be very basic without references to complicated concepts. Likewise, the information they are seeking is the "general picture", rather than details and facts that they will not retain.

The second group consists of Hawai'i residents. Many of these visitors are also on vacation and leisure oriented. This group has a general knowledge of the natural and cultural history of Hawai'i through such avenues as school classes, visiting museums, reading of books and articles, and attendance of various cultural and environmental events. The range of knowledge and understanding can vary greatly between the individuals within this group, however. They are seeking a moderate amount of information which they can relate to what they already know or understand. Hawai'i Island residents may also be part of this group as many residents bring friends and family who are visiting the island.

Another visitor group often using parks with natural and cultural resources consists of educational groups, such as school classes, that can range in age from elementary school to adults. Generally, this group seeks more detailed information as part of their learning experience. Oftentimes, they can be provided with information before visiting the site to enhance their knowledge and understanding of the site, its geology, history, and natural environment. Public school classes frequently visit historic sites as part of the curriculum for Hawaiian in 4th, 7th, and 11th grades. However, these visits by school groups have been reduced by budget restrictions within the Department of Education.

The fourth group are the recreational visitors who come to swim, snorkel, hike, and picnic at either Ka'awaloa or Nāpo'opo'o. This group may have an interest in the natural and cultural resources of park, including the marine resources of the bay.

A fifth group are the cultural practitioners who use the park as a site for training and the perpetuation of cultural traditions. Much of this cultural activity occurs at Hikiau Heiau where a wooden *lele* altar has been erected.

Although there are differences among these categories of visitors, there are some similarities in visitor needs, expectations, and limitations. The size and layout of the park creates common needs while many of the expectations are based on information in tourist publications and general assumptions about state parks.

#### Needs:

- Restrooms.
- Drinking water.
- Parking areas to facilitate visitation.
- Orientation to the opportunities in the park.
- Orientation to the sections of the park, including the bay.

#### Expectations:

- A outdoor experience to learn about Hawaiian culture and history.
- A scenic opportunity of Hawai'i's shoreline which may include dolphins and the Cook Monument.
- Photographic opportunities.
- Park that enhances the historical and natural setting with minimal modern developments or intrusions.

#### Limitations:

- Most visitors are leisure-oriented with limited interest in absorbing information unless it is fun and interesting.
- Many visitors arrive in family groups with a range of ages represented.
- Most visitors have a limited knowledge of Hawaiian history, culture, persons, geology, flora, and fauna.
- Some visitors may have physical limitations for walks that are long, steep, or rough.
- Limited infrastructure for water, electricity, and sewage.

#### Visitor Orientation

First-time visitors to Hawai'i or Hawai'i Island are unfamiliar with the island and the sites. Those travelling by themselves will often obtain orientation information, including sites to visit and how to locate these sites, from the tourist publications and maps. Those travelling in groups often have their orientation and travel itinerary provided by the tour guides. On a smaller scale, visitors seek an orientation to a park locality. At present, the map of Kealakekua Bay on the MLC sign is the only orientation to the general area. This sign is posted at the end of the Nāpo'opo'o Beach

Access Road. Additional orientation information is recommended to address the following:

- Location of park facilities, such as restrooms.
- Sites or places of interest that can be visited within the park.
- The location and means of access to these sites.
- The distance and time involved in visiting these sites.
- Any special precautions or recommendations for a safe visit.

In addition to the logistical information, an orientation program provides the opportunity to present general information about Hawaiian culture, history, geology, and biology that is relevant to understanding the natural and cultural resources in the park. The more site specific information can then be presented at the individual interpretive stops through signs, brochures, and displays.

#### Visitor Access

Visitors can arrive at Kealakekua Bay SHP through several modes of transportation, including bus, van, car, motorcycle, or bicycle. The majority of individual visitors arrive by rental or private car with a small number arriving by tour van or bus. The survey conducted in May 1995, indicated a range of 24 to 66 vehicles per hour with a total of 300 to 400 vehicles per day.

Most visitors access the park by the Nāpo'opo'o Beach Access Road. Parking at the end of the road is not well-delineated and the area will accommodate approximately 15 vehicles at a time. There are no park directional signs along the roadways. The only park name sign is located south of Hikiau Heiau in the former County park area.

The Ka'awaloa Section of the park is accessed by boat, hiking down the Ka'awaloa Road, or driving a 4WD vehicle on the coastal road from private parcels to the north of the park. Those driving to Ka'awaloa are mostly fishermen. For hikers, there are no signs along the Nāpo'opo'o Road to indicate the start of the trail (Ka'awaloa Road).

#### Visitor Counts and Length of Stay

The November, 1994 and May, 1995 visitor and traffic counts are the most current. Daily visitation in November, 1994 was calculated based on the average number of individuals per vehicle. The daily estimates ranged from 485 to 675. Based on a daily visitation count of 500, an annual visitation count around 182,500 is estimated.

The length of stay varies with the activities conducted in the park. For those visitors who only stop and take in the views, the visit averages 5 to 15 minutes. For those who picnic or take part in an ocean recreation activity, the visit averages 1 to 2 hours. Visitors who participate in gatherings at the Nāpo'opo'o pavilion may stay longer than 2 hours.

The implementation of additional interpretive devices has the potential to increase the length of stay for many of the visitors, especially those interested in the natural and cultural history of Kealakekua. Interpretive signs at Hikiau Heiau may increase the visit only 5 to 10 minutes while the installation of interpretive trails through the sites of Nāpo'opo'o would provide a greater range of interpretive opportunities that could add as much as an hour to the length of stay.

#### Visitor Pattern

The park is open 24 hours a day. Based on the May, 1995 survey, most of the visitation occurs between 10:00am and 2:00pm. After parking, visitors may either go to the restrooms or the seawall and beach.

Overall, the majority of visitors are adult couples. Families are more likely to visit the park during the summer months and on weekends. The May 1995 survey indicated a tendency for slightly higher daily visitation on the weekends.

#### Visitor Services

There are no visitor services available at Kealakekua Bay SHP. The one park caretaker assigned to the park may answer visitor questions but the major responsibility of this position is grounds maintenance.

## INTERPRETIVE GUIDELINES

In the planning and design of an interpretive program, there are several guidelines that should be followed. These guidelines are developed to protect and preserve the resources being interpreted and to enhance the visitor experience.

### Purpose of Interpretive Materials

Interpretive materials should be installed only if they contribute to the visitor's awareness and understanding of a feature. The tendency to overdo the interpretation and present too much information should be avoided. There must be a conscious effort to select those interpretive materials that provoke the visitor's interest and avoid overwhelming the visitor with too many facts, figures, and complicated concepts. In addition, the interpretation of park resources never justifies the abuse of resources or the disruption of experiences distinctive to the park's particular resources and values.

1. Interpretive materials should be developed to orient the visitor, stimulate interest, and promote an understanding and appreciation of a resource.
2. Interpretive materials should complement each other, not duplicate.
3. Interpretive materials should present the main interpretive themes but not everything has to be interpreted.
4. Interpretation should directly and subtly convey the primary value of the park resources and the importance of respecting them.

### Location of Interpretive Materials

The careful placement of interpretive materials is important for maintaining the resource values and view corridors, as well as promoting an effective visitor traffic pattern through the park.

1. Interpretive materials should not impact or overpower the resource being interpreted.
2. The location for the interpretive materials should be selected so that it provides a good view of the feature without impacting the view. This is especially true where there are major photographic opportunities.
3. The location should be selected to direct the visitor traffic and assist with resource management.

## Standardization of Interpretive Materials

State Parks has made an initial effort to standardize the design of interpretive materials developed within the state park system.

### Guidelines for Interpretive Signs (Outdoor Exhibits)

From the previous sign projects in various state parks, the following guidelines have been established:

1. The use of durable and vandal resistant signage is recommended, such as fiberglass embedment and porcelain enamel. However, the other important factors are the cost of replacement and the range of graphic options (photographs, original artwork, and the use of color).
2. A standard panel size of 2 by 3 feet is preferred. A horizontal format is recommended at lookouts and historic sites where the sign should not obstruct the viewing of the feature being interpreted (Fig. 17A). A vertical format can be used at trailheads and other locations where views are not impacted (Fig. 17B).

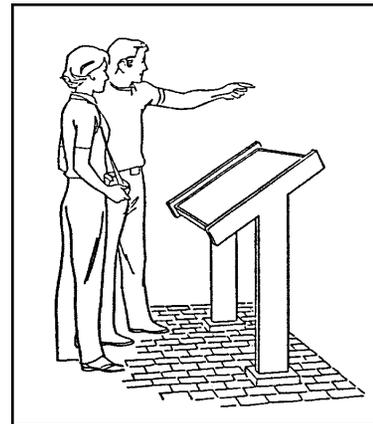


FIG. 17A - Horizontal sign format.

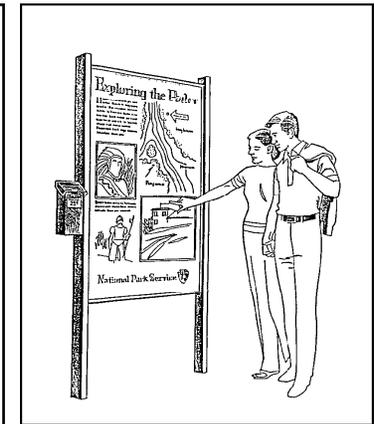


FIG. 17B - Vertical sign format.

3. Orientation maps should be included in the panels. These maps should be simplified and easy to understand with an easy to read type.
4. A footer band on the sign panel should have the "boilerplate" that includes the park name, the State seal, State of Hawai'i, Department of Land and Natural Resources,

and Division of State Parks. Any assisting agency or organization should also be recognized.

5. Text should be in black ink and an effort should be made to use the following colors in addition to black and white:
  - PMS 467 (sand) for background tint
  - PMS 470 (terra cotta) for header and footer bands
  - PMS 5435 (blue-grey)
  - PMS 556 (grey-green)
6. The signs should encourage the use of traditional Hawaiian place names and diacritical marks.
7. The metal frames should have a coating of brown paint to blend in with the outdoor environment.

#### Guidelines for Interpretive Brochures

Brochures are intended to provide more detailed information than is available in signs. Brochures are often designed to accompany a site visit but may also be taken off-site by the visitors to be read at their leisure. The major concern with brochures is that they do not become litter and that there is a means of maintaining a supply.

1. Folded size should measure 8.5" by 3.75".
2. Front panel should include park name in bold print.
3. Back panel should include "boilerplate" with State seal, State of Hawai'i, DLNR, Division of State Parks, address and telephone number of the district park office.

## INTERPRETIVE TECHNIQUES AND LAYOUT

Once the interpretive themes have been developed and the visitor pattern identified, it is possible to evaluate which interpretive techniques can best present these themes and accommodate the visitation. An interpretive program can be a passive one where the visitor is presented information through signs, brochures, and displays or it can be an active, personal program utilizing such methods as interpretive talks, guided tours, and interactive demonstrations. Because no interpretive staffing is available at Kealakekua Bay SHP, a passive approach using signs and brochures is being recommended for this interim period.

There are 8 interpretive signs being proposed at 3 locations in this interim plan (Fig. 18). One set located at Hikiau Heiau is designed to introduce the visitor to the cultural and historical significance of Kealakekua Bay. This cultural history will include some of the natural and scenic resources of Kealakekua Bay and the surrounding vicinity. These signs will be designed by State Parks with review by the State Historic Preservation Division.

The second set of interpretive signs is proposed at Nāpo'opo'o Landing and designed to stimulate visitor interest in the marine life of the bay while making visitors aware of the various rules, laws, and behavioral protocol regarding the marine life and recreational activities on the bay. These signs will be a coordinated effort of the 3 divisions within the Department of Land and Natural Resources that play a role in the use and management of the bay and the adjacent shoreline - State Parks, Boating and Ocean Recreation, and Aquatic Resources.

The third set of interpretive signs is proposed at Ka'awaloa. These signs will be a combination of the elements utilized in the other 2 sets of signs, including cultural history, marine life, and rules of the park and bay. The audience for these signs is the hikers, kayakers, and others who enter Ka'awaloa by land and sea.

#### Interpretive Signs at Hikiau Heiau

A series of 3 interpretive signs is recommended for placement at Hikiau Heiau. These signs will enhance the visit to the *heiau* and Nāpo'opo'o by providing a brief overview of the cultural setting of Kealakekua Bay and the events associated with the cultural contact that occurred when Cook arrived in 1779. Graphics will be used to help visitors "visualize" the historical setting of Kealakekua in the late 1700s and the events associated with the arrival of Captain Cook.

When Hikiau Heiau was restored in 1960, stairs were added on the *makai* face of the stone platform. These stairs are an invitation to visitors to walk up to the top of the *heiau* platform where they can view the surface features (walled enclosure and terraced altar platform) and have a panoramic view (*makai*) of the bay toward Ka'awaloa. The vegetation currently limits the views in the other 3 directions. If some of the vegetation is removed, there would be views north to the pond and priestly compound, east

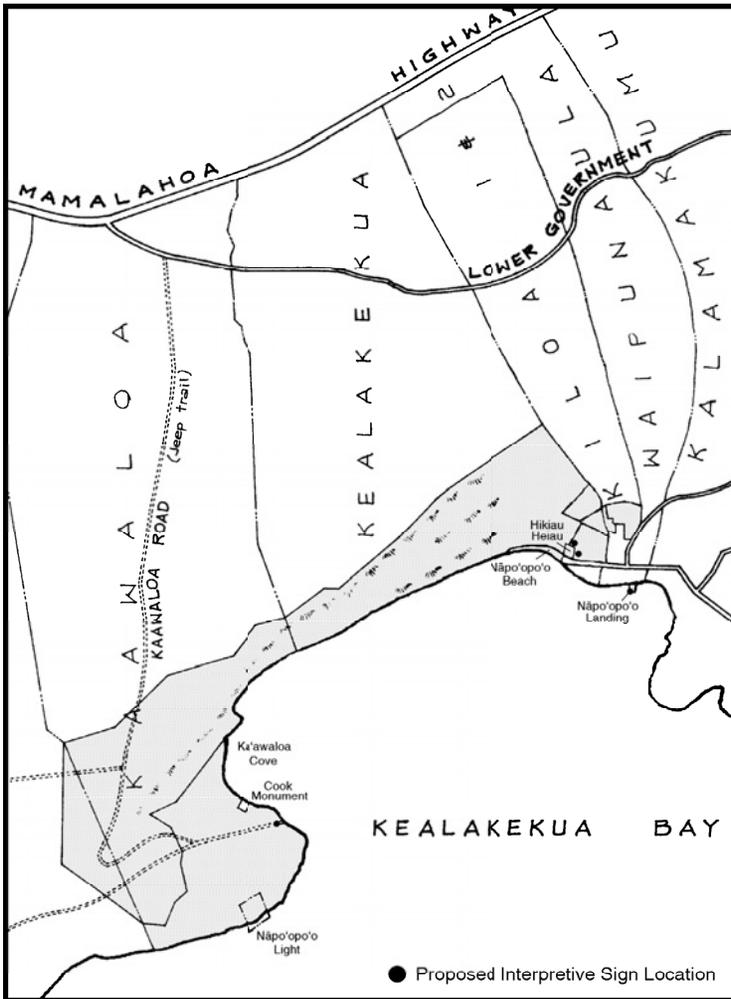


FIG. 18 - Proposed locations for interpretive signs at Kealakekua Bay and the park.

(*mauka*) to the Great Wall and Helehelekalani Heiau, and south to the existing park facilities and former site of Cook's observatory and the sweet potato patch. However, in respect for

the sacred, religious nature of the *heiau* and the concerns about site damage and long term resource management, it is preferable to seek a viewing location off the *heiau* platform and discourage visitor traffic on the *heiau*. For these reasons, a rope across the stairs with a *kapu* sign was installed after the restoration work was conducted at Hikiāu Heiau in 1993 (Yent, 1992 and Roy, 1993).

Based on the existing vegetation and the topography around the *heiau*, it is possible to install the 3 signs in a grouping off either the south wall or west wall of Hikiāu Heiau. The signs will be placed in a horizontal format to facilitate viewing of the *heiau* structure and relating the graphics on the sign to the site and the view perspective (refer to Fig. 18A). Both locations were evaluated for visibility of the *heiau*, the perspectives presented in the artwork to be used on the signs, and accessibility for visitation. In both cases, it is proposed to place the signs at least 3 meters away from the *heiau* walls.

South Wall Location

At present, the restroom is situated about 5 feet away from the southern *heiau* wall and adjacent to the southeastern corner of the *heiau*. Plumeria and monstera have been planted along much of the southern wall with a large monkeypod tree at the southwestern corner of the *heiau*. There are plans to demolish the restroom and rebuild a restroom/pavilion facility in the location of the existing pavilion, about 100 feet away from the *heiau*. Visibility of the *heiau* will be enhanced with the demolition of the restroom and removal of the vegetation along the south wall.

The advantages of this location are:

- The signs would be readily visible to visitors who enter this portion of the park to use the facilities, especially the restroom.
- The area is relatively level and no modifications, other than the removal of the vegetation along the southern *heiau* wall, would be required to install the signs.
- The location provides a similar perspective to the 1779 drawing of the bay by Webber (refer to Fig. 6).
- The southern wall averages 5 feet in height which permits viewing of the surface features if the signs are placed an adequate distance from the southern *heiau* wall.
- Access could be tied into the ADA walkway system being designed for the new restroom/pavilion structure and thereby, provide better access to the interpretive signs for those with disabilities.

- It may be possible to use the concrete slab of the existing restroom as a platform for the signs. This needs to be explored further when the restroom is demolished.

The disadvantages of this location are:

- Large gatherings and use of the park facilities are located nearby.
- The plantings along the south wall would have to be removed.
- The near view of the bay is obstructed by the *heiau* platform.

#### West Wall Location

The vegetation has been cleared about 30 feet away from the west wall of the *heiau* and the adjacent ground surface is relatively level. At present, the only open view corridor from the west wall is *makai*.

The advantages of this location are:

- The western wall averages 3 feet in height which permits viewing of the surface features, especially the altar in the viewing foreground.
- With additional vegetation clearing on the north side of the *heiau*, this location could provide a viewing of the pond area and the priestly compound.
- This location corresponds to the viewing area proposed in the Phase I Development Plan (1999 Draft). This location was selected to link up with the interpretive trail system and provide an overview of the priestly complex (pond area, Great Wall, and Helehelekalani Heiau).

The disadvantages of this location are:

- The signs would not be readily visible to visitors without directional signs in the parking area or along the south wall of the *heiau*.
- Would require additional walkways to make the signs accessible for ADA compliance.
- Might attract visitors into the area *mauka* of the *heiau* before the area is adequately developed and managed.

#### Sign 1: Kealakekua Bay

The theme of this sign is the cultural and historical significance of Kealakekua Bay and the role of Kealakekua as one of the ruling centers in Kona during the 1700s. This sign

will present the historical setting, including the chiefly residence at Ka'awaloa and the priestly compound at Nāpo'opo'o. A map will show these features of the ruling center.

The major piece of art to be used on this sign will be Webber's drawing of Kealakekua Bay in 1779 (Fig. 19). The perspective in this art is a view across the bay from Nāpo'opo'o to Ka'awaloa and drawn from a location off the southwest corner of Hikiau Heiau, in the area of the observatory (sweet potato patch). Today, this location corresponds to the end of the road. While the end of the road would be a good location for this sign from the standpoint of reflecting the perspective in the art, the location is subject to vehicle traffic and high surf conditions.

#### Sign 2: Hikiau Heiau

Hikiau Heiau was the major religious structure of the ruling center at Kealakekua. It was a large, imposing structure when viewed from the bay and also provided a sweeping view of the bay from Palemano Point on the south to Ka'awaloa on the north. Its importance is reflected in the fact that the Makahiki Season on the Island of Hawai'i began and ended at Hikiau Heiau each year. During the Makahiki, Hikiau Heiau was dedicated to the god Lono. This was a time of peace and recreation with ceremonies conducted for fertility and abundance of the crops and marine resources. Outside the 4 months of the Makahiki (November through February), Hikiau Heiau might be dedicated to the god Kū when it would function as a *luakini heiau* with ceremonies conducted for success in war. The structures built atop the stone platform would vary with the function of the *heiau*.

The earliest descriptions of Hikiau Heiau are from the journals of Corporal Ledyard, Lt. King, Surgeon Samwell, and Midshipman Gilbert with the Cook Expedition in 1779. However, early drawings from the Cook Expedition are limited to a rendering of the *mauka* altar area by Ellis and the *makai* end of the *heiau* platform with 2 thatched *hale* in Webber's drawing of the bay (refer to Fig. 6). A rendering of the *heiau*, as it might have looked in 1779, was drawn by Herb Kane based on the descriptions from the Cook Expedition (Kane, 1997: 60). Photographs from the late 1800s and early 1900s show portions of the *heiau* but there is no good comprehensive photograph of the site before the series of restorations in the 20th Century.

Hikiau Heiau has been subject to a number of changes in the late 19th and 20th Centuries. Many of these changes occurred at the western (*makai*) end of the *heiau* platform during restoration projects made necessary by damage to the *heiau* from tsunami and earthquakes (Yent, 1993). The stairs on the western wall are the most obvious addition and there were no stairs in the original construction. There is also some uncertainty about the walled enclosure on the platform. Based on early descriptions, Stokes' 1906 map, and historic photographs, this structure may not be an original feature.

In addition to rendering of Hikiau Heiau, circa 1779, this panel will also incorporate a map to orient visitors to the location of Hikiau Heiau within the priestly compound at

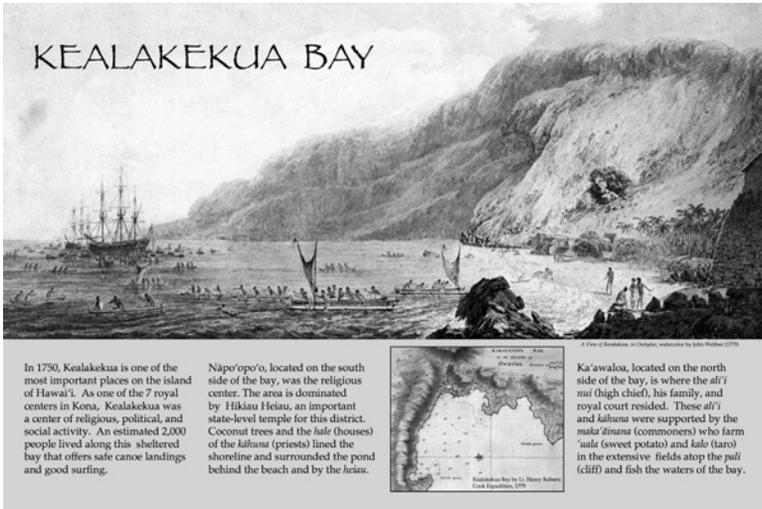


FIG. 19 - Draft layout of Sign 1: Kealakekua Bay.

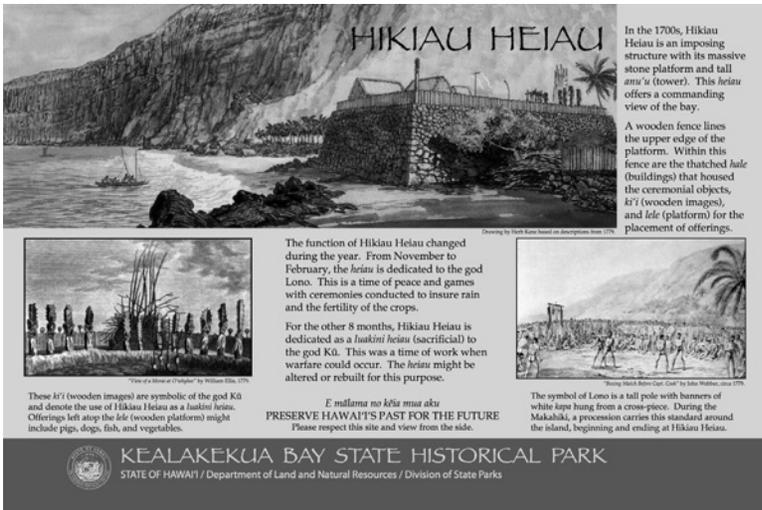


FIG. 20 - Draft of Sign 2: Hikiau Heiau.

Nāpo'opo'o (Fig. 20). This sign will also request that visitors view the heiau from off the platform and not to walk onto the platform to help protect the site for future generations and in respect for the religious nature of the site.

**Sign 3: Cultural Contact**

The arrival of Captain Cook at Kealakekua Bay in January, 1779 was a turning point in Hawai'i's history. Cook had arrived earlier at Waimea Bay on Kaua'i (1778) but his month long stay at Kealakekua provided the first opportunity for an extensive period of cultural contact. While Cook and his crew commented on the social complexity of the Hawaiians and documented many aspects of the culture and settlement at Kealakekua, it was also an experience with cultural misunderstandings.

Herb Kane's painting of Kealakekua Bay upon the arrival of Captain Cook will provide the central graphic element of this sign (Fig. 22). This painting shows Cook's two ships, Discovery and Resolution, in the bay with Pali Kapu o Keoua in the background and surrounded by a multitude of canoes.

**Interpretive Signs at Nāpo'opo'o Landing**

Jurisdiction of the landing parcel was transferred to the Division of Boating and Ocean Recreation in 1997 because many of the kayakers and recreational boaters take off from the wharf to kayak across Kealakekua Bay. The parcel is 0.77 acres in size and can accommodate approximately 30 cars.

Many of the boaters using the Nāpo'opo'o Landing are intending to boat to Ka'awaloa Cove and snorkel. Some may also be interested in visiting the Cook Monument at Ka'awaloa. Others may be intending to swim with the dolphins in the bay. Therefore, the wharf is considered an ideal location to provide users of the bay with information about the bay, its resources, and the rules. It is proposed that a series of 3 signs be designed and placed into a vertical frame kiosk along the northwestern side of the parcel (Fig. 21).

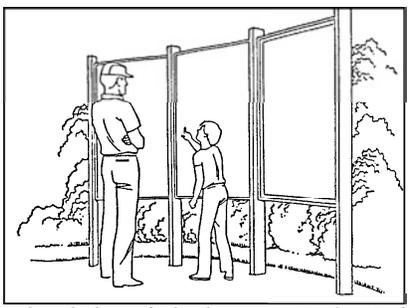


FIG. 21 - Sample design for kiosk incorporating 3 vertical signs.

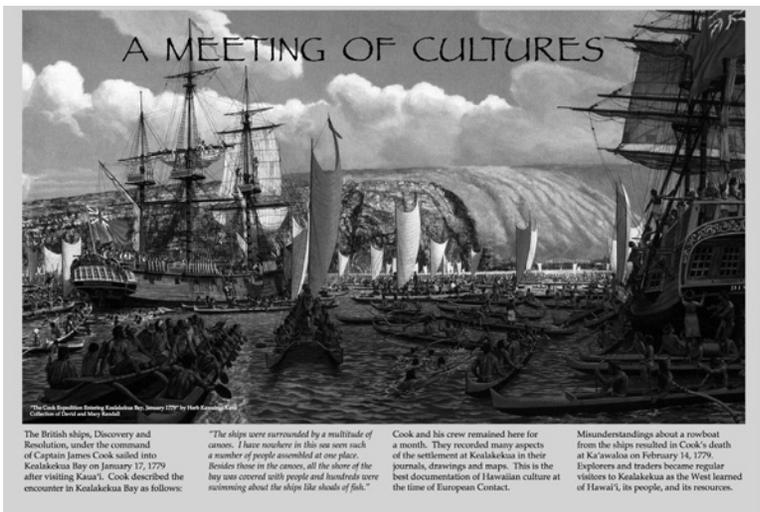


FIG. 22 - Draft of Sign 3: A Meeting of Cultures

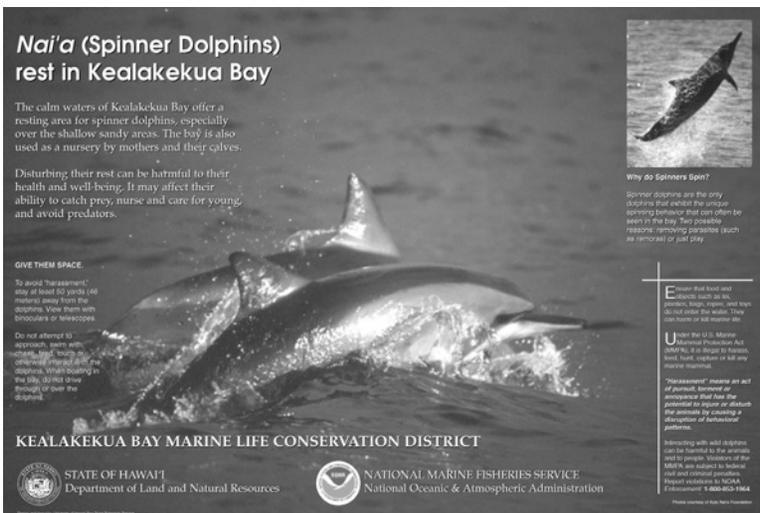


FIG. 23 - Draft of Sign 4: A Resting Place for Dolphins

#### Sign 4: A Resting Place for Dolphins

This sign will introduce the *nai'a*, spinner dolphins, that inhabit Kealakekua Bay. The important message to be shared is that these dolphins are nocturnal and they are resting in the bay during the day. Therefore, these dolphins should not be disturbed because it interferes with their health and daily routine. A secondary message is the possible meaning of their spinning behavior.

This sign will consist of photographs of dolphins at rest, travelling, and spinning so visitors can recognize the behavior patterns (Fig. 23). The text will discuss these dolphin behaviors and promote proper behavior with dolphins by swimmers and boaters. This sign will also highlight that it is illegal to harass, hunt or kill any marine mammal under the Marine Mammal Protection Act.

#### Sign 5: The Underwater World of Kealakekua Bay

This sign will target those visitors intending to boat to Ka'awaloa and snorkel at the cove. The cove is considered one of the best snorkeling locations on the island for its diversity of corals, fishes, and invertebrates. This sign will illustrate and discuss the coral reef environment of Kealakekua Bay and provide photographs of the more abundant and colorful marine life that visitors are likely to see when snorkeling at Ka'awaloa, including corals, butterflyfishes, damselfishes, wrasses, parrotfishes, and urchins (Fig. 24).

#### Sign 6: Help Protect Kealakekua Bay

This sign will present the rules for the park and the bay. Each division will provide information for the key rules and laws that need to be shared with visitors:

- Division of Boating and Ocean Recreation. Rules regarding boating in the bay.
- Division of Aquatic Resources. Rules regarding the MLCB.
- Division of State Parks. Rules regarding landings in the park, especially at Ka'awaloa. In the Conceptual Plan for the park, a preferred landing at the end of the Ka'awaloa Road is being recommended to avoid impacting the sensitive resources in the Cove and at the Monument.

Graphics will be incorporated in this sign to illustrate various points being made (Fig. 25).

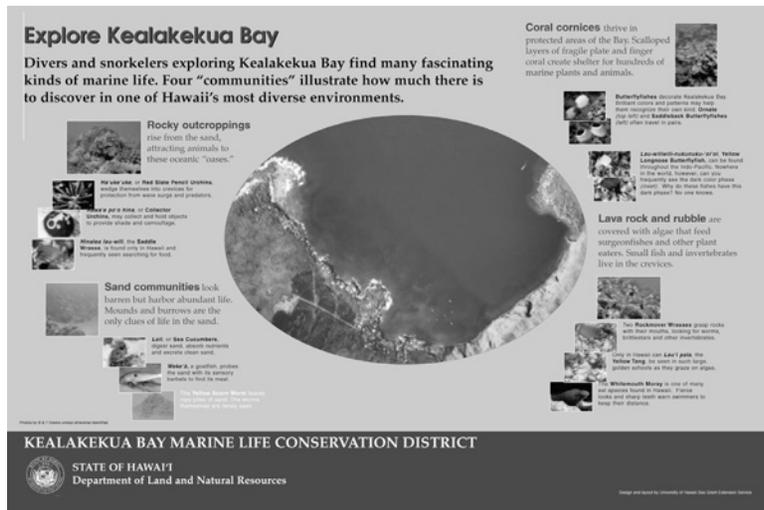


FIG. 24 - Draft of Sign 5: The Underwater World of Kealakekua Bay.



FIG. 25 - Draft of Sign 6: Help Protect Kealakekua Bay.

### Signs at Ka'awaloa

Signs are recommended at Ka'awaloa in this interim plan to assist in notifying visitors of the park rules and promote resource management behavior. Ka'awaloa consists of an archaeological complex that covers the cultural history of Kealakekua, from the pre contact royal center to the post-contact fishing village. This complex includes housesites, *heiau*, wells and springs, a hotel, and a possible school/church. These sites are covered by a dense *kiawe* forest but subject to damage from curious visitors and recreational users who may walk into the complex and create new trails to the Monument and along the shoreline. Other issues at Ka'awaloa are litter and the lack of a restroom.

Two signs are proposed for Ka'awaloa. It is recommended that they be located at the end of Ka'awaloa Road and set back from the edge of the storm beach to correspond with the designated landing site at Ka'awaloa. This location is also where many hikers arrive at the shoreline. For visibility, it is suggested that these signs be placed together in a vertical format, similar to Figure 21.

#### Sign 7: Ka'awaloa

This sign will heighten visitor awareness about the cultural history of Ka'awaloa. As a royal center and residence of *ali'i*, Ka'awaloa was a political and social center for Kona in the 1600s and 1700s. During the months of January and February, 1779, Ka'awaloa was the site of meetings between Cook and Kalaniopu'u, the first extensive contact between Westerners and Hawaiians, and the location where Cook was killed on February 14, 1779.

After this initial contact with Westerners, Ka'awaloa was important as one of the first sites where Protestant missionaries established a mission (1824). The first wharf at Kealakekua was built by the government at Ka'awaloa in 1863. Built of *'ohi'a* wood on the *pahoehoe* at the end the Kaawaloa Road, the wharf was used for loading and unloading passengers, cattle, and freight. One of the early hotels of South Kona was built at Ka'awaloa. The Barrett Hotel (1875-1894) is documented in photographs and was operated by the Barrett family for such notable visitors as Robert Louis Stevenson. This sign will incorporate historic photographs of Ka'awaloa to illustrate the cultural history (Fig. 26).

#### Sign 8: Protecting the Past

In the future, the vegetation will be selectively cleared, the sites restored, and an interpretive trail built to share the sites and history of Ka'awaloa. But in the meantime, the sites must be protected and preserved. This sign will encourage visitors to help in the protection of the archaeological sites and marine life of Ka'awaloa by following some basic rules. This sign will reiterate the rules and preferred behavior mentioned in signs at the Nāpo'opo'o Landing with the graphics oriented to the Ka'awaloa perspective.

# KA'AWALOA: Historic Firsts



**Early Missionary Station**  
Ka'awaloa was one of the early mission sites selected by the Protestants. They built a thatched house of worship and a school near the shoreline in 1824. But the heat drove the missionaries upslope in 1827 and the mission was moved to Nāpo'opo'o in 1838. The population of Ka'awaloa was 320 in 1838.



**Early Land Claims**  
The Māhele of 1848 provided Hawaiians an opportunity to claim the land where they lived and farmed. At Ka'awaloa, these claims were made by farmers and fishermen who marked their lots with rock walls.



**Early Road**  
The road connecting Ka'awaloa Flat and the upland towns was converted from a footpath to a horse and cart road by the missionaries. This road was said to be the best in Kona for its time.



**Early Monument**  
A white concrete obelisk was constructed at Ka'awaloa in 1874 in memory of Captain James Cook. Chiefess Kapi'olani donated the land for the monument near the spot where he died in 1779.



**Early Hotel**  
Initially a seaside residence of the Barrett family, the wooden building with lanai was operated as a hotel between 1875 and 1894.



**Early Wharf**  
This wooden wharf at the end of the Ka'awaloa Road was used for interisland freight, cattle, and passengers until the 1870s.

**A Changing Landscape**  
In the 1800s, the landscape of Ka'awaloa consisted of scattered coconut trees and barren lava. Today, the area is covered by a dense growth of *kiawe* trees introduced by ranchers in the late 1800s as cattlefeed.



**KEALAKEKUA BAY STATE HISTORICAL PARK**  
STATE OF HAWAII / Department of Land and Natural Resources / Division of State Parks

FIG. 26 - Draft of Sign 7: Ka'awaloa, A Place for Firsts

## IMPLEMENTATION AND PARAMETERS FOR DEVELOPMENT

Establishing or expanding an interpretive program within a state park is dependent on several factors, including funding, staffing, and program priorities. Installing and maintaining interpretive devices within a park setting requires a consideration of additional parameters, such as weather conditions, vandalism, and maintenance costs.

### Funding

Funds have been allotted from the 'Āina Ho'omaluku Special Fund to finance this interim interpretive project at Kealahou Bay SHP. This fund was created by the Legislature in 1991 through Act 312 which established the 'Āina Ho'omaluku Program (Interpretive Program) within the Division of State Parks. The purpose of the 'Āina Ho'omaluku Program is to promote visitor awareness about Hawai'i's unique and significant cultural and natural heritage through the interpretation of the resources within the state park system. The Special Fund finances the development and implementation of interpretive structures, signs, brochures, displays, and interpretive program activities in the parks. The project at Kealahou Bay SHP has been budgeted as one of the pilot projects for the 'Āina Ho'omaluku Program on Hawai'i Island.

Funds totalling \$21,500 are available for this interim interpretive project that proposes the design, production, and installation of 8 interpretive sign panels at 2 locations in the park and 1 location along the bay on DLNR land. Project costs and scheduling are shown in Table 4.

TABLE 4  
Project Cost Estimates and Scheduling

PROJECT ELEMENT	CONSULTANT	ESTIMATED COST	TARGET DATES
Interpretive Plan	State Parks staff with UH-Sea Grant	\$3,500	Draft - January 2000 Final - March 2000
Design of Interpretive Signs at Hikiau Heiau	State Parks staff	\$500*	Start - March 2000 Finish - May 2000
Design of Signs at Nāpo'opo'o Wharf	UH-Sea Grant	\$3,000	Start - March 2000 Finish - May 2000
Design of Signs at Ka'awaloa	State Parks staff	\$500*	Start - March 2000 Finish - May 2000
Production of Signs	Contractor	\$9,500	Start - June 2000 Finish - August 2000
Framing for 8 signs	Contractor	\$4,000	Purchase July 2000
Installation of Signs	State Parks staff	\$500	August 2000
<b>TOTAL</b>		<b>\$21,500</b>	

\* Staff salaries not included. Costs include artwork, user fees, and photographic reproductions.

### Staffing

There is only one park caretaker position assigned to Kealakekua Bay SHP. Stationed at Nāpo'opo'o, this position concentrates on the maintenance of the park facilities in the former County Park and Nāpo'opo'o Beach. There are no interpretive personnel assigned to Kealakekua Bay SHP but interpretive positions are recommended in the Conceptual Plan for the park.

The Divisions of Boating and Ocean Recreation and Aquatic Resources have staff assigned to West Hawai'i but not specifically to Kealakekua Bay.

In reviewing this plan with the community, community members will be asked to assist the State with interpretation and resource management. The Nāpo'opo'o Neighborhood Watch provides community involvement with security and vandalism concerns. In addition, they will be asked to report any violations and impacts to the resources to the appropriate division of DLNR, including DOCARE (Division of Conservation and Resource Enforcement).

### State Parks Priorities and Scheduling

The pilot interpretive projects for Hawai'i Island are Lapakahi SHP in North Kohala, 'Akaka Falls SP in Hilo, Kekaha Kai SP in North Kona, and Kealakekua Bay SHP in South Kona. The emphasis in the 'Āina Ho'omalū (Park Interpretation) Program has been to designate key parks that encompass a range of significant natural and cultural resources and develop these areas into "parks of distinction" by implementing devices and programs using a range of interpretive methods and techniques. Kealakekua Bay has been selected as one of the 'Āina Ho'omalū parks for the island of Hawai'i because it is considered one of the most significant places in Hawai'i. It represents one of ruling centers of Kona in the pre-contact period, it is the site of the first extensive Western Contact, and the cultural transition in the post-contact period is reflective of the pattern seen throughout much of Hawai'i.

Many visitors are familiar with the historic significance of Kealakekua in a general sense and visit the park to see the bay, the Cook Monument, and snorkel. The proposed interpretive signs will provide visitors with a broader understanding of the history and resources of Kealakekua. The lack of existing interpretation makes these proposed interpretive signs a valuable addition to the park that will enhance the visitors' understanding and appreciation of Kealakekua.

Although funds were allotted in 1998 for this project, planning has been delayed by other priority interpretive projects in the state park system and the limited interpretive staff available to develop and implement interpretive plans.

### Maintenance of Interpretive Devices and Materials

The greatest threats to interpretive signs and outdoor exhibits are weather and vandalism. The outdoor signs at Hikiau Heiau will be in a horizontal format and will not be in a covered setting. Therefore, these signs will be subject to sun and heat that can fade colors. Under these conditions, it is anticipated that the signs will need to be replaced in 3-5 years if they are made of the fused PVC or fiberglass embedded materials. Interpretive signs are vandal-resistant but not vandal-proof. Therefore, there is a possibility of replacement before the scheduled time as a result of vandalism. The presence of park staff and the assistance of the Nāpo'opo'o Neighborhood Watch should help in discouraging vandalism.

The signs at Nāpo'opo'o Landing and Ka'awaloa will be placed in a vertical format that lessens the impacts of direct sun and therefore, fading is not as rapid. It is anticipated that these signs will need to be replaced in 5-7 years, and possibly sooner if vandalized.

The framing for the signs will be designed for easy replacement. The sign panels themselves can be relatively inexpensive to replace if adequate copies are produced in advance. DLNR personnel will be requested to monitor the condition of the signs and determine when replacement is necessary. The installation of outdoor displays should involve only minimal additional maintenance responsibilities for the staff.

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# **Appendix C**

## Community Input

## APPENDIX C: COMMUNITY INPUT

### Input from the 2009-2010 Phase of the Master Plan Process

As a part of this master planning process, Belt Collins Hawaii, working with State Parks, developed and distributed outreach information regarding the project, met with stakeholders and the DLNR Kealakekua Stewardship Group, and organized community informational meetings. Over the course of the past year, the conceptual master plan gradually evolved, aided by public input. This Appendix contains the following records of that process:

- Master Plan Update Information Sheet
- Electronic Communications Project Website
- Community Informational Meetings
- Public Comments

### ELECTRONIC COMMUNICATIONS

A publicly-accessible website was created for the project in order to provide stakeholders and the community with the latest news, announcements, and other information related to the project. Notes and summaries from each of the public meetings were posted to the site, along with electronic versions of handouts, written comments, and other documents from the meetings. The website URL was prominently displayed in all press releases, handouts and other project documents.

In addition, plans and reports from the current master plan, as well as previous plans, documents, and other reference material, were made available on the site in electronic format. An online form was also provided on the website, giving visitors the opportunity to subscribe to a mailing list to receive project updates. The public was also invited to submit comments via the project email.



### MASTER PLAN UPDATE INFORMATION SHEET

Belt Collins developed a project information sheet to inform the community about the master plan. The sheet was distributed in November 2009, in advance of the first community meeting, to over 200 individuals, agencies, organizations, and stakeholders and copies were made available at the Kealakekua Public Library. The information sheet is reproduced on the following pages.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 1



### MASTER PLAN UPDATE

November 2009

*Kealakekua Bay is  
one of Hawai'i's most  
significant historical  
and cultural places.*

#### COMMUNITY MEETING

Saturday, November 14, 2009  
1:30-3:30 PM  
Kona Waena Elementary School Cafeteria  
Kealakekua, Hawaii

The Department of Land and Natural Resources (DLNR), Division of State Parks, is preparing a Master Plan Update to guide the long-term use and management of Kealakekua Bay State Historical Park. The update is needed to be able to better manage park visitors and resources. DLNR and the community have participated in numerous Kealakekua Bay planning sessions over the past 25 years and once again, we are calling for the community's assistance in shaping the future of the park.

The Master Plan will refine and expand the 1997 Conceptual Plan for the park by incorporating new and relevant information and considering new alternatives for park facilities, programs, interpretive concepts and park management.

The Master Plan update will reflect the Department of Land and Natural Resources' (DLNR's) guiding principles for the historical park:

- **Preserve the cultural landscape and historic resources of this very significant historical place,**
- **Protect the marine resources of Kealakekua Bay,**
- **Promote the scenic value and natural park setting, and**
- **Accommodate outdoor recreation in a manner that does not impact or degrade the natural and cultural values and resources.**

The Master Plan will not include detailed facility designs nor will it guarantee funding, but it will serve as a phasing plan to guide the State with the implementation of park programs, management, and development. Before improvements can be made at the park, an Environmental Impact Statement (EIS) and Cultural Impact Assessment (CIA) must be completed to assess the impacts of proposed actions in the plan on the environment and on the economic and social welfare and cultural practices of the community and State.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 2

*Master Plan*  
**KEALAKEKUA BAY STATE HISTORICAL PARK**

**PARK MISSION AND GOALS**

Kealakekua Bay State Historical Park reveals Hawaii's history and preserves significant historic sites and natural resources for future generations. Interpretive programming within the park will place Kealakekua within the larger context of Hawaiian history and the cultural-historical sites in Kona. The historical park will accommodate recreational opportunities that are compatible with natural or cultural resources within park boundaries and the MLCDD.

**MANAGEMENT**

Five primary divisions of the DLNR manage the lands, waters, and facilities and enforce rules and regulations at Kealakekua Bay:

**The Division of State Parks** manages the land-based natural and cultural resources and the recreational activities in the park.

**The Division of Aquatic Resources (DAR)** oversees the marine resources and fishing activities in the bay, a Marine Life Conservation District (MLCDD).

**The Division of Boating and Ocean Recreation (DOBOR)** manages Nāpō'opo Landing and the recreational activities in the bay, including boating, snorkeling, and diving.

**Na Ala Hele**, the State Trail and Access Program within the **Division of Forestry and Wildlife**, manages trail activities for both public and commercial recreational activities.

**The Division of Conservation and Resources Enforcement (DOCARE)** has enforcement authority within the park, the MLCDD, Nāpō'opo Landing and trails under the Na Ala Hele program.



**Kealakekua Bay State Historical Park** is located in the South Kona District of Hawaii Island. The 216-acre park is situated along the shoreline on the western slope of Mauna Loa, embracing Kealakekua Bay on its north, east and southern shores. The impressive 600-foot-high Pali Kapu Ō Keoua, a sheer cliff face, towers over the bay.

The dramatic topography of the site divides the park into three planning and management areas: **Nāpō'opo**, **Ka'awaloa**, and **Pali Kapu Ō Keoua (the pali)**. The Nāpō'opo section, portions of which were previously a County park, is reached by paved residential roads and is the most heavily used; the shoreline areas of the Ka'awaloa section are heavily visited by kayakers and snorkelers; Ka'awaloa Pali is reached by unpaved roads or trails and by boat; and the pali, the least used park area, is only accessible by an overgrown trail, partially located on private property.

As the largest sheltered natural bay on the island of Hawaii, 1.5 miles in length and 1 mile in width, Kealakekua Bay has been an important anchorage for canoes and ships throughout its history. The bay was designated a **Marine Life Conservation District (MLCDD)** in 1969 to protect and preserve the rich diversity of its marine life. Kealakekua Bay's waters are nearly pristine, and the bay is one of the most popular ocean recreation areas on the island. It is visited daily by commercial snorkeling and diving tours, primarily from Kealahou and Kailua, and is also a popular location for kayakers who paddle across the bay from Nāpō'opo Landing to Ka'awaloa Cove. Although the bay is not under State Park's management jurisdiction and technically not part of the park, it is an essential resource for interpreting and managing the park resources and history.



Early Kealakekua boat



Existing trail and rock walls at Ka'awaloa



View from Nāpō'opo beach to Ka'awaloa

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 3

*Master Plan*  
**KEALAKEKUA BAY STATE HISTORICAL PARK**

**Issues and Opportunities Identified By Past Planning Efforts**

The following issues have been identified in the past and will be addressed by the current planning effort. The planning team welcomes new input from the community on these and other issues which may be relevant today.

**VISITOR EXPERIENCE AND FACILITIES**

**ISSUE: Visitation and recreation use continues to increase at Kealakekua Bay.**

What types of visitor experiences, activities and facilities should be available in different sections of the park for a diverse group of park users? How can the park accommodate different audiences?

It is estimated that 115,000 visitors came to Kealakekua Bay in 2007, 85% from out of state. Most visitors take part in ocean recreation, arriving via commercial boat tours and rental cars. There are no restaurants, trash receptacles or park facilities at Ka'awaloa.

What types of commercial activities, concessions or fees are appropriate or necessary for the park? How do commercial activities impact the park's historical setting and cultural values?

Commercial ocean recreation has the potential to impact the historical setting and cultural values of both the park and the bay. In separate efforts, DLNR is addressing ocean recreation issues through the Kealakekua Stewardship Area Management Plan, working with commercial tour companies, and modifying permits, rules and regulations.

**ISSUE: Interpretation is limited.**

How should the park sites and area history be interpreted? How can the park present the layers of time, history and stories? Should the interpretive themes extend beyond the park boundaries?

**RESOURCE PROTECTION**

**ISSUE: The park's many significant historic and cultural resources are at risk from uncontrolled access via trail and kayak landings at Ka'awaloa, and from limited management and park personnel.**

Until all these resources are identified and protected, are there other ways for the visitor to experience various park sections and its history? Should park areas be restricted because of cultural sensitivity?

**ISSUE: Pollution, soil erosion, and runoff may impact the bay's resources.**

Although DLNR's Stewardship Plan addresses some of these issues, how can the park plan for the viability of its natural resources, scenic views, and marine life in the bay?

**MANAGEMENT**

**ISSUE: State funding constraints have limited park maintenance, staffing and enforcement.**

How can the park provide needed management and enforcement to expand resource stewardship?

**ISSUE: More substantial partnering is needed for park management and enforcement.**

How can productive partnerships be strengthened and developed with community organizations, educators, historical societies, landowners, county and federal agencies?

One State Parks caretaker is assigned to Nāpō'opo, but there is no official park presence, interpretive program, visitor service areas or full-time park security. Caretaker groups and volunteers have assisted periodically, but more support is needed. More visitors have resulted in more littering, abuse of historic sites, prohibited fishing in the MLCDD, and disrespectful conduct and conflicts with the community. Relying on the State's limited enforcement supplemented by Neighborhood Watch and self-enforcement by commercial operators has not been enough to halt destructive activities.

**ACCESS AND PARKING**

**ISSUE: Park access is limited.**

What areas of the park should be accessible? What modes of transportation should be allowed? Are there other historic trails in the area that should be tied into the park trail system?

The Nāpō'opo area is the only park section accessible by visitors arriving by car via paved County roads. Other than one park sign at the end of the road, there are no signs directing visitors to the park, orienting them to park facilities or trails.

To access Ka'awaloa, most visitors launch kayaks from Nāpō'opo Landing and paddle across the bay, on their own or on a guided tour. Visitors also hike down Ka'awaloa Road and occasionally 4-wheel drive and ATV vehicles and horseback riders travel on trails to Ka'awaloa. The pali is rarely visited as the trail access is not maintained. Although a stunning overlook of the bay, the pali is a sacred place with Hawaiian burial sites.

**ISSUE: Residents are disturbed by park visitors arriving at the Nāpō'opo section of the park on the narrow County roads.**

The community is concerned about the traffic on roads, pedestrian safety, noise, parking, and any increase in auto or bus traffic to the park.

**ISSUE: Parking is insufficient.**

How can parking be improved? Will parking improvements restrict local residents' use of the park?

Parking occurs at the end of Nāpō'opo Beach Road. There are no marked stalls or bus parking stalls, but the turnaround accommodates about 20 cars (one ADA accessible stall). Parking at Nāpō'opo Landing is limited to another 20 cars which fill quickly as kayaking from the Landing has increased. Overflow parking occurs on the narrow residential roads. At the Ka'awaloa Road to the east near Māmalaha Highway, hikers park along the dirt shoulder of Nāpō'opo Road.

**SAFETY**

**ISSUE: Remote, steep terrain, hazardous ocean conditions and natural disasters may pose safety risks to park visitors.**

Should access be restricted or discouraged in any areas of the park because of safety concerns?

Safety concerns may disrupt park use in the future and will affect where facilities and circulation paths may be located. Rockfall hazards from the 2006 earthquake resulted in temporary park closure and establishment of no-entry zones in the bay. There are no lifeguards at the State Park to respond to water safety incidents and emergency evacuation from Ka'awaloa is challenging due to the road condition.

**COMMUNITY ISSUES AND COORDINATION**

**ISSUE: There are no buffers between Nāpō'opo village and the historical park.**

How can park planning respect the small residential community of Nāpō'opo in which the park is located? How can the park function as both a statewide and neighborhood resource?

Traffic congestion, street parking, limited infrastructure, desecration of historic sites, illegal activities, disrespectful behavior, invasion of privacy and an increasing number of visitors to the park and bay are potential areas of conflict for the residents of this long-standing, peaceful community.

How can the park planning address park-related activities that occur outside of the park?

Nāpō'opo Landing is a DOBOR facility where visitors park and launch kayaks. The Landing is in need of structural and safety improvements, active management and parking relief. There is no longer a Landing attendant provided by the Kayak Alliance of the Islands (KAI) to assist kayakers, monitor pier use, and educate users on the MLCDD and the bay's historical significance.

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COMMUNITY MEETINGS AND COMMENTS /C- 4

*Master Plan*  
**KEALAKEKUA BAY STATE HISTORICAL PARK**



Kealakekua Bay, Hawaii

**HISTORICAL SIGNIFICANCE**

Kealakekua Bay, translated as the pathway of the gods, is one of the most significant cultural and historic places in Hawaii. Settled more than 1,000 years ago, the bay offered a safe anchorage and an abundance of marine resources. Prominent historical events and individuals are associated with Kealakekua, most notably the selection of Kealakekua as one of the seven chiefly residences of Kona and the arrival and death of Captain James Cook. Kealakekua is also significant as a microcosm of Hawaii's cultural history and the changes that occurred with Western contact. The sheltered bay was a favored stopping point for explorers, whales, and trans-Pacific traders after Western contact and into the early 1800s. In 1973, the **Kealakekua Bay Historical District** was listed in the National Register of Historic Places.

**PARTNERSHIPS**

The State values ongoing partnerships with community organizations. These partnerships enable DLNR to protect the natural and cultural resources at Kealakekua Bay now and in the future. DLNR partners with the following community organizations:

**Hale Maa Cultural Group**, works with State Parks on the maintenance, management, interpretation, documentation and monitoring of the historic properties at Kawaloa.

**Mālama Pono Kealakekua**, along with the larger community, have partnered in planning for Kealakekua Bay and the park. They have also undertaken landscaping improvements and assisted in erecting interpretive signs at Nāpōpō Landing.

*Community input and collaboration will be integral to the planning process.*

**PROJECT SCHEDULE:**

**SCOPING**

**FALL 2009**  
 Identify issues, concerns, & opportunities  
 Verify park vision and planning objectives  
 Assess resources

**2010**  
 Preliminary Alternatives  
 Draft Master Plan  
 Draft EIS

**2011**  
 Final EIS and Record of Decision  
 Draft EIS

**2011 AND BEYOND**

Implement park plan as funding or partnerships allow

**CONTACTS & MORE INFORMATION**

**Department of Land and Natural Resources (DLNR)**  
 Division of State Parks  
 P.O. Box 621  
 Honolulu, HI 96809

**Martha Yeatt**  
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 Martha.Yeatt@hawaii.gov  
 P: 808-587-4287

announcements, or send your comments in writing or electronically via email to:

**Lisa Reinke, AIA**  
 Belt Collins Hawaii Ltd.  
 2153 N. King Street, Suite 200  
 Honolulu, HI 96819  
 P: 808-521-5361

**EMAIL**  
 kealakekua@beltcollins.com

**PROJECT WEBSITE**  
<http://beltcollins.com/kealakekua>

**PARK WEBSITE AND BROCHURE**  
[www.hawaii.stateparks.org/parks/hawaii/index.cfm?park\\_id=46](http://www.hawaii.stateparks.org/parks/hawaii/index.cfm?park_id=46)  
[www.hawaii.stateparks.org/parks/brochure/pdfs/top\\_kealakekua\\_bay\\_slip77.pdf](http://www.hawaii.stateparks.org/parks/brochure/pdfs/top_kealakekua_bay_slip77.pdf)

**STATE PARKS PLANS AND REPORTS**  
[www.hawaii.stateparks.org/plans/index.cfm](http://www.hawaii.stateparks.org/plans/index.cfm)



Above: View from Kealakekua from Nāpōpō Landing, 1820 (Bingham). Below: View of Captain Cook Monument at Kealakekua.



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COMMUNITY MEETINGS AND COMMENTS /C- 5

*Master Plan*  
**KEALAKEKUA BAY STATE HISTORICAL PARK**

**COMMUNITY INFORMATION MEETINGS**



The community was invited to attend two informational meetings, in November 2009 and May 2010, to learn more about the master plan and preliminary plan alternatives and to share ideas and concerns for the Kealakekua Bay State Historical Park. The meeting announcement was posted at Kealakekua Library; notices were sent via email or postal mail to stakeholders and those expressing an interest in being included on the project contact list; a notice was published in West Hawaii Today newspaper; an announcement was made on Hawaii Public Radio; and DLNR announced the second meeting on their Twitter site.

**COMMUNITY MEETING 1**

The first community meeting was held on Saturday, November 14, 2009 from 1:30-3:30 P.M. at Konawaena Elementary School Cafeteria in Kealakekua, Hawaii. The purpose of this community meeting was to inform the public about the master plan for the park. The desired outcome for the meeting was to update community members on the current status of the master plan, to gather community input, and to prioritize issues to be address in the master plan. Thirty community members attended the meeting (see Table E.1 for the meeting summary and list of attendees). The attendees participated in group exercises to share their thoughts on the top issues affecting the historical park (see Table E.2) and opportunities for the future of the park (listed below).



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COMMUNITY MEETINGS AND COMMENTS /C- 6

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Table C.1 Community Meeting 1 Summary (November 2009)

MEETING EVALUATION- FACILITATOR AND COMMUNITY ATTENDEES			
POSITIVE		CHANGES RECOMMENDED FOR NEXT MEETING	
(DOCARE) Officers attended Agenda/stuck to agenda Listened to input Like timeline display (should be at bay) That we had meeting Exercises Cookies System (meeting format) didn't allow monopolization of any one issue Timing good (weekend vs. night) Ended on time		Put agenda online Context of other agencies plans 97 (past plan) put online Allow clarification questions No parameters for meeting (questions) Publicize meeting more No need to spend time on background Brief description of draft EIS purpose/process	
ATTENDEES			
NAME	TITLE	ORGANIZATION	
STATE			
Kamakau	Lino	State of Hawaii Department of Land and Natural Resources Division of Conservation and Resources Enforcement (DOCARE)	
Hing	Joseph	DOCARE	
Yent	Martha	Interpretive Program Director, Archaeologist	State of Hawaii Department of Land and Natural Resources State Parks Division
ELECTED OFFICIALS & COMMISSIONS			
Ford	Brenda	Council Member	County of Hawaii District 7
COMMERCIAL/BUSINESSES			
Fields	Kyle	Captain	Sea Quest
Kalman	Ray	Lelah Sportfishing, Inc., dba Kona Sea Sports	
COMMUNITY & OTHER ORGANIZATIONS			
Flaherty	Charles	Apono Hawaii	
Laird	Drew	Hawaii Island Land Trust	
Medeiros	Jim	Protect Keopuka Ohana Kanatsa Council	
Olinger, Sr.	Harold	Hale Mua Cultural Group	
Phillips	Magdalene	Hale o Lei	

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ATTENDEES		
NAME	TITLE	ORGANIZATION
COMMUNITY MEMBERS		
Coulon	Pomaikai	
Dooley	Haleaka Iolani Pule	
Flatt	Robert	
Ford	Larry	
Hand	Karen	
Hiu	Dr. Nadia Linda	
Huderson	Michael	
Jensen	Dave	
Jensen	Kathy	
Johnston	Thomas	
Kuehner	Dick	
Maclsaac	Paul	
McCarver	Dhiresha	
McDonald	Ruby	
McPherson	Chrissy	
Melrose	Maile	
Morris	William	
Okitsu	Yoshie	
Philips	Hartley	CERT
Prattas	Jo-Anne	
Prattas	Stathie	
Quinn	Chris	
Visser	Carolina	
Wittwer	Leonard	
MEDIA		
Jensen	Chelsea	West Hawaii Today

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COMMUNITY MEETINGS AND COMMENTS /C- 8

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Table C.2 Top Ranked Issues, Group Exercise, Community Meeting 1

CATEGORY	PRIORITY RANKING by attendees	ISSUE	ADDITIONAL COMMENTS
Other	24	Visitor harassment at launch area / crime (control over area)	Use law enforcement to restrict unlawful commercial and drug activities at kayak launching area.
			<u>Park Ranger presence (with enforcing powers) will curb visitor harassment and drug use and illegal kayak rentals and visitor extortion.</u>
			The bay houses the homeless. Several camp there regularly. Lately one homeless individual has been threatening visitors and locals.
			State took over park. They should police it better.
			The first step toward implementing a plan would be to control the area! Illegal kayak activity has been selectively enforced against non-native operators; and area residents have been harassed and victimized by kayak operators at the Nāpō'opo'o Landing.
			Illegal kayak rental at the bay. Unkind intimidating people (Regina, Mackie, others). This should NOT even be happening. The authorities that "care" can "take care." We thought drugs were illegal. Enabling such people has destroyed the area for many and is a desecration to sacred land. DLNR exists to protect and serve. Protect what/who? Serve what. Steve/Kawina ought to be banned from 2-step and the Bay!
			Visitor harassment at kayak launching area is out of control.
			Control over kayak launching area by 1 local family who abuse authority 1) tell visitors where to park 2) yelling can be heard for a block 3) foul language & pakalolo. This family controls the whole corner of the road, their chairs are alongside the road, they approach visitors as soon as they stop at the intersection, and they use up several parking spaces.
			Protection of Resident access - eg: early morning, ocean entry from Nāpō'opo'o Beach.
			Any possibility of a tourist and local Hawaiian ocean-based hula transport, local art, etc?
Other	17	Protection of resident access	
Resource Protection	15	Uncontrolled access to Ka'awaloa - kayaks/hikers	Ka'awaloa needs to have controlled access and egress to protect its artifacts and archaeological findings
Public Health & Safety	15	Entry into the bay from Nāpō'opo'o	State liability for injuries in launching area. Designate kayak landing area at Ka'awaloa
Other	14	Drug activity	
Visitor Experience & Facilities	10	Limited facilities at Nāpō'opo'o/ No facilities at Ka'awaloa	Visitor Relief Facilities "Toilets"

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CATEGORY	PRIORITY RANKING by attendees	ISSUE	ADDITIONAL COMMENTS
Resource Protection	9	Incomplete archaeological inventory surveys - Ka'awaloa	
Other	7	Parking at top of Ka'awaloa Rd.	
Other	7	Identify/contact descendants	Have all lineal & cultural descendants been identified, contacted, and consulted? Is National Historic Preservation Act Section 106 consultation being planned (Ala Kahakai National Historic Trail)?
Access, Parking, Circulation	6	Insufficient parking areas	
Other	5	Marine Life Conservation District/bay resources/marine life	Resource Protection Management: What kind research is being done/funded with credible oceanography institutes about human/dolphin interactions?
			Why is no dolphin/whale "do not disturb" area identified as an issue? Has the impact of runoff from the land and the fact that Kealakekua Bay is now considered an "impaired" body of water by the EPA?
Visitor Experience & Facilities	5	Concessions	Due to the sacredness of the area only educational should an/or fruit sales. No expansion of any land certainly no commercial (station) please.
			Fern's of Hawaii - concession should remain, as they serve multiple purposes: 1) that of providing beautiful native crafts, 2) answering all inquiry's about park, heiau, Kealakekua, etc. Sharing and caring. 3) They are the lineal descendants to Hikiau and have caretaker Hikiau for many years (100's).
Visitor Experience & Facilities	4	Need more historic/cultural/natural resource interpretation	<u>Disrespectful</u> use of Hikiau Heiau by certain area resident that host groups "of friends"? Heiau should not be used by anyone other than Native Hawaiians giving ho'kupu and ceremonies that are conducted by lineal descendants with proper protocol adhered to!
Visitor Experience & Facilities	4	No visitor orientation to the park / No park ranger	The park should be developed as a living history experience, complete with hale reconstructed on original footing as may be possible, and trained interpretive guides sharing culture as existed at the time of Capt. Cook.
Access, Parking, Circulation	3	Uncontrolled land access to Ka'awaloa by 4WD, ATV, and horses	Clear hiking trail to Ka'awaloa. NO ATV's, pedestrian or horseback

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CATEGORY	PRIORITY RANKING by attendees	ISSUE	ADDITIONAL COMMENTS
Resource Protection	3	Visitor activities incompatible with historic park & scenic qualities.	
Other	3	Nāpō'opo'o Beach restoration	Why not pump sand from bay to re-establish historic beach at Nāpō'opo'o Beach (like is in progress at Waikiki Beach) Remove stones from Nāpō'opo'o Beach. Not historic at all.
Other	3	One coordinated DLNR Plan	
Other	3	Responsible timeline	
Resource Protection	2	Funding constraints limit park maintenance and enforcement	
Other	2	Curatorship – transparency...activities	Transparency in curatorship; management? Maintenance? Interpretation? Documentation? Monitoring? Was Hale Mua given the curatorship given by BLNR with or without a plan or a detailed agreement?
Visitor Experience & Facilities	1	Increasing number of ocean recreation users	
Visitor Experience & Facilities	1	No buffer between park and residences	Residence that border park lands needs buffer from noise, dust and abuse of property.
Visitor Experience & Facilities	1	Limited park land & experiences open to users	
Access, Parking, Circulation	1	Traffic safety and overflow parking on local streets	Traffic on Nāpō'opo'o Road and Pu'uhonua Road. Kayak rental on pier causes traffic problem
Access, Parking, Circulation	1	Most visitors arrive by commercial boat tours or launch kayaks from Nāpō'opo'o	
Resource Protection	1	Overgrown and invasive vegetation	
Public Health & Safety	1	Pali Kapu o Keōua cliff and rockfall hazards	
Other	1	Extent of Ala Kahakai	Why isn't Ala Kahakai Trail not identified on side of Nāpō'opo'o Rd.
Other	1	Flood plains	
Other	1	Potable water needed at Ka'awaloa	

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CATEGORY	PRIORITY RANKING by attendees	ISSUE	ADDITIONAL COMMENTS
Other	1	Tsunami risk/contingency plan	
Access, Parking, Circulation	0	Limited access to many areas of the park; no signs or maps	
Public Health & Safety	0	Breaking waves and rocky shoreline	
Public Health & Safety	0	Emergency evacuation from Ka'awaloa	
Other	0	Launching safety / liability and Ka'awaloa Landing	Organize community resources to create safe launching area facilities

**OPPORTUNITIES TO GUIDE PARK PLANNING-**

Group Exercise—Attendee Comments From Community Meeting 1

**Resource Protection & Management**

*Q. What do you believe are the significant resources of the park that need to be protected and managed? Cultural, Natural, Other*

**COMMENTS**

- Need policing resources.
- Significant resources to manage – PROTECT NATURAL RESOURCES. LEAVE NATURAL RESOURCES AS THEY ARE. Protect land from further development near heiau.
- Ocean recreation is popular – some control on numbers of boats / people may be necessary. Maintain the porpoises and the fish.
- Ala Kahakai Trail should be part of the park and the Ka'awaloa Trail.
- Hawaii State Supreme Court has ruled the Hawaiian culture and its resources cannot be separated from the natural ecology / eco-systems.
- The ocean and the dolphins should be respected. Any kayak renters should educate the guests on how to behave around the dolphins. As of now money rules with the illegal businesses.
- And the illegal business operators advertise dolphins.
- Concessions by Hikiaus descendants should continue as the shops were there before the state park was created. They answer all physical and cultural questions and the

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shop's income allows for the descendants to continue to be present all the time – for physical and spiritual guidance/cartakingship.

*Q. Until the park's significant historic and cultural resources are identified and protected, are there ways for visitors to experience the park and its history?*

**COMMENTS:**

- Signage for historical, biological, and cultural information.
- Hire lineal descendants to do interpretative/education/protection activities.
- Have an informational film on airplanes.

*Q. Are there park areas that should be restricted because of cultural sensitivity? Where?*

**COMMENTS:**

- The state should have dialogue with the lineal caretaker of Hikiau Heiau – passed on by past caretaker Fern K. Pule whom was chosen and given the responsibilities from her Aunt Iolani Luahine who received it back into her hands from Tutu Koo who received it from Tutu Kalailii Kamaouha (wife of George Panila Kamaouha) whom received it from her mother and so forth – 8<sup>th</sup> gr-grand-daughter of Hewahewanui High Priest of Hikiau before/during/and after Kamehameha's reign.
- Total preservation for Kapukapu (Priest hale compound). Total preservation for hele hele Kalani (Hale o Papa) – (no access!)
- Yes – consult lineal descendants. Read “Clouds of Memories” by Auntie Mona Kalele.

*Q. With State funding constraints, how can the park provide needed management and enforcement to expand resource stewardship?*

**COMMENTS:**

- Focus on LIMITED guided (supervised) access (tours) rather than increasing focus on rentals – especially at the pier.
- Funds may be constrained, but other parks are well cared for, why not ours?
- Nāpō'opo'o Landing – Ban kayak rental site. Nāpō'opo'o Beach – better stewardship/interpretation of fish ponds and heiau.
- Control of illegal kayak operators by more staffing (DOCARE, caretaker, park ranger, etc.)
- Control of drug activity at the bay by DOCARE, park rangers.
- Management. Belize has pact (Protected Awa Conservation Trust). It is funded by visitor's fees that support park management. One idea would be to add a visitor tax statewide on airlines and cruise ships to raise \$ for park management.

*Q. What kind of partnerships should be strengthened to benefit the park?*

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**COMMENTS:**

- Armed ranger enfranchised to arrest on state and county land.

**Access, Parking & Circulation**

*Q. What modes of transport should be allowed in the park and where?*

**COMMENTS:**

- Allow horseback riding on Ka'awaloa Trail with appropriate corralling at Ka'awaloa Point.
- Paths to Ka'awaloa, better roads to Nāpō'opo'o.
- Limit use by permit access for water vessels...kayak and motor boats.
- Local access by car and foot. Restrict large tour buses.
- Ka'awaloa Trail – determine access will be limited to 19<sup>th</sup> century modes of transportation – make it open to the public, with a toilet on the way.

*Q. How can parking be improved?*

**COMMENTS:**

- Build a parking lot at Nāpō'opo'o behind/above the village. Some walking, wheelchair access must be created.
- Shuttle in kayak renters.
- Purchase the lot on the corner of Nāpō'opo'o & Pu'uhonua and turn it into parking lot or use existing state land up Nāpō'opo'o for parking.
- No more parking. Full is full. Keep Kealakekua rustic and relatively quiet. No expansion. Protection of the sacredness.
- Distance the parking areas from the park access. i.e. loading and unloading only at park!
- Parking should be lined but should not be more than that! Do not add more as it opens it to more traffic / condensed & we do not need more land dozed (disturbing further sites/adding more asphalt adding to global warming!) for another parking lot.

*Q. Are parking fees appropriate at the park?*

**COMMENTS:**

- Parking fees at Nāpō'opo'o are not appropriate. Access to monument by 4 wheel drive and horses might be looked at.
- Parking fees – NO! I am a resident. I'm at the bay a few times daily. This would be very difficult challenge for locals.
- No.
- And another No.
- No parking fees – would restrict use by residents.

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*Q. How can the impacts of park-related traffic on the neighboring community be reduced?*

**COMMENTS:**

- Reroute county dump trucks.

*Q. What kinds of access would you like to see to Ka'awaloa?*

**COMMENTS:**

- If your (sic) so interested in protecting the land, why have you allowed people to pee & poop all over the monument for 9 years?
- Limited
- Limit access at Ka'awaloa by permit only – to insure reduced shore access and only guided-access through permits.

**Public Health & Safety & Coordination**

*Q. Should access to sections of the park be restricted because of safety concerns? Where?*

**COMMENTS:**

- No No
- Please consider Nāpō'opo'o and Ka'awaloa separately. They are different sites with different access issues.
- No restricted access as this may restrict resident access to recreational activities – however signs might be posted warning of danger.
- Need restrooms at Ka'awaloa.

*Q. How can the park planning respect the adjacent residential Nāpō'opo'o community in which the park is located?*

**COMMENTS:**

- Communicate
- They are merely vacation rentals there, hardly any residents.

*Q. How can the park planning address park-related activities that occur outside of the park, such as at the DOBOR Nāpō'opo'o Landing?*

**COMMENTS:**

- Plan in conjunction with the DLNR/DOBOR.
- There is no management now. Some management somewhere would be an improvement – a fair supervisor at Nāpō'opo'o Wharf might be good.
- Create an on-site management concession or group – responsible to state park regulations and DOBOR regs – to control/manage the pier – to set the tone for how the area should be properly accessed.

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- Ditto.

**Visitor Experience & Facilities**

*Q. What types of visitor experiences and activities would you like to see in the historical park and where? Interpretive/Educational, Cultural landscape restoration, Recreational*

**COMMENTS:**

- Visitors like that it is UNDEVELOPED. KISS (keep it simple sweetie)
- A living cultural historical park should be the focus of the plan.
- Escorted education – lineal/cultural descendants.
- It would be great to connect the proposed Ala Kahakai Trail to Ke'ei and the 1871 Trail at Place of Refuge.
- Nāpō'opo'o - safe boat launch. Pali – restore trail Ka'awaloa to Nāpō'opo'o. Ka'awaloa – safe path down, restrooms, interpretive signs.
- No commercial activities should be allowed in the area of the heiau. Educational and or some small scale fruit/coconut sale can be nice, but not next to the heiau.

*Q. If you currently use the park, what activities do you participate in?*

**COMMENTS:**

- Snorkeling, swimming, private kayaking, underwater photography and videography. Enjoy the area when no one is harassing anyone.
- Snorkeling, swimming, underwater photography.
- 0 zero “commercial” activities. Zero tour buses. Private use only. Leave the bay alone. Authorities to visit and quietly regulate from time to time. Remove threatening people. Macky, Regina, Steve/Kawina. We'd like to say thank you to the DLNR for their work. It's not an easy job and their service is appreciated. Thank you to the DLNR ahead of time for removing these threatening individuals.

*Q. What type of facilities would you like to see (or not see) in the park?*

**COMMENTS:**

- Bathrooms needed at Ka'awaloa.

*Q. What commercial activities and concessions are appropriate for the park?*

**COMMENTS:**

- Increase parking at the bay and top of Ka'awaloa Trail.
- NO COMMERCIAL ACTIVITY
- No commercial activity. Passive recreation – hiking swimming. No motorized vehicles.

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**Q.** Should fees be charged in the park? If so, for what?

**COMMENTS:**

- No
- No fees – restricts use by residents. 1 exception – for guided historical tours provided by park stewards who would be paid to educate visitors on site.

**Q.** How would you like to see the park sites and history interpreted? How can the park present the layers of time, history, and stories?

**COMMENTS:**

- Keep Kealahou local. NOT FOR SELL! NO COMMERCIAL ACTIVITIES!
- **Visitor Experience:** More Interpretive signage and programs, more traditional uses (like Pu'uhonua NHP).
- Interpretation – Keep it simple – do not extend beyond park boundary. Royal/priestly Center, Captain Cook (battleground nearby).



**COMMUNITY MEETING 2**

The second community meeting was held on Saturday, May 1, 2010 from 1:00-3:40 P.M. at Konawaena Elementary School Cafeteria in Kealahou, Hawai'i. The meeting began with an open house, followed by a presentation and group work sessions. The purpose of this community meeting was to inform the public about the park master plan and present preliminary park alternatives and management strategies for the park. The desired outcome for the meeting was to update the community on the master plan and gain community input on elements of the park alternatives and management strategies. Over 50 community members attended the meeting and shared their thoughts on the plans.

Attendees convened at three display stations to ask questions, review and comment on three preliminary park alternatives (Alternative A, Expanded Interpretive Areas; Alternative B, Focused Interpretive Areas; and Alternative C, No Action) and park management strategies. The attendees provided written comments on a "white board" and

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on sticky-notes and posted them directly on the plans, as transcribed below. A meeting summary and list of attendees is provided in Table C.3.

**Table C.3 Community Meeting 2 Summary (May 2010)**

AGENDA		
DATE	TIME	LOCATION
Sat. May 1, 2010	1:00-3:40 PM	Konawaena Elementary School Cafeteria, Kealahou, HI
<b>Meeting Purpose:</b>	Information Sharing/Gathering Planning	
<b>Desired Outcomes:</b>	Community input on master plan alternatives and management strategies.	
<b>Handouts</b>	-Description of Master Plan Preliminary Alternatives for the Park -Alternatives A, B, C – maps -Table Comparing Key Elements of the Preliminary Alternatives	
<b>Agenda</b>	I. Open House II. Opening III. Recap of Community Mtg 1, Nov. 2009 IV. Presentation of Park Master Plan Preliminary Alternatives V. Small group break-out sessions: community input on alternatives and management strategies. VI. Recap of community input. VII. Wrap Up/EIS process/Next Steps.	
SUMMARY OF MEETING		
<b>Open House/Introduction</b>		
The meeting began with a 30-minute open house where attendees could browse the presentation posters, review the meeting handouts, and speak directly to the planning team and representatives from the DLNR Division of State Parks. Graphic materials presented in the open house included large format posters of the historical park: aerial map; site analysis map, historical timeline; park photos; project timeline; goals of the park master plan; illustrative Preliminary Alternatives plans; and management strategies.		
Carrie Kuwada-Phipps facilitated the meeting and welcomed the attendees, introduced the project team, and reviewed the meeting agenda and ground rules. Ms. Haleaka Iolani Pule Dooley offered a <i>pule</i> .		
<b>Presentation</b>		
Lisa Reinke of Belt Collins Hawaii summarized the purpose of the park master plan and DLNR's goals for the historical park and recapped the top issues affecting the park as identified by the community at the November 2009 meeting (posted on project website: <a href="http://www.beltcollins.com/kealahou">www.beltcollins.com/kealahou</a> ). She then reviewed the continuing planning efforts since the last community meeting, including conducting a traffic assessment and traffic counts on roadways leading to the park, estimating park visitation in December 2009, and resident interviews conducted by Maria Orr (Kaimi Pono Consulting) for the Cultural Impact Assessment (data that will be included in the Draft Master Plan). In 2010, the project team met with the National Park Service on the Ala Kahakai National Historical Trail, Hawaii County departments (Planning, Public Works, Parks and Recreation), and the DLNR Kealahou Stewardship Group.		

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The park master plan preliminary alternatives and management strategies were presented by Ms. Reinke, while emphasizing that they are conceptual and address general locations, features, and strategies rather than specific buildings, sizes, and park program details. No preferred alternative has yet been selected by DLNR or by the planning team. The park preliminary management strategies (available on the project website) for resource preservation, visitor use, access, parking, interpretation, recreation, and operations and maintenance are being coordinated with DLNR's concurrent plan, the *Kealakekua Stewardship Area Management Plan*, addressing the Kealakekua watershed, park, and bay.

The park alternatives are described in a separate handout: Preliminary Alternatives, available at the project website listed above: Alternative A, Expanded Interpretive Areas; Alternative B, Focused Interpretive Areas; and Alternative C, No Action.

**Community Input**

Attendees were asked to break into three smaller groups to review the preliminary alternatives and management strategies, ask questions directly with the planning team, and provide written comments on the maps, on sticky-notes, and on comment forms. The community was encouraged to comments the overall plan, specific park elements, and management strategies: what do they like; and what would they change? The input will assist DLNR and the planning team in refining the alternatives and selecting a preferred alternative.

**Wrap Up and Next Steps**

Sue Sakai of Belt Collins Hawaii explained the next steps: preparing the Draft Master Plan to include refined park alternatives and management strategies. She also explained that an Environmental Impact Statement (EIS) will be prepared in accordance with HRS §343. The Draft Master Plan and the EIS Preparation Notice will be available for public review and comment. The next public meeting will be held during the public comment period for the Draft EIS. Curt Cottrell from the DLNR Division of State Parks stated that the public would be able to provide input at the Board of Land and Natural Resources meeting to approve the Final Master Plan. Carrie Kuwada-Phipps closed by asking the attendees to evaluate the meeting.

ATTENDEES			
NAME		TITLE	ORGANIZATION
<b>STATE</b>			
Kahiapo	John	Education Specialist	DLNR DAR
Cottrell	Curt	Assistant Administrator	DLNR Division of State Parks
Takebayashi	Dean H.	Hawaii Parks Section Parks District Superintendent	DLNR Division of State Parks
Yent	Martha	Interpretive Program Director, Archaeologist	DLNR Division of State Parks
Mahuna	Mark		DLNR DOCARE
Sommers	David		DLNR DOCARE
McDonald	Ruby	Kona Liaison - Community Resource Coordinator	Office of Hawaiian Affairs
<b>COUNTY</b>			
Childs	Keola	Planning	County of Hawaii
Masunaga	Margaret	Deputy Planning Director	County of Hawaii
Yanagi	Horace	Planning	County of Hawaii

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 19

Master Plan  
KEALAKEKUA BAY STATE HISTORICAL PARK

ATTENDEES			
NAME		TITLE	ORGANIZATION
<b>COMMERCIAL/BUSINESSES</b>			
Hosley	Chuck		Hosley Realty Co.
Inkster	David		Kings Trail Rides
Sartoris	Jim		Kona Ocean Access Network
<b>COMMUNITY &amp; OTHER ORGANIZATIONS</b>			
Aehagma	Aelber		Pacific Museum Services
Ballesteros	Dustin		Malama Pono Kealakekua
Flaherty	Chuck		Apono Hawaii
Landrum	Vivian		Kona-Kohala Chamber of Commerce
Leslie	Tania		Malama Pono Kealakekua
Pule	Haleaka		Ferns of Hawaii & Hikiau
Roy	Mikahala		Ahu'ina Heiau Kanaka Maoli
<b>COMMUNITY MEMBERS</b>			
NAME		NAME	
Cornacchia	Stephen	Leslie	Bucky
Cropper	Dave	Masunaga	Jana
Debina	Frank	McCarver	Dhiresha
Debina	Irene	Melrose	Ken
Dursin	Susan	Melrose	Maile
Dursin	Eugene	Mitchell	John
Fetters	Kathleen	Morris	Bill
Fogelstrom	Jac	Neish	Scott
Ford	Larry	Pearson	Matt
Ford	Brenda	Phillips	Hart
George	Marianne	Phillips	Marlene
Godfrey	Isabel	Repan	Karen
Gwynn	Quintus	Robinson	Rick
Herkes	Marni	Schat	Alex
Jensen	Kathy	Smart	Brittany
Jensen	Dave	Sweere	Michael
Kuehner	Dick	Vidgen	Rick
Lengyel	Jim	Wagner	Jared
<b>MEDIA</b>			
Catalano	Hadley		Big Island Weekly
Jensen	Chelsea		West Hawaii Today

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COMMUNITY MEETINGS AND COMMENTS /C- 20

Master Plan  
KEALAKEKUA BAY STATE HISTORICAL PARK

CONSULTANT			
Sakai	Sue	Director of Planning	Belt Collins Hawaii
Reinke	Lisa	Sr. Planner/Architect	Belt Collins Hawaii
Rau	Mark	Jr. Civil Engineer	Belt Collins Hawaii
O'Neill	Daughn	Editor	Belt Collins Hawaii
MEETING EVALUATION- FACILITATOR AND COMMUNITY ATTENDEES			
POSITIVE		CHANGES RECOMMENDED FOR NEXT MEETING	
<p>Liked having timeline.</p> <p>Visuals great.</p> <p>Staff available at stations to answer questions.</p> <p>Like three alternatives but flexible to have changes (liked honesty).</p> <p>Pule</p> <p>Staff here to listen.</p>		<ul style="list-style-type: none"> <li>▪ Notification and location of information prior to meeting.</li> <li>▪ Provide all reports made by public service commission on website and extend length of meetings.</li> <li>▪ How can State go forward in discussing changes in entire state without relating to Kanaka Maoli</li> <li>▪ More forms of communication to inform regarding the meeting. More radio on more channels.</li> <li>▪ Meeting site at Kealakekua State Historical Park pavilion?</li> <li>▪ Include the 1985 report and information from kupuna in information shared.</li> <li>▪ Longer meetings to allow for verbal input and time limit on verbal input.</li> <li>▪ All reports available to all.</li> <li>▪ Learn why Bay itself is not a part of the plan.</li> </ul>	
COMMUNITY COMMENTS			
<p>Written comments submitted by the community at the meeting and by mail and email can be found on the project website: <a href="http://www.beltcollins.com/kealakekua">www.beltcollins.com/kealakekua</a>, under the Community Meeting tab.</p>			

COMMENTS ON PRELIMINARY ALTERNATIVES AND MANAGEMENT STRATEGIES

Alternative A Station, Expanded Interpretive Areas

White Board Comments

**Comment:** No to Option A.

**Comment:** Agree.

**Comment:** Protect dolphins and whales. Get illegal vendors/pests off the wharf! Ban ultralights.

**Comment:** Rotating interpreter/resource people. Hawaiian and part Hawaiian 1<sup>st</sup>, others second at Hales they get paid a fee, sustainable by arts, crafts, service and from public. Some stay overnight. Some per diem (this was part of Kaloko-Honokohau Master plan/promised and never done).

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 21

Master Plan  
KEALAKEKUA BAY STATE HISTORICAL PARK

**Comment:** Suggest separating Kaawaloa & Nāpō'opo'o into alternatives A1 & A2, respectively. Have no problem with A1, but A2 effectively cuts off local people's access to Nāpō'opo'o beach – so, No, to A2.

**Comment:** Recycling bins need to be in place to people next to trash bins. Trash and Green waste need to be hauled by State to landfill and not transfer stations.

**Comment:** Department of State (U.S.) must relate with Kanaka Maoli, Kingdom of Hawaii. Related to all Lands of Hawaii and all sacred property that is held by the established families of the land. Kealakekua is one of the lands of high sacred priority.

Map mark-ups and sticky note comments attached to maps

Napooopo: Alternative A – Expanded Interpretive Areas

**Comment:** Need closed gate a(t) landing. Only park vehicles & walk-ins.

**Comment:** Like keeping min. cars @ pier & Heiau! Keep park as is as can. Max. parking @ new entry.

**Comment:** This alt(ernative) effectively cuts off the beach. No!!

**Comment:** Hawaiians in residence or day onsite.

**Comment:** Locate here and/or \_rotating on-site resource people with Hales. Hawaiian or part Hawaiian-paid interpreter/arts crafts people who can make a % \$, + fee. (Kaloko-Honokohau Nat. Park supposed to do this). [arrows pointing to north, south, and east ends of a restored Nāpō'opo'o historic pond].

**Comment:** Needs restroom(s). [arrows pointing to 1) bay overlook at end of Beach Road, 2) Nāpō'opo'o Landing parking area, and 3) new park entry area].

**Comment:** Needs kids play area [arrow pointing to new park entry/Gaspar Coffee Mill area].

**Comment:** There should only be parking and entry facilities to handle the permits issues. Tour operators need to pay fees for facilities developed by public monies. Tour operators should bid on 2 year contracts for their “exclusive rights.”

**Comment:** Restore sand on beach.

**Comment:** If Nāpō'opo'o Beach is restored I think it would attract too much traffic. Note: Limited parking.

**Comment:** What happens when the 40 & 10 parking spots fill up?

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 22

Master Plan

KEALAKEKUA BAY STATE HISTORICAL PARK

**Comment:** Parking lot good idea – composting toilet & trash rec(eptacles) at Kaawaloa need to be emphasized – as does law enforcement – all other proposals – trails, etc. less important – critical – law enforcement for drugs/harassment.

**Comment:** Respect Homeowners next to Landing. Limit Traffic. Noise. (Dust?)

**Comment:** Alt. A provides good access to many areas of interest on public land and still is respectful of pervious uses and culture.

**Comment:** I like this plan. It lets people explore on their own and provides parking away from wharf.

**Comment:** Does Gaspar Coffee Mill belong in this setting? Can its importance be covered in a sign somewhere? STRESS Hawaiian.

**Comment:** Could the parking be closer to beach from here.

**Comment:** Is parking lot necessary for overall preservation and restoration of cultural sites. [arrow pointing to proposed new 40-vehicle parking lot in the park].

**Comment:** What is definit(io)n of restricted parking? [arrow pointing to proposed parking at Nāpō'opo'o Landing].

**Kaawaloa: Alternative A – Expanded Interpretive Areas**

**Comment:** Native or Part Hawaiians on-site resource people rotating interpreter fee paid & sales % overnight & daytime (doing what they did, where they did it).

**Comment:** Floating kayak tie-off float (catamaran?) [circle drawn on map in Kealakekua Bay, offshore of the Captain Cook Monument].

**Comment:** Needs restrooms. [arrows pointing to 1) Awili area and 2) proposed shoreline trail/overlook west of the lighthouse].

**Comment:** Where is Queen's Bath? Where is Heiau?

**Comment:** How about the State talking to family that was raised at Kaawaloa the Kaneao/Leslie Family.

**Comment:** What will happen to family with burials at Kawaaloo.

**Comment:** No mention of concessions, i.e. food/kayaks, snorkel equipment, bikes, etc.

**Comment:** Too expensive to have a park ranger here now. Although it would be nice. Good toilets – may need more if you build that coastal trail.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 23

Master Plan

KEALAKEKUA BAY STATE HISTORICAL PARK

**Comment:** Any development around Old Govt Trail should not change any part of the trail [arrow pointing to proposed Interpretive Overlook on the Old Government Road/Keauhou-Napoopoo Trail].

**Comment:** Communicate w/County re: Parking on Nāpō'opo'o Trailhead.

**Comment:** No auto parking [written on map near intersection of Kaawaloa and Old Cart Road trails].

**Comment:** Heiau [written on map in area between Lighthouse and the intersection of Kaawaloa and Old Cart Road trails].

**Comment:** Queens Bath [written on map at shoreline north of the Captain Cook Monument].

**Alternative B Station, Focused Interpretive Areas**

**White-board comments:**

**Comment:** I do not see how anyone can evaluate these alternatives without knowing what the management plan and including the “educational” content is going to be. The resources will not be protected or perpetuated by purposeless buildings and parking lots. Why bring 100 more cars into the area if it is not going to perpetuate and better support the already much diminished resources?

**Comment:** We need to ensure that trash and green waste generated in the state facility is hauled to the landfill by State personnel and paid for by State funds rather than being disposed of at transfer stations which would pass the cost on to big island residents.

**Comment:** Recycling trash bins. Green waste – recycle on site.

**Comment:** Very important to have mauka park entry, whatever the other changes.

**Comment:** Hales for resource people. Sustainable program fee for Native Hawaiian/part Hawaiians (is); + right to sell trade. Products and they get fee for their interpreter services, overnight/or per diem. (This can be implemented for any plan A, B, C or whatever).

**Comment:** Preserve and identify the “Z” trail connecting Nāpō'opo'o with Kaawaloa – Sort of Waimanu Valley type hike.

**Comment:** Keep parking near Nāpō'opo'o Beach – heavily used.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 24

Master Plan

KEALAKEKUA BAY STATE HISTORICAL PARK

**Comment:** Believe in cultural preservation and restoration of land. But not for further destruction of Hawaiian plant life for parking lot.

**Comment:** Why not separate the Kaawaloa & Nāpō'opo'o parts of this alternative – i.e., B1 & B2, respectively. The Kaawaloa part is OK, but the Nāpō'opo'o part(s) cuts us off from our beach.

**Comment:** Who set this meeting for 2 hours? This is an insult to Kona's people who managed to hear of this meeting. It was not publically advertised well. Extend the time for these mtgs.

**Comment:** Make all previously recorded reports on Kealakekua available on website. Reports of advisory committees of the past.

**Comment:** Hold next meeting at Bay area. Invite Kupa-people of Kona & Hawaii.

**Napoopoo: Alternative B – Focused Interpretive Areas**

**Comment:** The landing is overdeveloped if only 10 permits are issued. Tour companies need to pay for facilities paid for by the public. Tour companies should not have a monopoly; need to contract for 2 years and rotate to other tour operators.

**Comment:** Recycling bins at all trash receptacles.

**Comment:** Is parking really necessary in the preservation and restoration of cultural sites?

**Comment:** I don't think a kids playground necessarily belongs here. Won't you create neighbor noise issues, etc?

**Comment:** Your 10 permits for kayaking is too small/unreasonable – In this parking scenario, too much parking at the ocean.

**Comment:** If you don't have more restrooms, people will use the ocean.

**Comment:** Will there be a rule-enforcing person at the landing?

**Comment:** How will they restore pond and Beach??

**Comment:** Information on Gaspar History in coffee industry [arrow pointing to map legend "Element A: New pavilion inspired by & overlooking Gaspar Coffee Mill [foundation]].

**Kaawaloa: Alternative B – Focused Interpretive Areas**

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COMMUNITY MEETINGS AND COMMENTS /C- 25

Master Plan

KEALAKEKUA BAY STATE HISTORICAL PARK

**Comment:** Like restricted parking at landing vs. dedicated spaces in Alt. B. Prefer plan A for this section.

**Comment:** Where do commercial uses go? Since contact this bay has been a commercial hub for \_\_\_.

**Comment:** Need restrooms. [arrow pointing to Awili area].

**Comment:** Floating dock for kayaks to tie up. [circle drawn on map in Kealakekua Bay, offshore of Awili].

**Comment:** Need restroom. [arrows pointing at 1) bay overlook at the end of Beach Road and 2) on Napoopoo Landing parking area].

**Comment:** Add floating dock. AGREE. [arrow pointing to south side of Napoopoo Landing near current water entry point].

**Comment:** Restore Beach!

**Comment:** Where is the Gift shop where aloha and information have been shared freely for years! Decades!! Put them back!

**Comment:** Need them in ranger office. [arrow pointing to comment above]. The location of restrooms works better here if people are looking across the bay – but maybe they need to be at the parking lot as well.

**Comment:** This wild area should remain as a natural buffer [sticky note placed on proposed park entry/parking lot/visitor area].

**Comment:** What happens if the 30 parking and 15 parking spots (total of 45) are full?

**Comment:** Needs floating dock [arrow pointing to south, water entry side of Nāpō'opo'o Landing].

**Comment:** This alternative effectively cuts off local access to the beach.

**Comment:** Signage that no parking [arrow pointing to 1) entry to Nāpō'opo'o Landing and 2) towards Beach Road near State Park].

**Comment:** Parking lot not necessary [arrow pointing to proposed 30-vehicle parking lot].

**Comment:** What about private boat owners who need to launch their kayaks, etc.? Let's not restrict private kayak use in the bay.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 26

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

**Comment:** Ask County for a barrier to stop any vehicles at top of Kawaaloo trail.

**Comment:** Queens Bath [written on map at shoreline north of the Captain Cook Monument].

**Alternative C Station, No Action**

**White-board comments:**

**Comment:** Less cars, not more parking (lots). Less buildings. More education. Training & employment for local Nāpō'opo'o residents as guides both at Nāpō'opo'o and Kaawaloa. Master plan meeting leaders who can pronounce the names of these places properly.

**Comment:** Cultural Sensitivities should be first. As aligned with that which is pono – "Keep Kealakekua Wild!"

**Comment:** First identify cultural & natural resources Then propose structures & parking lots.

**Comment:** Have cultural Resource People make & serve where they would in historic time. They get a per diem fee plus (sustainable) they can sell what they make, a % going back to program management. Hales could be set up around pond & at other side of Bay, both. Some stay overnight/some per diem (Koloko-Honokohau National Park Plan stated they would do this, & have failed to). Have original people on their 'āina sharing culture so they need not sell drugs there.

**Map mark-ups and sticky note comments attached to maps**

**Nāpō'opo'o: Alternative C – No Action**

**Comment:** Traffic, parking in village is already Big problem.

**Comment:** Trash and Green waste & recycling need to be hauled by State personnel to landfill and not to local transfer station.

**Comment:** Vegetation should remain left alone.

**Comment:** No parking lot.

**Comment:** This is the best alternative for maintaining beach access.

**Comment:** There should be no Developments blocking or hindering the flow of energy from the rising to the setting of the sun!

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 27

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

**Comment:** We want C NO ACTION until communication & relations with Kanaka Maoli are done.

**Comment:** If No Action, at a minimum need police or ranger substation.

**Comment:** Perhaps No Action except composting toilets at Kaawaloa & enforcement of illegal activities.

**Comment:** Doesn't deal with illegal comm'l activity & drug issues.

**Comment:** No Action – must include control of drug dealing & harassment & other illegal activities.

**Comment:** No Action is unacceptable.

**Comment:** "No Action" is how we can keep everything Natural Powerful.

**Comment:** This should remain undeveloped as the natural buffer to both temples [arrows pointing to eastern Nāpō'opo'o boundary of the State Park].

**Comment:** Well? (Ranch water)[arrow pointing to area near north-eastern edge of the Great Wall at Nāpō'opo'o].

**Kaawaloa: Alternative C – No Action**

**Comment:** Protection needed for shoreline – floating docks?

**Comment:** Protection for shoreline needed.

**Comment:** Kaawaloa should be KAPU.

**Comment:** Need restrooms if people are allowed on Kaawaloa.

**Comment:** Research various names for pali.

**Comment:** Of the 3 alternatives Alternative C is the worst.

**Comment:** There (are) more people coming down trail than boats.

**Comment:** Even with "No Action" enforcement is key. Need a full time Ranger.

**Preliminary Management Strategies Posters**

**Resource Preservation and Management**

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 28

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

**Comment:** Kealakekua is so sacred it should not be used as a way to make more money for the state.

**Comment:** It's good to include equestrian. How do you intend to do it?

**Comment:** What about Hikia(u) Heiau Caretaker Haleaka Iolani Pule.

**Comment:** Have Hawaiian & part Hawaiian 1st as interpreters of their culture & artists crafts people.

**Visitor Use, Access, and Parking**

**Comment:** Increase #s of permits and allow them to be obtained on-site.

**Comment:** How about equestrians? Maybe a shed for horses to be in shade?

**Comment:** Both alternatives A & B effectively cut off local access to Nāpō'opo'o Beach – by moving parking away from the beach & putting an unreasonable limit on parking – this can only benefit tour operators & the state parks dept. – it HURTS US local people. *Jim Sartoris*

**Comment:** This is a great idea. I love this parking area - get cars away from the heiau and the ocean! No charges though [comment posted near strategy to "Provide parking on State park lands..."].

**Comment:** No! [comment posted near strategy to "Provide parking on State park lands..."; attendee underlined portions "limiting spaces, time limits, charging parking fees, prohibit parking on road shoulders].

**Comment:** Develop management practices which encourage the use by the owners of the park (Hawaii residents) rather than selling our bay to commercial operators (i.e. Fairwind/Body Glove).

**Comment:** Maintain law enforcement presence to eliminate illegal activities and provide more positive visitor experience.

**Interpretation and Orientation**

**Comment:** Ban Ultra Light flights over bay. It's dangerous for dolphins and humans.

**Comment:** Hawaiian/Part Hawaiian resource People, Native Arts, Crafts, Services plus interpreters: - fee per diem/overnight, - rotating, - sales of services & products % \$.

**Operations and Maintenance**

**Comment:** Maintain & repair – a good concept.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 29

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

**Comment:** Enforcement and rigorous meaningful fines for infractions, i.e., a \$50 fine for illegal activity that produces daily profit of \$1,000 per person is not a deterrent!

**Comment:** Enforcement.

**PUBLIC COMMENTS**

The following comments were received via comments forms provided at the community meetings, via letters mailed or faxed, or by email to the project email address: kealakekua@beltcollins.com.

**Written Comments Submitted at the Community Meeting - November 14, 2009**

**COMMENT:** No more buildings around Hikiau. You took away toilets good job thank you. Don't stop there get rid of those vending booths temple needs buffer from these business. Take them away from existing location give temple more respect. Booths for vending far away from temple ugly, stink move it. Aloha is all that's needed there. Just have educational vending of information, teach about area with aloha more clean then money making better visitor experience better for economy.

**COMMENT:** Please consider the fact that Ho'okena is quite ruined by the KUPA people. It became too commercial, and unpleasant with ugly unhealthy food and the wrong (power hungry) people in charge (Damien). Let's learn from that. No commercial activities unless regulated, and away from the heiau, will leave Kealakekua Bay rustic. Tourists are so happy with the feelings of 'old Hawaii' that Honaunau Bay also breathes.

More parking brings more people and more pressure on the bay and the rustic atmosphere.

**COMMENT:** It is our meeting, but we cannot give input. Who decided to have only 2 hours for the meeting.

““““Ō

What is the purpose of allowing only 90 minutes?

We spend much time and money on studies, etc. We need a park built with the money.

Do EIS before master plan so the plan will not interfere with environment. Cannot use only if EIS only addresses master plan.

**COMMENT:** Please build bathrooms at Ka'awaloa. Put up trash cans at Ka'awaloa. Put a human park person at Ka'awaloa. Build a decent parking lot near Nāpō'opo'o, AWAY from the village, to access Hikiau and the beach at Nāpō'opo'o.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 30

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

**COMMENT:** Is there truly an "open" form for the community to comment and those comments to actually be considered as part of the outcome or has the outcome already been decided?

Allow people to do this (comment) online. More people should have known about this meeting (better advertising). What does "promote" the beauty of the area? Make money on the 'resources.'

Presently, there is a homeless person living down at the bay who intimidates people. His name is Macky. It is believed he is the person who has been placing nails and screws under people's tires.

He's threatened people and the police have been called. Very simply: he should NOT be there. DLNR/authorities should remove him before something worse happens. Thank you for considering why doesn't the DLNR stop the illegal kayak rental down at Kealakekua boat launch area. Years ago we observed them confiscating several kayaks from a resident down there who was venting. Drug addicts and intimidating people run the place, shout obscenities, fight, etc. They used to charge tourist money to park along the street. They threatened people who don't "rent" from them, who want to park their car in the piers parking lot. DLNR can put a stop to this but are probably related to some of these trouble makers.

**COMMENT:** LEAVE THE BAY ALONE!!! What is your purest intension for this "Master Plan"? Is it your intension to protect this SACRED, historical land or is the state out to make money?

**COMMENT:** Most of us are here at this meeting because of the illegal kayak rentals going on at the bay. It seems the state or county will not take it upon themselves to control this as it makes it impossible to enjoy the landing area and the beach area. The abuse is shocking and it is sad our children are unable to enjoy the area without being intimidated for parking at the landing or verbal abuse for taking a stall away from the kayak renting people. Also someone lives in their truck at the beach area and gives people grief. The drinking and drug abuse is terrible at the landing - the enforcement is not being done by state first and county.

**COMMENT:** Need to work with County Police to permanently remove the criminal element who intimidate and threaten tourists and residents.

Need potable water on Ka'awaloa Trail. Horse-back riding should be allowed. No ATV except emergency vehicles.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 31

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

NOT ALLOWING ATTENDEES TO TALK IS RIDICULOUS!

Bay currents should be 'identified.' Flood plains are not indicated and are historically significant. Need to add Ka'awaloa Trail to park. Need to show where hot water is entering the bay.

Visitor parking is needed at top of Ka'awaloa Trail off Nāpō'opo'o, including horse trailer parking.

The land surrounding the Ala Kahakai needs to be added to the park to prevent land owners harassing park visitors and trail walkers. Need Ranger enfranchised to arrest on both state & county land.

**Written Comments Submitted between the November 2009 and May 2010  
Community Meetings**

**Comment:** I attended the DNLN's public meeting regarding its Kealakekua Bay Master Plan, the meeting reported in Sunday's WHT. I pretty much concur with the attendee comments regarding lack of action as quoted in the paper. I came away from the meeting with more questions than answers. Perhaps because at the meeting attendees were not allowed to ask questions publicly; we could ask privately and we were invited to write our opinions on Post-it notes and vote on them with little colored stickers.

Perhaps a responsible party from the DNLN (not its paid consultants) will see this letter and provide answers to questions which the DNLN refused to schedule time for on Saturday?

Why has the DNLN abandoned its comprehensive 2009 Plan (WHT Feb. 10, 2009, hawaii.gov/dlnr/ksa ) in favor of a new plan based upon a failed 1997 plan and now scheduled for 2011?

The 2009 plan has already had written public comment. These comments are posted on the plan web site. There is more of the planning process to work through, but the 2009 plan is detailed down to the level of specific actions, 60 of which are listed under "no money needed." The 2011 plan is currently planned to be a plan, apparently the following step will be a plan to find funding.

Why will the new 2011 plan explicitly only address activity on the land and ignore activity on the ocean, where most of the visitors spend most of their time? It seems to me that a plan with "bay" in its title, which does not include ocean activity, is missing the point. Not a problem for the 2009 plan.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 32

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

Why does the DNLR ignore enforcement of laws prohibiting illegal activity at its Nāpō'opo'o Pier?

It is not hard to ask a few visitors where they rented their kayaks. These kayak paddlers are typically heading for DNLR State Parks property at Kaawaloa, causing problems in two areas. This activity was the top public issue at Saturday's meeting, as shown by those Post-it notes and little colored stickers and, as identified, for example, on page 60 of the 2009 plan. The Post-it notes were added by the public at the meeting because the 2011 plan was not seen to address the issue.

Why was the meeting so poorly publicized?

To my knowledge just a single paid advertisement in WHT, advertising has to be repeated many times to work. Nice of the DNLR to announce the meeting on its Twitter feed, however I don't believe it is reasonable to expect many people in South Kona to be following the DNLR's statewide tweets.

I am hoping for accountability in government, with clear, accurate, concise, complete, and on-topic answers.

[The comments above were published in the Letters Section of West Hawaii Today (page 7A, 11/19/2009)]

Further I would add that in my opinion the traffic problems in Nāpō'opo'o are in large part a result of the illegal activity at Napoopoo Pier. This activity needs to be curbed before meaningful traffic surveys can be carried out. I support the proposal in the 2009 plan to use a (small) shuttle bus for visitor access as this also addresses the limited capacity of the two roads accessing Nāpō'opo'o.

The 2009 plan and public opinion highlights a history of failing to execute plans. Time to change.

**Written Comments Submitted at the Community Meeting – May 1, 2010**

**COMMENT:** 1984/5 Management Plan is not represented in the draft displayed here. There was never a public meeting one year later. Why is this key work ignored completely. Where is any community K Bay Nāpō'opo'o Ka'awaloa Kupuna input? It does not exist in what is presented here. This effort should wait until there is a meeting in Nāpō'opo'o with Kupuna

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 33

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present and the 1984/5 plan must be a starting point. Here the Kupuna were not invited or notified! are insulted and/or not present.

**COMMENT:** 1) The "Z" Trail should be restored connecting Nāpō'opo'o with Kaawaloa – a world class view hike. 2) Nāpō'opo'o beach parking should not be reduced as the current lot is often full. 3) All archeological sites should be restored, marked and emphasized.

**COMMENT:** I live next to landing at Nāpō'opo'o. If you put a floating dock it would be directly in front of my home. Noise and nuisance. Please take the time to consult us who live next to these sites.

**COMMENT:** At this point, the allowed activities at Ka'awaloa all favor commercial enterprises. In order to enjoy the snorkeling there as an individual, you have to either hike down, or be one of 10 people with a permit. However, every day, 30-40 people are allowed on kayak tours (which cost \$\$) or come in on a commercial boat or the catamaran (much larger numbers) and plenty \$\$\$. We need a floating dock near Ka'awaloa, so the taxpayers of this island can enjoy the snorkeling whenever they choose, without having to pay a lot of money!

**COMMENT:** Addressed to Mr. Laura Thielen: My father David Kahelemauna Roy, Jr. reset and stabilized the foundation of Hikiau Heiau for its restoration someday, should Akua direct Kanaka Maoli of Hawaii to do so.

I stand in his commitment and in Akua's care toward this outcome. In a letter I wrote nearly a year ago to you, the original faith of the lands of Hawaii exists. I submit to you today this letter, the treatise of the Kahuna of the Temple of Lono submitted to the U.S. Supreme Court and my letter to you of a year ago.

By America's passage of the Freedom of Religions Act in 1978, protection of the sacredness that IS Kealakekua Bay, the sacred practices associated with the whole of the sacred shoreline and entire terrain anchored by Heiau Hikiau is assured. The same principle of protection EXISTS at Kamakahonu, Kaluaokalani on Hawaii, at Hale O Piilani Heiau on Maui, at Kaneioulouma Heiau on Kaua'i and at all sacred sites throughout the archipelago but the State has yet to uphold its mandate to PROTECT THE TRADITIONAL PRACTICES OF SPIRIT AND RELIGION IN THESE PLACES.

Therefore, I make it clear in this testimony today that relations with the Hawaiian Nation, now occupied by the United States and represented by a de facto State government, needs to be your primary task before ALL ELSE. At a time where planners seek to go forward, it

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would appear to me that any government would want to build upon TRUTH – TRUTH as sturdy as the sacredness of Hawaii.

Attached letter Dated April 30, 2009: RE: Ke Aloha a ka Malama ia Kapukapu i kappa'ia ka Hono 'O Kealakekua i uka a ke kai (The Love and Care for Kapukapu also called Kealakekua Bay from uplands to the sea)

- Proposed Kealakekua Area Stewardship Management Plan
- Kealakekua Sstewardship Area Alternrate Plan.

Aloha kua. In limited fashion for extremely short notice, I've been reviewing the document provided for comment. The deadline for submission of testimony is the close of today, April 30, 2009. **Although the report states its specific goal of the plan is to recommend actions within the "Stewardship Area" to achieve long-awaited management goals envisioned for over 40 years for Kealakekua Bay and its surroundings, I must contend that these recommended actions must wait a little longer.**

As a responsible chairperson of a department in close touch with the public who appreciates Hawaii, you surely must understand issues of great magnitude that affect all people who visit and live upon the mountains and shores of our beloved land. Kapukapu is such a land place – beloved and cared for long before Cook and his party dropped anchor there. Those actions began a downward spiral that hasn't stopped yet.

It is dawn, and no more can ANYONE place their heads in the sand.

For your review and understanding I submit the letter written by Frank Nobriga, Kahuna of the Temple of Lono, that was sent to the U.S. Supreme Court in January of this year. The priest of the Temple of Lono were invited to lead the ceremony of the people called "Hoowehewehe" in August of 2007 at Ahu'ena Heiau. My father restored Ahu'ena Heiau in the seventies for the people. In the 80's he led the restoration of Hikiau Heiau at Kapukapu. These are events of GREAT significance to our Pacific people – yet, you do not address the manner in which freedom of religion will be safeguarded – even identified for the 'Aina Laa (HOLY LAND) that KEALAKEKUA BAY IS. Kapukapu and the lands surrounding her are a part of SACRED KONA HEMA (SOUTH KONA).

This is a SITUATION at present, not just a CONDITION or CIRCUMSTANCE. The state of Hawaii is an occupying entity. 'Oiwī seek remedy and redress of this occupation. Families who are kin to the people who rest here still live in the area. They have concerns that must be addressed by leadership of 'Oiwī today. **Before the defacto state or owners of tours that operate in an American business stream may offer any plan for this most sacred**

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**place, the concerns of the first people and their wishes for the life of their lands must be reckoned with.**

**Written Comments Submitted AFTER the May 1, 2010, Community Meeting**

**COMMENT:** You need to state your priorities: 1) Hawaiian History at Napoopoo/Kaawaloa; 2) Preserving the beauty of the area for all life forms; 3) Recreational opportunities are how important to State Parks? Need to diffuse claims this plan is for "tourists only."

- 1) Parking is an issue if this really is one of THE MOST HISTORIC SITES in Hawaii. Probably 50 total parking spaces is not enough. Need good designated extra stalls. For Napoopoo site.
- 2) In order to create a good plan, we residents of Kona need to know what DLNR's plan for Kealakekua Bay is. Perhaps, they should have a hearing here before the next public meeting. Or, have 2 meetings on the same day. I know this is a complex land area, but we really do care about the wildlife, the water quality, the human experience and the actual LAND, heiau, trees. **IF** because **IF** we do not have all the information – and either does Belt Collins - (so) the Master Plan for this State Park will be a piece of JUNK. The kayak operation/ canoes/etc. are having a major impact on the bay and it is all unregulated with no decent plan in sight.

P.S. Little Park ranger huts are probably never going to be useful without employees or rangers! Get bathrooms at Kaawaloa, and probably on the pier as well. You need custodians and groundskeepers more than a Park Ranger at this point.

At your next meeting, just as my father would say, "Get on with it!" We don't need a re-hash of what has happened. Focus on today, your EIS dates, and future meetings, if there will be any.

Publicity ~ can you get Sherry Bracher (HPR) or "NaLeo" (Hilo) to announce the meeting date/location on air? Give info to Hawaiian Civic Clubs, Kahikolu Church (Pastor Wendel Davis) to get more local people aware.

- 3) Your plan to remove parking and vehicle access at the main overlook by Hikiau heiau is EXCELLENT. Present it as honoring the heiau. Keep it PEDESTRIAN ONLY.
- 4) By the same rationale, commercial vending near a heiau is NO GOOD. But, people claiming the area needs "aloha commercial vending spirit" (i.e. pareu sellers) should have a place to be. Maybe by the kayak dock and/ or parking lot mauka.

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- 5) Clear up the confusion between kayak use in the historic Napoopoo area. That should be relatively easy. The harder nut is the kayaks and Ka'awaloa. So, all recreational boat use to the pier. History at Napoopoo Beach.
- 6) Good meeting places ~ Piuhonua O Honaunau Kahikolu Church. I do think Napoopoo Pavilion is too small with not enough parking for a public meeting, but could be wrong!
- 7) Set up your agenda and materials on line early to avoid criticism at the meeting. Use Hawaiian protocol, if necessary. Announce (announce this on-line early, as well) there will be a time limit on speakers and have a bell or some device to get peoples' attention.
- 8) Don't confuse your purpose at Napoopoo. Is it Hawaiian or Portuguese? If it is a Hawaiiin site [YES], stick to Hawaiian architecture, themes, and stories. Telling tourist about coffee at Napoopoo is a sideline to the Hawaiian story. Then we'll have to add jails at Hikiau, water tanks for Cummings, etc.

~ Be realistic about the state's dedication to this area. Try to design plans that are simple to build, maintain and operate. Just keeping a leaf toilet operational at Ka'awaloa may be a challenge to maintain.

You cannot fix everything – drug use, yelling at people, etc. But, you can design good signage, good parking, good near term goals, and clear long range derived outcomes. And give the public an opportunity to share their opinions with each other and you in a controlled environment; not break-out groups, but at the microphone so the people of Kona can hear the prevailing thoughts of their neighbors on this issue.

**COMMENT:** Our family has a home in Nāpō'opo'o no further than one quarter mile from The Landing. We have just become aware of the plans being proposed to alter the area. Pt. No. 1: What should have been responsible attempts to contact homeowners in close proximity to the proposed project are instead considered entirely insufficient and Pt. No. 2: With the exception of mentioning the option to leave the area as it is, the part that Belt Collins has played in suggesting options is also viewed as irresponsible and insufficient. I will be forwarding the opinions in this email to DLNR Director Laura Thielen and other interested individuals.

**COMMENT: Re:** Input on "Kealakekua Bay State Historical Park Master Plan –Preliminary Alternatives, presented by Belt Collins, May 1, 2010"

**Preface:** I offer the following comments from 40 plus year expertise in Outdoor Recreation Planning and Design. Plus, I am local resident with extensive awareness of the current use and condition of the State Park. Thus I am very aware of the deplorable condition and

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management of the park and very eager for this Master Planning and subsequent implementation effort to succeed.

**Thank you:** The occasion of this meeting gave everyone a chance to view the preliminary, documented thinking of the Belt Collins planning team. The words and graphics of the "meeting handout" were clear and easy to understand.

Though the presentation was clear, the substance needs a lot of work. Please consider the following comments.

1. The plan should add a fourth major section "THE BAY". Nāpō'opo'o Wharf is but one of the entry points into the Bay. Numerous boats enter the bay from various off-site locations like Keauhou Bay and elsewhere. Activities on the bay may influence land activities and vice versa and thus need to be thoroughly analyzed in the plan and EIS.
2. The new Nāpō'opo'o Road entrance and parking is a good idea and pulls parking away from the crowded and substandard Wharf parking lot and Beach Road. However, this parking lot should completely supplant the parking at the wharf and beach roads. The wharf vehicle access should be for drop off of kayaks and possibly visitors, not longer term parking. It is totally inappropriate to attract two-way use of the Beach Road unless it is expanded to a two-lane road. All features of the Nāpō'opo'o site can be easily reached by foot from the proposed Nāpō'opo'o Parking lot.
3. The proposed Nāpō'opo'o parking lot is greatly under-sized. In my experience, the size of the parking lot does NOT limit the demand for parking. If the lot were full visitors would simply park along the road where ever they fit. Parking enforcement along the roads is not likely to consistently occur. The size of the parking lot should be determined by accommodating the average time it takes to accommodate the mix of experiences offered on the site (Both Nāpō'opo'o and Kaawaloa). This is a small site. Thus, limiting the number of interpretive and recreational experiences, unfortunately, needs to be considered. A few quality interpretive experiences are probably better than many less exciting interpretive plaques. The total amount of time visitors stay influences the total time in the parking lot. In any case, the total number of parking spaces should be maximized –perhaps 80 rather than 40.
4. Access to Kaawaloa should NOT be limited by the current permit/approved guided tour only rules. It is not clear that significant damage from kayaks landing at

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Kaawaloa has occurred or if it has couldn't be mitigated by construction of a designated landing wharf, pier, floating dock or the like. To my knowledge these rules were not documented by reproducible, documented studies. And, the Stewardship Plan did not present alternatives nor was it the subject of an EIS. In fact, has the Stewardship Plan ever been finalized, issued, advertised, or made available to the public? The timing of obtaining a permit from Hilo almost eliminates the opportunity of boating to Kaawaloa by public visitors from off-island. A contract ferry service from Nāpō'opo'o Wharf to Kaawaloa (dock) might also be an alternate way to lessen congestion of kayaks and to create an equal opportunity to visit Kaawaloa for all visitors. Interpretive talks on the ferry could give an overview of the historical or archaeological significance of Kaawaloa.

5. From the preceding comment it is apparent that State Parks should be the lead division in DLNR for planning, designing, and managing KB State Historical Park. DOCARE, DOBOR, LANDS, Aquatic Resources each have their own ways of analyzing potential impacts, objectives, and planning. They should not independently pass rules that the others have to follow without question or public scrutiny. State Parks could be required to consult with these other divisions but would have the final decision authority on State Park land and the Bay. That not all of these divisions were present at the May 1<sup>st</sup> meeting is evidence that they have different levels of interest in the issues.
6. It is mentioned that "At Kaawaloa, historic sites are interpreted at a small visitor/park ranger shelter..." No distinction is made between pre-contact archaeological resources and interpretation versus more recent periods of history. Are some more important than others? For instance, I understand that most of the rock walls at Kaawaloa are recent from the cattle ranching era. Should the historic Barrett Hotel and dock be rebuilt at Kaawaloa? Or should only the archaeological ruins be rebuilt? This would make a difference on how long visitors would stay and thus impact parking lot size. This would apply to cultural resources and interpretation on the Nāpō'opo'o side also.
7. It's mentioned that "...sensitive areas will not be promoted for public use until a resource management plan is in place." This Master Plan, rather than a "resource management plan," should document the relative sensitivity all areas of the park, describe how that was determined, and also document which recreational activity would be affected and how to mitigate or marginalize their sensitivity. The cultural resources sensitivity and significance should be documented in the various plan

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alternatives and in the EIS. This plan shouldn't dictate that yet another plan needs to be done before the ultimate "preferred" alternative can be implemented.

8. In a similar vein to #7 above, which natural resources need restoration and for what reason? Should endemic plants only exist in the park? Or has the park landscape been so disturbed for so long that that may not be desirable – too expensive or even impossible? What period of landscape history would be restored? Historical photos showed coconut palms at Kaawaloa and Nāpō'opo'o. Coconut palms are not native. Perhaps pruning or clearing some vegetation to create trails or shade might be a more functional or practical objective.
9. It appears that the primary difference between Alternatives A & B is the amount of interpretive trails, exhibits and programs. It is implied that more interpretive features and facilities are better than less. What interpretive stories and cultural resources here are more important or unique compared to other historical parks in Hawaii? In other words what things should visitors know to understand the significance of this park? A ranking of interpretive stories and resources might shed some light on which interpretive features should remain in the plan alternatives. Sometimes more is less – especially when each interpretive feature adds significantly to the cost of implementing the plan and the size of the parking lot.
10. Can the community park and grass field be recreated outside of the park or simply eliminated? Its current location simply attracts traffic down the one lane Beach Road. Is its existence highly relevant to the overall objectives of the park?
11. A "gateway" needs to be added to the intersection of Kaawaloa Road and upper Nāpō'opo'o Road. The start of the trail is difficult to find for some people. Acquisition of some land and development of a small parking lot or wider road shoulders should be included under one or more of the alternatives. The current congestion along Nāpō'opo'o Road creates a safety hazard. More than 20 vehicles are frequently seen parked along the road shoulders there.
12. The southern portion of the Ala Kahakai National Historic Trail (the portion east of the pali) should be shown and accommodated. I believe that it intersects Nāpō'opo'o Road in the park and in the vicinity of Gaspar Mill ruins. How it would mesh with the park entrance should be detailed now so that it won't cause disruptions or more work for the National Park Service later.

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13. Instead of improving the Nāpō'opo'o wharf for kayak entry an alternative might be to include a boat ramp to the northwest corner of the Wharf tract. A ramp might not require a hoist or other assistance in launching or retrieving kayaks or canoes.
14. Numerous visitors will arrive from or depart to City of Refuge National Park. Improvement of the connecting road to an appropriate 2-way standard should be covered in this plan. An alternate alignment connecting to Nāpō'opo'o oad near the proposed parking lot should be analyzed and detailed in this Master Plan. This would lessen the Parks impact on the Nāpō'opo'o Community.

I hope the above comments are useful in evolving and refining the Kealakekua Bay State Historical Park Master Plan. Please call or email me if you desire further explanations or detail.

**COMMENT:** I welcome the work you are doing on this park and look forward to the EIS. In the interim, direct the DLNR Chairperson and DOCARE to clear the present park property of illegal vendors who are soliciting and hassling the public in the area of KBSHP heiau, beach, bathroom, and signs. That should not be that hard to do if DLNR/ State Parks wishes to control its properties. Right now the kayak vending mafia has control of this area and run a huge illegal commercial business unimpeded.

**COMMENT:** Our home sits 1/5 mile above Napo'opo'o landing on Napo'opo'o Road. We were not able to attend last week's meeting, primarily because we did not learn of it in time.

However, we have looked at the plans on the Hawaii State Park web site and we have had much input from friends who were there.

We find both Alternative plans A and B to be unacceptable. Obviously they are designed to turn this wonderful, historical area into an interpretive park for visitors, not local folks. The emphasis is on parking sufficient to allow tour buses to access the area. The next thing you know the tour bus operators will be demanding that the road to Honaunau and Puu Honua be widened to accommodate them.

Right now this is a semi wilderness area. If you want to see it, you have to hike, swim or paddle. As it should be. Kalaniopuu would be horrified at the idea of hordes of tourists mindlessly clambering about his kuleana, while the local population is relegated to the sidelines. Who cares about us?

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If you want to do something positive, do a little repair to the landing so that it does not crumble away completely. Continue to regulate the kayak industry so that the bay does not become overused and polluted (see Haunama Bay on Oahu). Police the druggies who chase away honest people who come to enjoy this beautiful spot, both local and tourist.

Before hurricane Iniki Napo'opo'o Beach was a beautiful sandy bay with outstanding body boarding waves. (It was even designated one of the best beaches in the country). Local kids LOVED to body surf there and local families picnicked. Why not throw a little effort into removing those wave tossed boulders and restore the beach? I would bet an imu full of kalua pig that in Kalaniopuu's day he would have had those boulders turned into structures of some sort. He wouldn't be looking to build an interpretive station for Captain Cook's great, great grandchildren either.

**COMMENT:** I am an 11 year resident of "the neighborhood, identified on the enclosed copy of your "map" with an x. Kealakekua's grand and magnificent nature, spirituality, historical and archeological significance deserves and requires careful consideration. When the DLNR and The Parks Dept. can't fix a shower in six weeks at the state Park Pavillion, I am somewhat dubious as to any plans. To paraphrase Joni Mitchell you want to "pave paradise and put up a parking lot." My preference is no action. KEEP KELAKEKEKUA WILD.

**COMMENT:**

- 1) Suggest Ka'awaloa & Napo'opo'o be addressed as separate alternatives, as they are not physically linked – thus, Alt. A1 = Ka'awaloa & Alt. A2 = Nāpō'opo'o; Alt. B1 = Kaawaloa & Alt. B2 = Nāpō'opo'o; etc.
- 2) No comments on Kaawaloa alternatives.
- 3) Re Nāpō'opo'o alternatives: Both Alt. A & Alt. B effectively & severely limit local resident (i.e., S. Kona residents') access to Nāpō'opo'o Beach – by making access difficult for elderly & disabled, by limiting parking, & by imposing parking fees (see Management strategies). We residents of S. Kona, from Kealakekua to Hōnaunau, especially, use this beach almost daily for exercise & recreation – turning the area into a money-making tourist attraction definitely hurts us.
- 4) The existing pavilion is much used for local family gatherings – removing it only benefits tour operators & state revenues.

**CONCLUSION:** Alt. C – No Action on Nāpō'opo'o, without REAL LOCAL input.

**COMMENT:** Plan should address the 4<sup>th</sup> and most critical component – the Ocean Recreation Management. This is also a marine sanctuary/conservation district. This is a big hole in the MP! Parking is critical & mauka area should be the focus. Parking @ pier should

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be drop off / load/ unload and this viewing area improved with shade shelters & tables. Parking near the heiau should be kept away, like Alt A of vehicular access only for maintenance/service & area residents. Viewing site @ bay edge should be special landscape w/shade structures.

Should include concession stands with parking area mauka. No need to interpret coffee ruins. Maximize parking mauka/retain open grass/pavilion@ Nāpō'opo'o.

Kaawaloa desperately needs restrooms immediately and clear landing site and haul out area for kayaks. Trail down from Nāpō'opo'o Road to Kaawaloa needs parking at trail head & managed perimeter of path to secure adjoining property owners privacy. Cannot be ignored by State.

**COMMENT:** I did not have a great deal of time to really be able to study these plans, but after looking them over I tend to lean towards plan B. I think there are faults with both plans – but any plan that will keep people off of sacred & crumbling historical sites is better than what we have now. (Criminal element trying to rip people off while putting kayaks, kayakers, walking on coral & stomping all over places they don't belong). This is a beautiful area and one we can & should share but in a way that is respectful to all the people of this island.

My other problem is we need input from our Kupuna and Elders. We also need roper input from the decedents of the people who were the care takers of that land in the past. Please take time, listen, and lets do this the correct way. But don't leave it as is, it is becoming a real problem.  
Mahalo.

**COMMENT:** Replace bronze plaque from the Captain Cook Memorial that is in Martha's State Park Office.

**COMMENT:** Attached please find my comments and public testimony regarding the Kealakekua Bay State Historical Park Master Plan & Environmental Impact Statement.

In addition to my other comments, I must say that as a long time resident of the Kealakekua area the two incredibly elaborate Alternative Plans (A & B) are an incredible waste of money that the state doesn't have. The mere fact that the DLNR gave Belt Collins money for these unrealistic & unimplementable plans is regrettable.

In Ka'awaloa: Alternative A –

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1. There should be no gates on any of the trails going in and out of the park.
2. The planned Interpretive overlook at the top of the park, makai of the Ala Kahakai, on the north side of the Ka'awaloa Trail, would probably destroy the caves that are present at that site. Besides that, there are so few people that actually hike down the trail, why would you spend so much money to make an Interpretive overlook anyway. Also to build 2 or 3 overlooks you would have to build a paved roadway to the sites and that would totally destroy an ancient Hawaiian trail, which I believe would be illegal anyway.
3. The composting toilets at the intersection of the Ka'awaloa Trail and the Old Cart Road as totally in the wrong spot. Not many people venture up the trail to that intersection and it would be a total waste. The toilets should be down by the canoe landing somewhere. Didn't the Belt Collins people go and look at the site before making these plans?

The same comments apply to Alternative B except for the Interpretive overlook at the top of Ka'awaloa Trail (which isn't shown on Alternative B.)

Also, you did not address horses using these trails as they have since the 1850's. Please don't leave this very important part of our Hawaiian history out of your plans.

I feel that this area should be kept as a wilderness area and not ruined by making it an elaborate government project, it is total overkill. In my 21 years of taking visitors and local residents alike to this beautiful area, almost 100% of them feel this area should be left alone and kept as the magnificent and beautiful natural wilderness area it is right now.

**Attached to COMMENT sheet:** Testimony from Public Hearing in Kona: I am here today to give my input regarding the master plan for Kealakekua Bay State Historical Park. 21 years ago my family began taking our Big Island visitors and local residents to the bay on horseback, helping those people that could not hike down the Kaawaloa Trail to reach the Bay. During that time y family and I picked up and hauled out the trash that was left on the trail and at the Monument by not only hikers and kayakers but also by the campers that had made the Kaawaloa area a permanent campsite. We would like to think that we were doing a much needed service to the area as well as helping our visitors and local resident alike to get to and from the bay area. When we began our rides to the monument, there were no Kayaks in the bay at all. Slowly they began showing up and very quickly were coming in an uncontrolled number and I feel this was the beginning of the major destruction of this area. The permitting of a select few kayak businesses who were able to persevere through the years it takes to apply for and receive a permit seems unfair as those businesses who were established at the bay first and operated by local residents were left out in the cold.

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Allowing only ten resident kayakers per day to receive permits also seems unfair – no getting up in the morning and deciding on the spur of the moment to take a leisurely trip to the monument for a day of snorkeling. My trail ride business, established in 1989, asked to be grandfathered into using the bay area when the state established the bay as a state park and were denied. Being a small family run business, we could not survive the years of waiting for a permit and were forced to cease and desist going into the state park. The Kaawaloa Trail as well as the Kings Trail are public trails and part of the Public Highways Act of 1892 and should not be closed to horses. I do not see any provisions in your plan for horseback riding in the State Park and would like to see this activity become a part of your master plan. Horses have been a part of the history of this area and have used these trails since the mid 1800's. Please reconsider their use of this state historical park.

I must say that without the hundreds of people paddling over to the monument each day the bay seems much more beautiful and tranquil and the shoreline is being given a chance to recover. Thanks for listening and lets keep Kealakekua Bay and the surrounding area beautiful.

**COMMENT:** I believe the needs of the local community are to maintain the Residential and Traditional nature of the Nāpō'opo'o area.

Nāpō'opo'o Pier is an accidental tourist attraction, the tourists' money attracts commercial activity and a vicious cycle builds. Building more facilities feeds this cycle. The DLNR needs to be considering ways to break the cycle, not ways to support it.

Providing additional facilities runs counter to the stated need. Of the three options 'alternative C' must be the only one under consideration.

**COMMENT:** Thank you for including me in this email announcement for the meeting updating the DLNR's master plan for developing Kealakekua Bay State Historical Park. I have been involved since 1980 with the planning discussions on this subject. Thirty years later the state is still making plans, having done very little in the way of protecting, managing or developing the state park.

The idea of another plan with community input is unnecessary until we have the funding to actually develop the plan. The community itself changes from decade to decade as will the ideas and priorities. At this time I believe the state DLNR should implement the enforcement to control any further commercial growth, by requiring the current commercial vessels to hold permits charging an additional fee (1/2% of gross income) funding the enforcement costs, and continue to close Ka'awaloa to the un-permitted landing

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of kayaks. Also the state should continue requesting the County of Hawaii Police enforcement of illegal behavior on the Napo'opo'o pier areas to provide safe neighborhood for the residents and visitors.

The lack of management by the state to protect and educate the kayak users over the past two decades has been proof of their very poor performance as managers. Our goal is to enjoy, educate and enrich residents as well as visitors lives by sharing this bay in an environmental conservative and well-managed manner. Fair Wind, Inc. does this and has since 1971, nearly 40 years. Fair Wind, Inc. received a CDUA in 1990 as did, the Hawaiian Cruises Company. Hawaiian Cruises had gone to the bay since 1958 and ended their Kona business in 2000.

Our worldwide ocean health is deteriorating, causing damaging affects to our corals, marine life and food sources. The idea that the commercial vessels are damaging the bay is incorrect. We are providing education to thousands of people from around the world. We teach by talking about our fragile ocean environment and how to care for it. We show video of the marine life at their "cleaning stations", performing survival maneuvers such as Octopus changing colors and textures to camouflage into their surroundings. Many behaviors the unfamiliar eyes would not see are shown with explanation during the return portion of the Fair Wind II cruise. As many people proclaim zoos and sea parks teach people about the animals and their importance in the world environment, we do this every day in the natural environment. People walk away with a better understanding of how we can all have a positive impact by improving our behavior and not littering, or polluting. By using a new awareness we can all be better citizens in this world.

We need to strongly consider spending less money on plans until we have the actual funding. With the 10 or so plans in your files, we should be able to come up with the ideal plan s once we do have funding in a timely manner. Protect and manage is the priority and all our budget can commit to right now, so let's not get lazy and stop the two steps the DLNR has fin ally taken to manage the bay kayak users.

**COMMENT:** Thank you for providing the National Park Service with the opportunity to review and comment during the preparation of the Kealakekua Bay State Historical Park Master Plan Preliminary Alternative and Environmental Impact Statement. The described purpose of the Master Plan/Environmental Impact Statement (EIS) is to assess park facilities and program needs, develop a management strategy for natural and cultural resources, and plan for improving management of park visitation and resources.

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Pu'uhonua o Hōnaunau National Historical Park is located on the southwestern coast of Hawai'i Island to the south of Kealakekua Bay State Historical Park. The pu'uhonua was a sanctuary where, up until the 19<sup>th</sup> century, Hawaiians who broke a *kapu* (sacred law) and others from Hawaiian society could seek refuge. The National Park also contains the royal grounds outside of the pu'uhonua, archeological resources, and Ki'īlae Village. Pu'uhonua o Hōnaunau National Historical Park was established in 1961 by Congress to preserve and interpret for public benefit and inspiration the physical remains, historic scene, and cultural practices associated with Native Hawaiian cultures that once flourished at Hōnaunau and Ki'īlae Bays (16 USC Chapter 1, Subchapter XLIII, §397).

The Kealakekua Bay State Historical Park Master Plan Preliminary Alternatives currently includes three proposed options for the future development of the Napō'opō'o and Ka'awaloa sections of the Kealakekua Bay State Historical Park. These lands are included in the Kealakekua Bay Historical District, which is listed on the National Register of Historic Places.

The Master Plan treats the Napō'opō'o and Ka'awaloa sections of Kealakekua Bay State Historical Park as separate entities due to the distance between them. However, they are culturally and historically associated. We believe that the Master Plan should be developed using a Cultural Landscape approach and include the traditional uses of Kealakekua Bay and traditional trail systems. This approach will aid in the interpretation and preservation of the traditional cultural landscape of the lands surrounding Kealakekua Bay.

The Master Plan also does not currently address current and future management of Kealakekua Bay or the potential effects the proposed options will have on the resources of the Bay. The National Park Service recommends that the management and uses of Kealakekua Bay be further incorporated into the Master Plan. The potential effects of the proposed options on the natural and cultural resources at Napō'opō'o and Ka'awaloa should be discussed in greater detail. The potential effects on the Ala Kahakai National Historic Trail, which extends through both Napō'opō'o and Ka'awaloa, does not appear to have been fully evaluated at this time and should be expanded. We request that the draft Environmental Impact Statement thoroughly analyze the effect that each option will have on the natural and cultural resources of the area as well as the socio-economic effects of the proposed options. Protective controls and Best Management Practices for preventing nonpoint source pollution for entering the Bay should also be discussed and included in the Master Plan and draft EIS.

Additionally, the preliminary Master Plan alternatives do not discuss the projected visitor carrying capacity for the proposed options. Visitor carrying capacity should be identified for

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the type and level of visitor use that can be accommodated while preserving and sustaining the cultural and natural resources, and visitor experience. We recommend that the Master Plan/EIS include a discussion of the appropriate visitor carrying capacity for the park in which natural and cultural resources can be preserved and maintained.

Thank you for the opportunity to provide these comments during the preparation of the Kealakekua Bay State Historical Park Master Plan Preliminary Alternative and Environmental Impact Statement. We request to be included as a formally consulted party during the development of the Master Plan and draft EIS. We look forward to reviewing a Master Plan/Draft EIS that is based on sound preservation practices and which fully considers the natural and constructed features of the landscape, the effects of proposed development on the natural and cultural resources of Kealakekua Bay Historical District, and the concerns of the Native Hawaiian and local communities.

**COMMENT:** I live on the bay on property adjoining Nāpō'opō'o pier. After 6 years of witnessing the activities their I can tell you that the single largest contributing problem is traffic and all that comes with the automobile congestion. ie, Noise, dust, drugs traffic, stereos, solicitation, drinking and parking.

The napoopoo pier should be a load and unload area only. It is great access and view point for the bay. As of now it is a dusty parking lot. The parking needs to be relocated to the proposed site mauka of the pier.

Please consider us that actually live there. Mahalo.

**COMMENT:** Definitely against the idea of changes proposed to Nāpō'opō'o Village. Keep Kealekekua WILD!! By the way, has there been an impact statement done re: this plan A + B?

DO NOTHING!!  
LEAVE THE BAY + THE VILLAGE ALONE!!!

Thanks in advance.

**COMMENT:** This email is to confirm that I am behind Master Plan A for the improvement of Kealakekua State Park. I live near the area and believe the State has a good and viable plan that will benefit both kama'aina and visitors. I look forward to seeing this plan work.

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- County roads guy were sent down to village to see where it would be safe to allow parking
- Have safety issues been solved or just mitigated?
  - o Wally L: like to think situation has improved
- Police roll through every few days, think people have been pretty respectful since no parking signs have been put up, otherwise, Police come to Nāpō'opo'o village when called

County has looked into finding a suitable area for parking in Nāpō'opo'o

- Wally L has previously talked with Kamehameha Schools (KS) to see if county could get land for public parking, KS said they would like to help but land offered is full of cultural sites.
- County also has a small parcel (park?) at Manini Beach, however they received push back from neighboring residents when the option was explored.

COH Dept. Parks and Rec not involved at Nāpō'opo'o, only involved with Manini beach

- looking at land to establish open space
- 5 acre parcel open, also on parks radar
  - o [JK: county controls "park" at end of Manini Beach Road. But it's not accessible, except via adjacent properties (Healy and KSBE). County interested in area for loading/unloading kayaks. Has also talked with KS about land at base of Kahauloa Road or across the Honanau road from Kahauloa Rd. Former has too many cultural remains to be viable.)

Wally L: would call this more of a management plan than a master plan

- What kind of infrastructure will be needed? It will need to be light infrastructure in most areas, like Ka'awaloa

DLNR and county agree restrooms/waste are a basic concern for park, restroom facilities are key

- Incinerator toilets more attractive than compostable ones because there would be no waste to treat
- Believe kayak vendors would also support (alieves them of responsibility of their customers waste)

In last 3 years, Tracy has been identifying areas of most waste, clearing brush to make areas less hidden

- o Significant reduction in waste and trash since Tracy started, seeing people being pretty respectful (not walking over walls/archaeological features either)
- o Now, more than 60% of trash coming from mongooses going into people's backpacks while they are in the water
- o Biggest issue is not having a strategy for removing piles of cleared brush, trying to see if a chipper can be brought down

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Currently, no separation of state and county lands at Ka'awaloa trail head

- State Parks intends to put up signage (state park rules and interpretive sign) along trail at beginning of state park land soon, also want to add 2 more signs at flats to explain cultural artifacts
- Wally L: want to work with state to also put signs at beginning of trail at Nāpō'opo'o Road

County has recently put in numbered signs along trail for emergency rescue reference points

- People needing rescue most frequently have heat exhaustion from walking back up or have run out of water, calling for help due to injury is more rare
- Question: Have records of rescues along trail?

Tracy T: in the last 3 years haven't seen a great increase in the number of people walking down, has noticed numbers are more seasonally influenced

- In winter (mid Nov to end of Dec/early Jan) incredible amounts of people walking down
- Also numbers pick up again when school gets out
  - o Basing this off of what seen when there but also the amount of trash/refuse found during clean ups
- Every now and then have campers at Ka'awaloa flats
- Also can have locals ride down with ATVs
- Have seen 2 vehicles drive down trail in the past 2 years

Most of the people actually in the park are coming by vessel from Kailua Kona (by zodiac)

Kupunas have vocalized their preference to shut down the park because of too many people are using trail and leaving behind waste

- Gordon Leslie also agrees with this

Community park/pavilion at Nāpō'opo'o side is maintained by state

- Rebuilt in same location (same footprint) to avoid permitting
- Martha has heard of people bring down the chain to park very close to the heiau for large events
- Maybe community uses need to go somewhere else so there are not competing uses
  - o Possibility of using old gasper mill area
  - o But also concern of safety going from coffee mill to wharf (no sidewalk or path for pedestrians)

Tracy has only had confrontation/issues at Nāpō'opo'o side, never the other side of the bay

Police receive very few complaints/calls regarding Nāpō'opo'o area near state park parking lot/heiau, not a source of concern, most issues are on Kahauloa Rd

- Can only load/unload (15 min max) at end of Kahauloa Rd but illegal vendors play the game (move kayaks when enforcement arrives)
- Joe Kealoha has been asset to county, acts as enforcer for county in Nāpō'opo'o village

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John K: The State Park needs local revenue to maintain presence, can't rely on legislature year after year, operations need to be self-sustaining

State Parks does have relationships with stewardship groups but not at Kealakekua Bay

What kind of vendor are you looking for?

- Marshall, ability to enforce permits
- rentals, tours, be able to generate enough revenue to want to be there
- DOCARE and police as backup support

Police administrative perspective:

- 4 entities down there that want to preserve Nāpō'opo'o (all in differing ways)
- Boats have been coming in from Kailua Kona long before the illegal vendors showed up
- Problem started 15 years ago
- Problem is the people and them not getting along, need to have management of people not just land/ocean rec
  - o people are "not being pono"
  - o With factions of groups at Nāpō'opo'o – need to have right entity/presence
  - o People feel they are being excluded (asking why am I not the one allowed to be making the money)

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**Kealakekua Bay Master Plan and EIS  
Focus Group Meeting Minutes  
Kailua Kona, June 17, 2015**

Martha Yent, Dean Takebayashi, Dena Sedar, Tracy Tam Sing – DLNR State Parks  
Dan Dennison – DLNR, Chair's Office  
Mendy Dant – Fair Wind  
Manu and Liam Powers - Sea Quest, new owners as of March  
Claudia and Kevin Merrill - Dolphin Discoveries  
Scott Dewey – HPD, Kona Community Police  
Bill Zabolski - Captain Zodiac

**Meeting Notes:**

Kevin M: None of these companies allow their people to go on land – don't have any relationship to Nāpō'opo'o side of the bay

Question #1: What is working well in the bay?

- SUPERVISED tours
  - o Guidance and education on bay's historical background
  - o Training involved with becoming a guide, thorough process
  - o Guest want this, want to know they are a part of something good
- Kayak tours really police shoreline (at Ka'awaloa flat) and shoreline access
- Enjoy working with state parks, is more productive than DOBOR
- Safety of people in the bay is being looked out for by the companies entering the bay
- Permits working to some degree: initiated no wake zone (actually enforced), requirements insurance wise are good, keeps better track
- Bay conditions are not getting worse, conservation seems to be stable

Question #1: How could things work better?

- State needs to enforce permit requirements
- Boundary needs to be established for where boats are not allowed to go, people are going to southern end of the bay near dolphins, permit doesn't say anything {so all permit holders should have to sign statement about staying away from dolphins}
- Limit permits to current actual users, lots of people have permits but hardly if ever go into the bay [ JK: I believe someone in this group suggested that occasional visitors with permits were the ones likely to violate rules on wake]
- Permits should have fee so we can fund a ranger program/authority within the bay
- Want enforcement presence
  - o Operators are multi-purpose due to lack of infrastructure, no system in place
- Like to see a drift plan in place
  - o Everyone drifts in same direction but no formalized plan circulated among vessel operators
  - o Someone mentioned that there might be a drift plan written up somewhere
    - John Clark: The drift plan was mentioned by Bill Z. I asked him about it after the meeting. He said it was an agreement among the drifting boat

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owners that they would all follow a loop traffic pattern (either clockwise or counterclockwise) to reduce the possibility of running into someone snorkeling. The plan was informal and didn't last.

- Want responses from state parks when they communicate proof of violations, want appropriate response from state parks
- Only guided kayak tours (don't know how it would work for residents.. but program/training that educates them), individual kayakers are not educated, hikers too (they are uneducated and not led)
- Would like to see a dolphin exclusion zone

Question #2: What is your (2025) Vision for the park?

- Coral and water as clean and clear as it is today (maintain pristine conditions)
- Full time rangers/docents with a vessel to be able to enter bay if they need to
- Limits to amounts of vessels at certain times, management of numbers of vessels and kayaks
- Maintaining (if not broke don't fix it) through enforcement for regular operators
- Guided tours of archaeological sites
- Help people to understand the significance of the place but cannot be unsupervised or lacking facilities (especially a comfort station)

(Skipped Question #3, seen as redundant of question #2)

Question #4: How can the historical significance of park be promoted?

- State to write up history to give to operators to distribute to employees who give to guests,
  - o Guided tours have captive audiences
- Interpretive boards on land to read and learn from
- Need physical environment to match the historical significance
  - o Cleaning up the landscape/wild brush
  - o Tracy T: Serious vegetation issues, don't have places to put the cut down materials, trying to get chipper down the trail
- State Parks to work with tourism agencies and their media resources to promote cultural importance (might be double edged sword)
- Operators to educate
  - o (the story being told by operators present at this meeting is that of Captain Cook coming to the bay, no indication they discuss the other significant historical aspects of Ka'awaloa)
- Ranger to educate

Question #5: How can access to the bay be improved / shared among various users?

- Guided kayak tours
- Need to get individuals to be willing to be involved in education

(Malia T: group provided unified response, responses did not convey consideration of the fact that they are sharing access with each other as vessel operators)

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Question #6: What approach should be taken to raise funds for the park?

- Charge all park users
- Cost should be directly proportional to the needs of the bay and expenses incurred, funds needs to be dedicated to this park only
- Book keeping issue if it is on a per person basis, gets tricky with agencies and existing contracts

Other issues:

- Need emergency phone (poor cell service out in bay)
- Unsupervised visitation
- Hate to regulate people who live here, are residents, have cultural/historic connection
- Gotten better the past few years
- Reverse priority of commercial and general public

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**Kealakekua Bay Master Plan and EIS  
Focus Group Meeting Minutes  
Kealakekua, June 17, 2015**

**Meeting Notes:**

Question #1: What is working well in the bay?

- Manini beach
- Nāpō'opo'o pier [Pier and the wharf are the same.]
  - o Lots of disagreement voiced among group
- Lack of a manufactured destination, keeping wild
- Marine mammals are still alive there
- Lack of commercial activity like stores
- Aloha among uses on the water
- Maile David has been a great and involved representative
- Protection of the coral at Ka'awaloa has gotten better
  - o Some disagreement voiced among group
- Volleyball bringing people together
- Limited poaching in the preserved area
- Better vehicular flow of traffic at Nāpō'opo'o
  - o Lots of disagreement voiced among group

Question #1: How could things work better?

- More/persistent regulation, especially when it comes to kayaks, DLNR seems to come and go
- Stop master plan and deal with existing village problems
- Immediate temporary toilets for hikers
- Limit number of hikers going down trail
- Eliminate ALL commercial activity in the bay, everywhere
- Provide consideration for commercial activities at bay
  - o Some disagreement voiced among group
- A ranger / DLNR employee
- Deal with drug activities
- Better management of dolphins
- Commercial secondary to keeping bay pristine
- Eliminate motorized vessels
- Allow Uncontroversial local economic opportunities (example of selling puka shell necklaces)
  - o Lots of disagreement voiced among group
- Do as little as possible to interfere preserving what is there (i.e. light to no infrastructure)
- Clean up (illegal) commercial activity at Kahauloa Rd
- Open up wharf for private individual kayakers (non-commercial)
- Create parking lot

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Question #2: What is your (2025) Vision for the park?

- Well managed state park
- No strife in the village, unity
- A place where community members can drive and not have congestion
- Coral flourishes
- Bay/park kept wild
- Recreate Hawaiian village from time of Captain Cook
- All tourist entry points and facilities off site
- Separation of parking for commercial (at Gaspar coffee mill) and non-commercial by pier/heiau
- Curator for historical village
  - o Note: village can't handle the same amount of traffic as city of refuge
- Park to be a cultural park rather than a recreational one
- Maintain focus on how significant this place is for our history and culture
- Having lot more information provided: geological history, better information for visitors, interpretation for visitors
- Full time ranger
- No commercial motorized vessels
  - o To restore dying coral
- Need life guards, no one is there to look out for people
- Wake free zone
- Place where children can thrive, safe place for families and children
  - o Directly related to the issue of drug use/sales in the village

(Skipped Question #3 because running out of time)

Question #4: How can the historical significance of park be promoted?

- Interpretation (signage) with a ranger
- Replace commercial activity with historical activity
- Don't want to promote/attract, that kind of tourism is already being done at city of refuge
- Everyone with history in village as an ambassador to the park
- Create historical Hawaiian living village
- Promote/support archaeological work
- Consulting with cultural practitioners and kupuna to answering this question
- Educate children teach them about where we live and why it's so significant to our history and culture

Question #5: How can access to the bay be improved / shared among various users?

- Establish 3 separate parking areas
  - o top of trail
  - o Gaspar coffee mill site
  - o bypass road (when finished)
- Eliminate commercial activity taking up parking space
- Restrooms
- Remove slippery rocks [at beach, Nāpō'opo'o]

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Question #6: What approach should be taken to raise funds for the park?

- Charge for parking and hiking down trail
- No more studies, use past money to get things done now
- All users pay fee, like at national parks where you pay to enter
- Charge kayak vendors per kayak
  - o Continue to do so as kayak companies already pay \$5 per head
- Vendors cover restroom costs
- Donations
- Fundraisers
- Become national park, fed can pay for what we need
- Go back to legislature and ask to float bonds
- Parking permit system (annual)

Question #7: What worked well at this meeting?

- Prioritizing
- Hearing other people
- Brainstorming
- Having everyone here
- Visualizing the future

Question #7: What could be improved for future meetings?

- Invites sooner
- overscheduled, need at least 2 hours
- send out questions ahead of time,
  - o Didn't believe we sent out anything to anyone
  - o Only 2 people at this meeting were contacted directly
- Stop cherry picking attendees
- Microphone needed to hear everyone speak
- Want to see the products of previous meetings 5 years ago

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**Sign-in Sheet for Kealakekua Meeting:**

Elizabeth	Kilpatrick	
Melouise	Pfeffer	
Stathie	Prattas	Self
Frank	Carpenter	Kona Boys
Jill Ami	Meyers	Blue Ginger Gallery
Karen	Anderson	Resident
Krista	Johnson	Resident
Iwa K. T.	Kālua	Aloha Kayak Co.
Maile	David	County Council
Pamela	Sokach	Resident
Suzy	Snow	Resident
Karen	Harrison	Resident
Richard	Harrison	Resident
Willa	Marten	Resident
Kila	Demello	Resident
Michael	Matsukawa	Resident
Gordon	Leslie	Resident
John	Mitchell	
Frances	Debina	
Kathryn	Carr	Resident
Bob	?	
Dean	Takebayashi	DLNR State Parks
Dena	Sedar	DLNR State Parks
Tracy	Tam Sing	DLNR State Parks
Martha	Yent	DLNR State Parks
John	Kirkpatrick	Belt Collins
Malia	Teske	Belt Collins

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January 27, 2016 Meeting, Konawaena Elementary



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KEALAKEKUA BAY STATE HISTORICAL PARK MASTER PLAN  
CATEGORIZED PUBLIC MEETING COMMENTS, January 2016

No Action (NA)

Alternative A: Recreation Focus (Alt A)

Alternative B: Recreation and Historical Balance (Alt B)

Alternative C: Historical Focus (Alt C)

Alternative C: Historical Focus (Alt C) - JK notes

1. GENERAL

1A. Previous Plans & planning process

- (NA) Will the previous conceptual plan be used at all?
- (NA) A TRUE community process is needed, not this top-down approach. No Action until a real community process has been implemented.
- (NA) There are only two choices: 1. "No Action," and 2. More commercial concessions and a 50 space parking lot. More commercial use is an inappropriate use of the bay.
- (Alt A) There were plans proposed in the past. What happened to these? Why didn't they work? What is the difference between old and new plans?

1B. Information for Public Consumption:

- (NA) Please provide the cultural impact assessment statement (LeeAnn Leslie)
- (NA) Please provide all mitigation plans: burial, preservation, vegetation, monitoring plan (LeeAnn Leslie)
- (NA) Please provide "title" that the State of Hawai'i/State Parks has jurisdiction on Kealakekua Bay and Ka'awaloa (LeeAnn Leslie)
- (NA) Please provide conservation district use permit, SMA, archaeological monitoring plan, etc. (LeeAnn Leslie)
- (Alt A) Please provide all approved mitigation – arch, pres land, burial plan, veg clearing plan (LeeAnn Leslie)
- (Alt A) Please provide the land title that the state of Hawai'i/State Parks has jurisdiction on Hawai'i/Kealakekua Bay/Ka'awaloa (LeeAnn Leslie)
- (Alt B) Please provide proof of title to lands you desire to make any changes to (temporary and permanent)

1C. Cultural Practices and Consulting:

- (Alt A) What would Uncle George and Herb Kāne think about this plan?
- (Alt B) Concerned about tourists interfering with cultural practices, concerned about interpretive trail.
- (Alt B) Will those who will be interpreting the cultural aspects, sites to this area, be consulting with descendants of the area, and those who continue their 'ohana cultural and spiritual practices in the area?

- (Alt B) One woman from the village was very against the idea of installing an interpretive path on the north side of the heiau because cultural practitioners use that space and she doesn't want tourists to walk by during ceremonies. She was okay with the ADA path from the proposed new parking lot to the south side of the heiau.
- (Alt C) Nāpō'opo'o: concern about trail in sacred areas
- (Alt C) Will you be consulting descendants of the area who continue their cultural practices in these areas and work with them to continue traditions and practices?
- (Alt C) Consult the descendants of the area to continue cultural traditions and practices
- (Alt C) Unhappy with idea that traditional cultural access is subject to permit – would parks tell us we can't do things?

1D. Park Enforcement:

- (NA) No action is the best but need enforcement
- (NA) Enforcement needed to stop illegal solicitors and drug dealing
- (NA) Enforcement must come first, no action until then
- (NA) Allow DOCARE/enforcement to jump on commercial boat/zodiac tours whenever as observers
- (NA) No action is by far the best option BUT enforcement laws are needed
- (Alt A) We need enforcement presence! Now and forever! (Aloha Kayak Co.)
- (Alt A) Who will enforce?
- (Alt B) We need enforcement now and forever!
- (Alt C) We need enforcement NOW and forever.
- (Alt C) Need enforcement
- (Alt C) Nāpō'opo'o: need 24/7 security

1E. Park Limits:

- (Alt A) Limit # of users on a given day.
- (Alt A) No kayakers permitted to land at Ka'awaloa cove. Limited hikers can use portable restroom at trail head (top). Keep site sacred.
- (Alt B) Maintain limited access and no autos, please! (except in strictly controlled areas).
- (Alt B) Concerned about increased traffic.
- (Alt C) Need to limit motorized boats (2<sup>nd</sup>) (ditto)
- (Alt C) Need to control # of people
- (Alt C) Strictly limit the motorized boats in area (also cars)
- (Alt C) Limit # of permittees.

1F. Preservation/Restoration/Interpretation

- (NA) Why is the state compromising the integrity of the natural and cultural resources by focusing on commercialization (LeeAnn Leslie)
- (Alt A) The interpretive trail from Plan C needs to be added to Plan A
- (Alt A) In all plans important to provide interpretive signage about protecting the coral from fins and environmentally safe use of sunscreen

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- (Alt B) Preserve and provide signage for historical sites especially those that are focused on women's history.
- (Alt B) Signs- take photos leave with memories
- (Alt C) Preserve this historical area.
- (Alt C) Restore the area to highlight the historical value of this sacred area (our people should be able to continue tradition and culture).
- (Alt C) Interpret women's sites

1G. Dogs:

- (NA) Please allow dogs on leashes in state parks and on trails
- (Alt B) Are dogs allowed on the leash? Not currently allowed in State Parks
- (Alt C) Allow dogs on leashes on trails or in the park. It is time the state allows dogs into State Parks, just as the national parks do.

2. KA'AWALOA

2A. Hiking and Ka'awaloa:

- (NA) Why has State Parks allowed public/access to defecate on my kūpuna's burial sites? (LeeAnn Leslie)
- (Alt A) Limit the number of hikers using the trail from top of Nāpō'opo'o to Ka'awaloa cove (monument) to 20 in the AM (8am – 12pm) and 20 in the PM (12-4pm) controlled by permits issued. Toilet at top of trail and parking for 10 cars at top of trail.
- (Alt A) No kayakers permitted to land at Ka'awaloa cove. Limited hikers can use portable restroom at trail head (top). Keep site sacred.
- (Alt B) Ka'awaloa trail is dangerous. There's no water, no emergency service access.
- (Alt B) Bathrooms needed at top and bottom bottom of Ka'awaloa Trail.
- (Alt B) Interpretation of archaeological sites at Ka'awaloa
- (Alt B) I also heard from several people that they would like to see increased interpretation on the Ka'awaloa side of the park.
- (Alt B) No one had any objections to the installation of a waterless toilet on the Ka'awaloa side.
- (Alt C) Allow and enhance hike and trail maintenance.
- (Alt C) Create a permit system for hiking down to Ka'awaloa.

2B. Parking – Ka'awaloa/top of trail:

- (Alt B) Resident of Napo'opo'o Road would like for the County and State to work together on access and safety for parking at the top of the road.
- (Alt B) Coordinate with county for parking at the top of Ka'awaloa Trail.
- (Alt B) Ka'awaloa - Open car access (OCR trail) and park at Ka'awaloa. Open the state park to the people.
- (Alt B) Open trails OCR to axis and build parking

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- (Alt C) The parking at the top of Nāpō'opo'o Rd is completely out of control. [Think they meant Ka'awaloa Rd.]
- (Alt C) Need to address parking at top of Ka'awaloa Rd (ditto)

2C. Landing at Ka'awaloa/Awili (Ka'awaloa Cove):

- (NA) How will lineal descendants be able to be identified from afar so that we can have access to ka'awaloa from the water/shoreline access point (Frank Debina)
- (NA) Would like public ability to land at the monument and go ashore.
- (Alt A) Focus should allow local (residents) use of both launch areas and snorkel areas. Commercial business should not limit residents.
- (Alt A) No kayakers permitted to land at Ka'awaloa cove.
- (Alt A) No kayak's passengers should be permitted to go on the Kaawaloa Cove land. Kayak tours can moor in bay, snorkel and swim then get back in kayaks. Bathroom is located at launching site for kayaks, not on sacred land at the monument.
- (Alt A) Like 'A' best provided public's access to ocean from shore to keep people off coral
- (Alt B) Concerned about Ka'awaloa access for concession/maintenance during rough ocean conditions.
- (Alt B) Will Landing/Ka'awaloa private kayak drop off and landing be open 365 days a year? including holidays (to residents)
- (Alt B) Agree with public ability to ... land by monument!
- (Alt C) Would like small area for kayak landings at 'Awili so kayaks can enjoy trails and toilet
- (Alt C) How do you address medical emergencies at monument?

3. THE BAY

3A. Fair Wind + moorings:

- (Alt A) Who is Fair Winds? Why are they on every alternative?
- (Alt A) Why is Fair Wind noted and not others? Very strange and inappropriate.
- (Alt B) Additional boat moorings at Ka'awaloa.

3B. Canoe Shuttle:

- (Alt B) No canoe shuttle - too commercial.
- (Alt B) No to the canoe shuttle constantly crossing the bay, too much traffic, too many people.
- (Alt B) Wants canoe shuttle open to bid.
- (Alt C) No canoe shuttle – too commercial!
- (Alt C) No to the canoe shuttle constantly crossing the bay.
- (Alt C) Like canoe shuttle
- (Alt C) Canoe shuttle should be operated by people from the village, who have lineage here, not a competitive situation

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3C. Swim-snorkel/no powerboat zone:

- (Alt A) Swim-snorkel/no powerboat zone: how far away from shore or are there any buoys?
- (Alt A) Buoys should be placed underwater.
- (Alt A) Alternative A: good plan! Please add one more swim/snorkel buoy to the right (south) of the Fair Wind Mooring.

3D. Dolphins/marine mammals:

- (Alt A) If the thought is that the dolphins are already stressed, why open Kealakekua bay to more commercial and more people (with 60 parking spaces)
- (Alt A) Will there be swim restrictions/dolphins?
- (Alt B) Concerned about dolphins.
- (Alt B) People were definitely supportive of the dolphin rest zone.
- (Alt C) Concern about dolphins and whales

3E. the Bay:

- (NA) Days per month to let bay recover from use
- (NA) Limit commercial use of the bay, let public have designated days
- (NA) Would like to see greater support for small boat fishing at kbay (community members to feed themselves/provide for their families)
- (Alt A) Need multiple surf/paddleboard spots depending on ocean conditions.
- (Alt B) Lifeguard
- (Alt B) Drift-in boat tours need a permit/control in the bay. No way to restrict the boats now. There is no control on the number of drift-in boats. Individual kayaks are a “wild-card.”
- (Alt B) EHU and KAI is permitted (DLNR Parks) to take cultural/historical outrigger canoe tours to Kealakekua Bay.
- (Alt C) Strictly limit the motorized boats in area
- (Alt C) Concern about dolphins and whales
- (Alt C) Do you know when and where the last [underwater] eruption was? Is that in your planning process?
- (Alt C) Don't believe rock fall buoys would be respected

3F. Permit System

- (Alt A) Don't believe I need a permit to use the bay. Online permit process not user friendly.
- (Alt A) Surfers should not need a permit. No surfers carry permits.
- (Alt A) The proposed number of “15” clients for permitted kayak passenger should be even number of “16” as it is safer to be in pairs.

4. NĀPŌ'ŌPO'Ō

4A. Parking – Nāpō'opo'o:

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- (Alt A) No 60-stall parking lot needed.
- (Alt A) The new parking lot is a really bad idea – making it easier for the village to be overrun with tourists.
- (Alt A) Park lot is a good idea but provide portable toilet facilities there.
- (Alt A) Please no big parking lot! Open the existing one but have an enforcement presence there.
- (Alt B) Concerned about parking lot congestion and noise to neighboring residents. Is the parking lot locked?
- (Alt B) Man the parking lot.
- (Alt B) Need accessible (paved) path from the future Napo'opo'o parking lot to Napo'opo'o beach.
- (Alt B) We do not need a new parking lot. Open the existing one and hire a presence there.
- (Alt B) Worried about increased traffic around proposed parking area, especially tour bus traffic.
- (Alt B) No big parking lot. Please don't make it easier for MORE tourists to hang out! Limited parking preserves integrity of the community CARRYING CAPACITY.
- (Alt B) Concerned that the parking lot will put an increase pressure on ocean resources = more people able to visit park.
- (Alt B) It seemed like many of the people who live in the village did not want to see any changes to the park, and especially did not support the construction of the parking lot. Those who didn't live in the village liked the idea of having additional parking.
- (Alt C) No new parking lot! There is already a lot; just open it.
- (Alt C) Nāpō'opo'o: concern about parking; entry/exist dangerous
- (Alt C) Like the Gaspar parking lot.
- (Alt C) Would parking be free? It would be good to have a donation booth.
- (Alt C) Good to charge for parking, similar to Honaunau (\$5)
- (Alt C) Parking lot located across from Carolyn M's house -- noise. needs to be controlled 24x7 -- crackheads would sleep there, so a locked gate isn't enough
- (Alt C) sense that parking lot = more busses on the narrow roadways

4B. Napoopoo: Roadways

- (Alt C) The roads are narrow, we don't want more people (and cars) on them
- (Alt C) People go down N road, turn left to get to the transfer station: more vehicles on the road and more pedestrians is a problem; would like to see the road widened above and at intersection (but landowner would not agree, she says)
- (Alt C) Question about road in limbo cutting between N road and P road, avoiding the T-intersection (as a good way to get to the transfer station, if improved, and avoid the T-intersection)

4C. Nāpō'opo'o Landing:

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- (NA) Everyone had to suffer from the closing of the landing when just a few caused the problem
- (NA) Would like public ability to launch kayaks without permits
- (NA) Would like ability to launch own kayaks at pier (with permit ok)
- (NA) Would like public ability to launch kayaks without permits and land at the monument and go ashore.
- (Alt A) Like public's ability to launch own kayaks at pier.
- (Alt B) Access to launch kayaks at Napo'opo'o Landing is important.
- (Alt B) Kayak launch for residents should be free.
- (Alt B) If concession helped launch private kayaks will they give preference to paid tours.
- (Alt B) I heard from a lot of the people that they wanted to be able to launch from the wharf. Some suggested having permits from those who live in the area that would enable the permit holders to launch from the wharf.
- (Alt B) Will Landing/Ka'awaloa private kayak drop off and landing be open 365 days a year? including holidays (to residents)
- (Alt B) Agree with public ability to launch own kayaks at pier ... Drop off by pier fine.
- (Alt B) Would locals be able to get a permit to launch from wharf?
- (Alt B) Would wharf area be paved because the dust is really bad.
- (Alt C) For all alternatives: "(E) improve water entry" – this needs to be a ramp.
- (Alt C) Want public access at the wharf; would there be ADA access?
- (Alt C) If this allows kayak drop off at the wharf, fine. carrying kayaks down the road from the parking lot would not be good.
- (Alt C) Good to use the wharf (Landing) as a picnic area with view to sea

4D. Nāpō'opo'o/Community Park

- (Alt A) How does the village benefit?
- (Alt B) Napo'opo'o Road is dangerous for walkers. Need safety improvements.
- (Alt B) Picnic tables - Napo'opo'o
- (Alt B) Any volleyball courts? Need community activities.
- (Alt C) This alt "throws the locals out" of the park. need space for volleyball and birthday parties
- (Alt C) The shower doesn't work NOW

4E. Hikiiau Complex Area (see also 1F above)

- (Alt C) Need interpretive signs at Hikiiau (heiau)
- (Alt C) The area is sacred and important for our cultural practices
- (Alt C) A new trail would go through our sacred space
- (Alt C) A new trail would affect/bother neighbors
- (Alt C) Would we be allowed on Hikiiau heiau (for cultural practices)? (MY answer: visitors, no; cultural practitioners with root there, yes)

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4F. Nāpō'opo'o Beach

- (Alt A) I oppose the removal of rocks/boulders on Nāpō'opo'o (beach) to create a more user friendly for tourism atmosphere.
- (Alt B) There was a pretty positive response to the idea of clearing a little bit of the boulder beach to make it easier to get in and out of the water.
- (Alt C) Nāpō'opo'o: increased beach use
- (Alt C) Concern that with more beach access, this would turn into Kahaluu beach park (large visitor population)
- (Alt C) Need a life guard -- undertow
- (Alt C) With canoe shuttle would need a life guard (?where?)

4G. Food Concessions:

- (Alt A) Not keen on food concession.
- (Alt B) Most of the people weren't crazy about the idea of a food concessionaire at the wharf, but did like the idea of portable toilets being installed in the area.

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Comment Sheet

We would like to hear from the community. Please use the space provided below to share your comments on the Kealahou Bay Master Plan. We would like to make sure we understand what you see as the major concerns, priorities, and opportunities for the State Historical Park as we go forward with this project. Mahalo!

less commercial! (ie., Fairwind) even tho  
fairwind states they encourage "ocean friendly" Sun  
screen they have NO control. kayak tours have  
taken advantage of rugged people w/ horrendous  
prices! - atleast this is smart population than large boats.  
local recreation use  
emphasis on historical preservation  
of the entire area.

no commissions or stores! keep it  
preserved and natural. bothrose  
Park are good enough! People come  
educator on site is an excellent idea  
& "policing" to ensure rules are followed  
and area is preserved.

trail idea nice. bothrose line: Save the Bay  
the education & less population

Name: Linda Tigh E-mail  
kealahou@psnet.com

Any further comments? Please e-mail us at [kealahou@psnet.com](mailto:kealahou@psnet.com) or send them by mail to John  
Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get  
your comments in before February 29, 2016. Thanks!

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this project. Mahalo!

This island's main industry is  
tourism, and you are killing it  
bit-by-bit! This was a great  
tourist attraction. Our visitors enjoyed  
renting a kayak at a minimal cost and  
paddling across the water to visit the  
monument. Now one must pay a  
hefty price for a permitted kayak and  
they are not allowed to land and  
visit the monument. Many visitors  
sleat to pass. Shame on you!  
you have ruined one very attractive  
and enjoyable attraction for our  
visitors. Unbelievably short sighted -  
to say the least!

Name: Marydee Kousko E-mail

Any further comments? Please e-mail us at [kealahou@psnet.com](mailto:kealahou@psnet.com)  
Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get  
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Over riding concern should be cultural & environmental preservation. Recreation a distant second priority.

More Parking at Bay will make overuse problems worse. - More important to accomodate parking at top of Kaawaloa road for hikers.

Sanitary facilities at Kaawaloa Flats critical.

I support a scaled back Historical alternative - no parking lot.

Name: Leonard Wittner E-mail:

Any further comments? Please e-mail us at [kealakekua@bchdesign.com](mailto:kealakekua@bchdesign.com) or send them by mail to John Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get your comments in before February 29, 2016. Thanks!

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I'm for any kind of development of Kealakekua Bay. If tourists want to visit residents should profit from them. Can you get a hot day down there? Nothing is going on. Did Hawaiians complain about too many canoes back in the day?

We live at the top of Napoopoo Rd & the County wants to put a parking lot on our property for hikers. My mom is against a parking lot on our land. The problem is that fighting kayakists & forcing them to buy permits resulted in more hikers & car parking on top of the Napoopoo Rd to hike down the trail. I say the County should build a road and visitor center to the Captain Cook Monument along the coast going South. The county is the problem, and everything you do makes things worse. Bathrooms need to be built at the Captain Cook Monument.

Name: Scott Szalkowski E-mail:

Any further comments? Please e-mail us at [kealakekua@bchdesign.com](mailto:kealakekua@bchdesign.com) or send them by mail to John Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get your comments in before February 29, 2016. Thanks!

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- ① I want to see the written documentation that gives some companies special awards, eg. favors. It should be available to the public for competitive bidding.
- ② Why are rules not being followed and enforced? Who is responsible?
- ③ What is being done to enforce the non-harmment of marine mammals? The use is too heavy and people are not being prepared to use the area with care. Conservation + safety should come first.
- ④ There is too little transparency and too much ~~open~~ <sup>open</sup> opinion to make a reasonable plan. Prove to us that isn't true!

Name: Martha Penney E-mail: !

Any further comments? Please e-mail us at [kealahou@bchdesign.com](mailto:kealahou@bchdesign.com) or send them by mail to John Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get your comments in before February 29, 2016. Thanks!

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- As a Hawaii State resident and many year Kayaker in Kealahou Bay I would like the following:
- ① Drop off of private kayaks and launching at Napoopoo Landing.
  - ② Landing of Kayaks (private) at Ka'awaloa (or a bog to tie up) in order to enjoy Ka'awaloa

I am not supportive of any food concession. Picnic tables are OK.

Name: Genevieve Anderson E-mail: \_\_\_\_\_ Phone: \_\_\_\_\_

Any further comments? Please e-mail us at [kealahou@bchdesign.com](mailto:kealahou@bchdesign.com) or send them by mail to John Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get your comments in before February 29, 2016. Thanks!

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Aloha - my concern is that this historical place, where many important events took place in our history, will turn into a "recreation area". This entire area is very significant in our history & should be preserved to the best that we can. I believe we can have a balance in restoring the area however, just & foremost we should be putting the cultural significance of this place first. This location is so important historically & culturally to Hawaii and we should treat it as such.

~~Conversations & discussions & discussions are also done~~

The proposed changes should be an historical focus.

Alternative C

Limit the use of jeeps & four boats.

enhance traditions & cultural aspects.

Name: Lakala Spencer E-mail: \_\_\_\_\_

Any further comments? Please e-mail us at [kealakekua@bchdesign.com](mailto:kealakekua@bchdesign.com) or send them by mail to John Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get your comments in before February 29, 2016. Thanks!

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- Review current park permittees, to who can use the monument area (currently about 400). There needs to be a determination of the carrying capacity of the area & adjust the number of users on a daily basis so as to provide a quality experience for users. I like the idea of a canoe shuttle to allow access to the monument as an alternative.

- Need to provide safe parking at the top of the trail off Napoopo road.

- I like the extensive interpretive trail around the monument area.

Name: \_\_\_\_\_ E-mail: \_\_\_\_\_ Phone: \_\_\_\_\_

Any further comments? Please e-mail us at [kealakekua@bchdesign.com](mailto:kealakekua@bchdesign.com) or send them by mail to John Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get your comments in before February 29, 2016. Thanks!

Master Plan  
KEALAKEKUA BAY STATE HISTORICAL PARK

Kealahou Bay State Historical Park: Master Plan & EIS  
Comment Sheet

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What I learned from this meeting is the liminal descendants of Na Poo Poo are not ~~opposed~~ opposed to any kind of plan. The initial ~~step~~ ~~steps~~ of this process should have been to ask permission or blessing and input of the liminal descendants. However, there need to be a plan in place so the area impact can be avoided. From the alternatives A, B, C, there are some good suggestions that could be added to the no ~~alteration~~ alteration portion.

Name: Wally Kehena E-mail: \_\_\_\_\_ Phone: \_\_\_\_\_

Any further comments? Please e-mail us at [kealahou@bchdesign.com](mailto:kealahou@bchdesign.com) or send them by mail to John Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get your comments in before February 29, 2016. Thanks!

Master Plan  
KEALAKEKUA BAY STATE HISTORICAL PARK

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① When is last time either of you swam at Kealahou Bay? How many times annually??  
~~② How many times annually??~~ Thank you.

2) You said ~~Kealahou~~ Kealahou Bay was a such historic place, you said "you can't put a priority on it" ...having said that, is that ~~what~~ exactly what you plan to do? ie, put a priority on it?

3) Honouliuli south

4) How can you not take a show of hands? That's absurd. It's cowardly. It's falsely requesting public input, then flat refuting it when offered

Name: \_\_\_\_\_ E-mail: \_\_\_\_\_ Phone: \_\_\_\_\_

Any further comments? Please e-mail us at [kealahou@bchdesign.com](mailto:kealahou@bchdesign.com) or send them by mail to John Kirkpatrick at Belt Collins Hawaii LLC, 2153 N. King Street, Suite 200, Honolulu, HI 96819. Please get your comments in before February 29, 2016. Thanks!



*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

- More commercial activity goes against the cultural significance of the park/bay
- In this intense moment of determining State of Hawaii jurisdiction we should not be moving forward with this process
- The families who lived at Ka'awaloa for generations – it is their birthright; the current plans alter the conditions of this sacred land
  - Given this birthright how can we be thinking about commercial activity (exploiting this sacred place)
- Ka'awaloa trail should be closed at the trail head
- Concern for the families that will be affected by the parking lot that is proposed for Napoopoo
- Want to be able to engage in cultural and family activities at Napoopoo and the wharf/landing (as previous generations have been able to do)
  - Need door to door communications with members of the community before this planning process moves forward
- The state park and the commercial activity (all these action to bring in outsiders) does nothing to enrich the community living at Napoopoo village
  - Abuses to the neighborhood
  - I'm for no development down at Napoopoo
- The more you encourage people to come, the more you wear down the area
- If anything, keep this park historical – we don't need more commercial
- There is a commercial problem – just close it down
  - The commercial activity is damaging the bay
- Enforcement is restricting the families who live in this scared area for generations
  - Leave the place alone, was better before
- Need to respect mandate for cultural impact statement
- Are you (the state) listening? It's been the same old plan proposal for 20+ years
- Lack of understanding of what a community process truly is
  - From the ground up
- From the perspective of a resident, there are no visitor needs
- Want the community members to be the first to be consulted as anything like a concession moves forward
  - The residents and families of napoopoo village deserve the priority
- Something is really wrong with this whole process
- KB is being promoted in a way that isn't right
  - Don't turn this into SoCal with kayaks and small boats
  - Need to clarify and lead from our values

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SIGN-IN SHEET, JANUARY 2016 MEETING

FIRST NAME	LAST NAME	ORGANIZATION
Brenda	Alaali	
Douglas	Alan	
Hawila	Alani	
Manac	Aly	Ehu and Kai
Shane	Anderson	Resident
Genevieve	Anderson	Resident
Karen	Anderson	Resident
Carol	Aronoff	Resident
John	Bason	resident
Martha	Blane	Resident
Lindo	Bollinger	Resident
Jared	Bremer	Resident
David	Carlin	Resident
Melody	Carvalho	Homeowner
Cindy	Chao	
Lloyd	Corliss	3 mo. Kona
Peter	Coxen	Resident
David	Coy	
Dave	Cropper	Resident
Eric	Curtis	Resident
Mendy	Dant	Fair Wind
Alex	Dant	Fair Wind
Maile	David	District 6 Councilmember
Alayna	Debina	Resident
Frank	Debina	Resident
Martha	Denny	Resident
Gary	Dimond	Resident
Jonathan	Droge	Defenders of HI Resources
Diana	Duff	Resident

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FIRST NAME	LAST NAME	ORGANIZATION
Kanani	Enos	Nā Waiāa O Makali
Dixon B.	Enos	resident
Kiersten	Faulkner	Historic Hawai'i Foundation
Marvin	Feldman	Resident
Linnea	Feldman	Resident
Bob	Flatt	Resident
Brenda	Ford	resident
Kamala	Galletes	Resident
Steve	Gardner	Resident
Rob	Gladden	WHMMRN
Lawrence	Haae	self
Geoff	Hand	Resident
Robert S.	Hist	
Bea	Israel	
Dave	Jensen	Resident
Krista	Johnson	Resident
Kaiupono	Joseph	blank
Iwa K.T.	Kalua	Aloha Kayak Co
Suzanne K.	Kaulia	blank
John	Koontz	KPRM LLC
Gene	Lafferty	WHMMRN
Christine	Lee	Resident
Jayne	LeFors	NOAA Fisheries
Gordon	Leslie	blank
LeeAnn	Leslie	Lineal Descendent
Richard	Leslie	Lineal Descendent
Jeff and Cathy	Lewis	
Carolyn	Machado	Resident
Gerald and Keliikanoe	Mahi	citizens
John	Maier	

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FIRST NAME	LAST NAME	ORGANIZATION
Sylvia and Arlen Claudia and Kevin	Mconnell Merrill	Resident Dolphin Discoveries
Sharon	Messinger	Resident
Harlan	Miyoshi	
Kittrena	Morgan	Resident
Bill	Morris	Resident
Miles	Mulcahy	
Wally	Nakamoto	Resident
Leinani	Navas-Loa	lineal and cultural desendent
Abel	Nazara	Resident
Kaoru	Nishihara	Resident
David Leslie	Odell	Lineal Descendent
Eve	Orr	Resident
Garry	Palacat	blank
Shane	Palacat-Nelsen	Resident
Doug	Payne	Resident
Nainoa	Perry	
Hāli'imaile	Phipps	
Paul	Phipps	homeowner
Liam	Powers	
Conall	Ravenscraft	desendent
Karen	Repan	Homeowner
Von	Ringstrom	Resident
Ambika	Rose	Resident
Sandi	Ross	resident
Mark	Ross	resident
Sylvia	Ross	Resident
Roger	Ross	Resident
Bill and Mary	Rourke	Homeowner
Keoki	Schattaner	Resident

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KEALAKEKUA BAY STATE HISTORICAL PARK

FIRST NAME	LAST NAME	ORGANIZATION
Elizabeth	Shaver	Resident
Andrea	Shirley	resident
Lester	Shirley	resident
Abel	Simeona Lui	Kingdom of Hawaii
Eleanor and Nathan	Smith	Resident
Alexander	Smith	Land owner
Caroline	Smith	Resident
Shirley	Soares	Resident
Lahela	Spencer	Resident
Gary and Apolonia	Stice	Resident
Scott	Szalkowski	Resident
Sharon	Taylor	Resident
Don	Taylor	Resident
Cindy	Tigh	Kealakekua resident
Deidre and Charles	Tripoli	Resident
Peter	Ulu	Ehu and Kai
Kapualiohia D.	Van Dorpe	Aloha Kayak Co
June	Vanleynseele	Resident
Tom	Wade	Resident
Lloyd	Walker	Resident
Susie	Weaver	Resident
Leonard	Wittwer	Resident
Bret	Yaza	WHT
Sandee	Yeates	Resident
Bill	Zabolski	Capt. Zodiac Tours
Shelly	Zedanius	
Jeff	Zimpfer	NPS
Raf		

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**COMMENTS RECEIVED BY E-MAIL IN CONNECTION WITH THE JANUARY 2016 MEETING**

**NOTE: Addresses, e-mails and phone numbers have been removed from this compilation**

**EMAIL TO JK RECEIVED 1/22/2016 FROM**

Dear John:

Thanks for your invitation. I work so I won't be able to make it to the meeting.

Since Kealakekua Bay is Historic and a big attraction like Hanauama Bay on Oahu, we need to maintain the integrity of the original landscape and surrounding areas and preserve it like it was during the time before the arrival of Captain James Cook. The Heiau can be fenced and have historical plaque for information. The Bay should also have a lot of Historical picture stories such as the City of Refuge.

The parking needs to be as far away from the Bay and the Heiau but enough availability for tourists and locals alike. I feel it needs to have some sort of security as not to attract undesirables to camp and use it as a homeless shelter. As long as water is available, creeps will take advantage of the conveniences.

I feel it should be monitored by security so that the beauty and cleanliness can benefit all. The sacredness should also be felt because it was where the Makahiki Festivals were held anciently. As long as people can enjoy it in the day, it would be a nice gathering for families for picnics, swimming, and limited ocean sports. Everyone still wants to swim with the dolphins and the turtles and it is their sanctuary.

I am glad the wharf is closed for parking. It will be a nice area for picnic and swimming. I believe the Kayak vendors need to have a separate area for vending, and keep the wharf for a mini park.

It will be beautiful as it was anciently without all the cars and plastics.

As long as you build parking away from this Historical Bay, as far as you are able, people will love to take a stroll and walk the length to the Bay anyway. Many people park their cars 2 or 3 miles on the Queen Kaahumanu highway just to go to the ocean and through the lava trails.

I see no problem people love nature walks and eventually to a destination. People love to walk even for miles, especially in the Volcano area, Waipio Valley also. South Kona can promote healthy lifestyle especially knowing that the weather is always consistent between City of Refuge and Kealakekua Bay.

Why not make a walking path from Kealakekua Bay to City of Refuge?? Ancient Hawaiians did it all the time. I think it's time to think about Bicycle trails and walking trails, and have stalls for people to park their Bikes also.

I visited Columbia State Park, close to Modesto, California. There was a large area for tour buses to park as well as for the public with nice bathroom facilities. You can also provide kayak people to lease part of the parking lot for their customers and have a mini cart on a paved road for them to haul their kayaks to the ocean. They don't need to have it at the wharf. They can build a rack in a special parking area to stack it, and take it down as needed. This will keep the beauty, the Historical integrity, the sacredness and the area as is for generations to come.

The State owns a lot of land. People are used to paying to park, as most places on the mainland.

The locals have friends in the neighborhood. They will find parking anyway. You can have it both ways.

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I hope this input may help you. I am a small business owner. I have alot of ideas that may work. People need to know any improvements has cost. People park around my house. I have no objections to it also.

Kekulina Wilson

.....

**EMAIL FROM ELIZABETH KILPATRICK TO JK 1/22/2016**

**Kealakekua Bay Suggestions**

1. Focus on making Napoopoo beach more of a tourist destination by improving it. Move the large boulders out of the sand to create a nicer sandy beach for people to lay and to put their beach stuff.
2. A small concessions stand with "pack it in and pack it out" signs can again be run at Napoopoo Beach park.
3. Create parking just off the foot of Napoopoo Road, prior to Pu'uhonua Road. This is a walking community with one-lane roads. Folks should not drive down that small road to access the beach.
4. From the new parking lot at the bottom of Napoopoo Rd, create a walking trail to Napoopoo Beach and the historical site and ponds and the existing community center there.
5. "Drop off" and "handicap parking" signs should be placed at the Napoopoo community center pavilion area.
6. Get a grant to restore the area behind and to the North of the pond and Heiau at Napoopoo Beach to restore the Hawaiian village so that trails through it will be historically significant. Historical information can be provided and trail markers.
7. Limit kayaking from the wharf and Napoopoo Beach to "tours only" to stop individuals from landing at the monument. Boats, canoes and kayaks should not land there.
8. Stop kayaking in the residential neighborhood on Kahauloa Street. All kayaking should be done at Napoopoo Park or the wharf at the foot of Napoopoo Road where the county will monitor it and provide toilets, parking and safety instructions.
9. Folks can walk to Manini Beach from the Napoopoo Parking lot. Again, it is a walking community with one-lane roads. Folks should park on Napoopoo Road and walk to Manini Beach unless handicap, drop off, residential or emergency.
10. Regarding the trail from the top of Napoopoo Road to the monument, it is used and abused by too many hikers and safety issues since it is not monitored. There should be a permit system for hikers through the Parks and Recreation so that trail to the Captain Cook monument is limited to 20 known hikers at a time with half day permits. In the same way that permits are required at Volcano National Park, hikers need a permit to hike that historic Monument trail. The County can provide parking and a restroom (out of sight) for those few cars off of the new intersection at the top of Napoopoo Road.
11. No bathrooms on Kahawaloa Point, which would be a desecration to that historical site.
12. No landing of any kayaks or canoes or boats at Kahawaloa Cove. If the only people there are hikers and access is limited and a bathroom is placed at the top of that trail, then there won't be an issue.

Thank you for your consideration,  
Steve and Elizabeth

.....

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**KEALAKEKUA BAY STATE HISTORICAL PARK**

Aloha!

Thank you for the community meeting of January 30. I did attend that meeting at Konawaena Elementary School presented by BeltCollins re development of Kealakekua Bay and would like to add comments prior to the cut off date on February 28.

Having heard the voices of so many residents and friends of the Hawaiian community, I would like to join in with them and VOTE NO ON ANY FURTHER DEVELOPMENT of Kealakekua Bay or Kaawaloa Point with a few suggestions.

As a resident of Kealakekua Bay, I have been able to observe the continuous activity during this high season of 2016 at Kealakekua Bay and Manini Beach Park and Kahauloa Cove. As a result of seeing what is developing there, I vote against any intentional development of Kealakekua Bay for the following reasons.

1. The infrastructure of the area is not capable of supporting higher traffic and extended use.
2. Our one lane roads already serve the residents, Manini Beach goers, the refuse and recycle area, the end road from Honaunau and Puuhonua O Honaunau, Napoopoo Beach, and (illegal) kayaking at Kahauloa Cove. As local Hawaiians, haois and long time residents stated at the meeting in January, we do not want this to become an even bigger playground. It will further harm the already over impacted streets and water areas, the wildlife of the cove—turtles, dolphins, whales--and detract from the ambience that is drawing visitors here in the first place. I have seen the streets, especially Napoopoo and Puuhonua Road become littered with trash. More development would only bring more people—more trash—more drugs—more problems.
3. Consider the areas on the Big Island that have been developed into beach parks: Hookena, Keauhou, Kua Bay, Hapuna, and so many many others. In all of those locations, the beach park does not impose itself on the residents. Developing Kealakekua Bay with a parking lot for buses and vehicle traffic, and pedestrians, and further kayaking will only negatively impact the area including the local residents, many of whom have lived there for their entire lives. LISTEN TO THE HAWAIIAN VOICES.
4. It is too bad that our state and county officials cannot communicate effectively in this age of mass social media. If they do become able to communicate honestly with one another, they can work together to handle a big existing problem stemming from the trail at the top of Napoopoo—County business, with the foot of the hiking trail ending at Kaawaloa Point—state business. My suggestions for changes are as follows:

The trail to the monument needs to be managed with a parking lot set up for a few cars at the top of Napoopoo, away from residents, and include a restroom. The number of hikers each day should then be limited to perhaps 20 in the morning and 20 in the afternoon, by Parks and Rec issuing this limited number of permits per day and training hikers to "Pack it in and Pack It Out". They can use the restroom before hiking the trail.

Kayakers should NOT be allowed to land at the sacred Kaawaloa Point. Kayaking tourists should go with a reasonably priced tour guide company into the bay so that kayakers will not harm the wildlife and

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kayaking companies will have to take care of the trash. Kayaking will become an income source for the state. Hawaiians should be hired to guide these trips. Currently, the state charges so much for kayaking tours that it doesn't give the companies much room to provide for its employed guides.

Napoopoo Beach park is well used by locals and tourists who swim there and play volleyball and picnic. No need to develop it further.

A person should be hired to monitor the hikers for permits. That same person can also monitor the streets of Manini Beach area for folks who continue to park in NO PARKING areas because currently no one is monitoring the area. If even a few citations are handed out, there will be more respect and more money for the state. Coming to the area once or twice a week to give citations would be very helpful. Every location on earth has a limit to how many people can come to that location based upon infrastructure and the nature and size of the location. There are better and bigger beaches on other parts of the Big Island that are adequate for tourists. Like a good parent, the State and County need to set limits. Money is not the end all.

Thank you,  
Elizabeth Kilpatrick  
.....

Aloha John

Unfortunately, we will not be able to attend the public meeting on January 30, 2016. However, we did want to offer our comments.

As many people, we chose to move and live on Hawaii Island compared to the neighboring Islands, because it is more rural, preserves more of the Hawaii culture and land and has less tourists.

We agree with many of the comments of locals, as well as tourists and go with Alternative D, Leaving the Bay as is.

The other options would allow for more commercialism of the area, including the options with only adding more walking trails, which could impact native people living in the area. In addition, a large part of this land is sacred Hawaiian land, which should be preserved as it is. Adding more tourists in the area would also impact the Bay and marine life, especially with any increase in boating and tours.

As a large amount of this area is sacred to the Hawaiian people and their culture. the Bay should be left as it is.

Thank you for allowing me to share my comments.  
Respectively

Mark Gordon  
Hawaii Island  
.....

Dear DLNR Hawaii,

I am writing because I wanted to make a comment on the Kealakekua plan that is up for review but your website is very confusing and it is impossible to get to the link to make a comment. I am

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not able to attend the meeting at Kealakekua, but I would like my voice as a concerned resident to be heard.

PLEASE KEEP KEALAKEKUA WILD.

This is one of the most culturally and historically significant sites on the island, also home to one of the most fragile and important reefs in the hawaiian islands.

Please do not develop the Bay, it needs to remain in its most close to natural state.

Further development at the Bay would destroy the fragile ecosystem.

People value the bay because of its pristine nature - to develop it would be to kill the very essence of the Bay.

Furthermore, considering the changing climate, development 'as it has been done' is the very last thing that is needed in the Hawaiian islands.

We need to start prioritizing safeguarding ecosystems services & stewarding nature and the environment so it is more robust in the face of these changes.

Thank you very much for your understanding.

Katie  
Thank you very much.

Katie Conlon  
PhD Student | [National Science Foundation ESUR-IGERT Fellow](#)  
[Toulon School of Urban Studies & Planning](#) | [Portland State University](#)  
.....

as a preface, i have had the good fortune to own house and property at 82-5983 lower napoopoo rd for 20 years.

The location is six houses makai of the state wharf on the bay, approx. 300 feet from the bay. call me an immediate bay neighbor.

this is my second commentary on bay development plans. how long ago was the last? 2009 or 2010?

your overwhelming concern seems to be for kayaks, with indifference and disregard for serious cultural and historical considerations. a grass shack for kayak vendors in front of the hiau? im not certain if that is tragic or comic.. stop the ocean with a little wall? really

if i was king or benevolent prince, the dlnr would pursue outlaw kayak vendors. can you say solicitation? drugs, sex or kayaks, what is the difference

i would also eminent domain the four houses on the north side of the state wharf and bulldoze them. now theres access to the bay.

i cant take any of the ideas seriously. i would do nothing and KEEP KEALAKEKUA WILD.

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respectfully and with much aloha,

james a lengyel

.....  
1/27/2016

Hi John,

My Name is Scott Marshall and my wife and I own the property that shares the stone fence line right next to the basketball/volleyball grass court. We currently do not live year round at this house but we are very interested in the proposed plans to improve Kealakekua State Park. I have studied the maps and the matrixes in detail and I have many questions and suggestions. I am aware that this process will take some time and that it could be a decade before any approved plan is implemented. So this email is not about the proposed plans, it is about a few items that I feel the state will need to address before renovations begin.

I have been coming to Napo'opo'o Village for a little over two years and in that time I have noticed a definite degradation of the concrete on the wharf. I feel that if this is not repaired or updated soon that part of the sea wall facing Manini Park will crumble away.

The next item that needs addressing is the Dragon Fruit vines in the trees behind the pavilion. Yes, one of the proposals is to remove all of the exotic plant species from the historic area, but if this is not the option that is decided on, then I am afraid the state will lose those trees any ways. The Dragon Fruit vines are choking the trees and creating a huge weight burden on most of the hard wood species East of the pavilion.

The last pressing issue is signage and the brass plaque at the end of the Pu'uhonua Road (Beach Road). Not that this is a safety issue but everyday that I am down at the waters edge someone asks me, "Where is Captain Cook's monument and how can I get there?" I know this is not a time sensitive issue but the plaque has been missing for close to two years and the signs about the bay are almost not readable.

Thanks John for your work on this project.

My wife and I will collaborate on our ideas for the park plans and send them to you soon.

Thanks again,

Scott

.....  
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**From:** GEOFF HAND

**Sent:** Tuesday, February 16, 2016 2:01 PM

**To:** Cottrell, Curt A

**Subject:** Re:

Thanks for getting back to me.

Yes, I have seen the documents and attended the informational meeting at Konawaena Elementary and heard your recent presentation. I thought the plans had promise but also set off alarms of problems seen in past DLNR planning sessions for Kealakekua Bay.

As a long time stakeholder, permittee, and principal of the 501c(3) nonprofit Kayak Alliance of the Islands, (holder of a memorandum of agreement with DLNR to provide marine education at Napo'opo'o Pier for 3 years), I am concerned about changes currently being planned that would alter the delicate political, cultural, environmental and commercial balance that you have currently setup at the bay. Have I thanked you lately for working a miracle at the bay?

DLNR, State Parks & Belt Collins in the past, worked consistently in the past, with little regard to stakeholder or neighborhood interests in Kealakekua Bay in their planning process. Although you have managed to bypass the formal planning process and attained a large measure of success in meeting community, environmental, Hawaiian Sovereignty, tourism and business interests with your solution now at the bay, the delicate arrangement seems to be threatened by the formal process in formal planning that is now taking place. It's an opportunity for those who seek power and wealth to get in line to beg for State indulgence at the expense of the community at large. There is no question about who is in front of this line.

Instead of the State plans in the past reflecting the local neighborhood, business and visitor needs, these genuine interests were minimized, dismissed and those representing them felt to be "second class" citizens. Hence the reason the DLNR has walls covered with the plans for Kealakekua Bay but little to show for their efforts.

I know you want this plan to be different and to reflect the broader community and to be a success. I would love to see improvements at this park: better facilities, on-site management, and increased cultural, historical and conservation education. But keeping in mind that this is a residential community that highly recommends a minimal impact in terms of keeping the attraction low key so as NOT to attract more visitors than already visit daily.

I write this because I have admired the practical and successful solution you have devised at Kealakekua Bay and share with you the interest in wanting to see some minor development and greater management at the bay.

My fear is that because the State is under political pressure to bow to divisive racial agendas at the Bay that are not inclusive of the local community and business, there will again be a failure to find common ground for the State, stakeholders or the community for a plan that succeeds.

For the past two DLNR administrations, the political tactic of pitting "native Hawaiian interests" against the broader and more inclusive community and business interests have resulted only in racial discord and distrust in the process. Given this history the new plans are being viewed with

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great skepticism and doubt. This does not need to be the case if there is a fair consideration of all parties and this fact is telegraphed to all concerned.

Rather than having the State of Hawaii representatives at this past Konawaena meeting standing side by side with a Hawaiian sovereignty activist, wouldn't it have sent a better message having the various stakeholders standing side by side endorsing the planning process?

I am concerned that plans are being generated without community/business stakeholder involvement. Since Hawaiian interests are institutionally promoted within the DLNR through agencies including the State Archaeologist, Department of Hawaiian Affairs, and State Parks, their interests typically dominant State plans. This is fundamentally, in my opinion, why plans do not proceed beyond the planning stages. The State is insensitive to other stakeholders or interests and therefore don't produce community based solutions to problems. There needs to be an equal representation for stakeholders, and community and business interests at the Bay cannot be disregarded in favor of native dominance.

I hope you have the dynamic personality that will blend the many interests rather than caving into an institutionalized, single interest group lobbying to dominate and rule the bay based on race. Successful politics is finding compromise among ALL stakeholders not dismissing many at the expense of the few. I think you can.

Please call when you have a minute, I'd like an opportunity to join in the planning session in Honolulu when you review the comments and suggestions of those attending the listening session at Konawaena. Assuming that is where actual planning ideas will be generated and discussed.

Thank you.

G. Hand

.....  
2/18/2016

Aloha Mr. John Kirkpatrick

My name is Lahela Spencer and I attended the community meeting held on Saturday January 30, 2016 at Konawaena Elementary school. Prior to the meeting, during the open house, I submitted my comments in support of Alternative C- Historical focus. After listening to the presentations of each plan and reading through the details listed, I am submitting addition comments and concerns.

I am in support of SOME of the points listed in Alternative C.

First and foremost, the residents and especially the residing Kupuna of Napo'opo'o need to be addressed and heard. Their thoughts and concerns are very important in this process.

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Below I have listed my comments/questions/concerns in order of the proposed Alternative C plan:

Kealakekua Bay:

1. Number of commercial vessels needs to be managed for the future and life of our waters and marine life.
2. Permitted mooring @ Ka'awaloa cave- who and how will this be managed?
3. YES to no power boats 150ft off of Ka'awaloa
4. Canoe Shuttle- please elaborate on this matter. Are there current canoe tours?

Ka'awaloa

1. Traditional cultural access by permit- absolutely not necessary. As native Hawaiians it is our tradition and birth right to access these locations to continue and practice our traditions and all that it entails.

Suggestion: if a permit is needed to gain access for cultural purposes, then a permit should be obtained and required for anyone and everyone wanting to swim and snorkel at Kealakekua Bay.

2. Canoe Shuttle landings? Please elaborate in future meetings on what this is.
3. Hiking access by Ka'awaloa Road-Signage would help the existing problems. OR the trail needs to be closed until the location can be restored and properly marked and maintained.
4. YES to remove vegetation and restore the cultural landscape
5. YES to Restore selected rock walls and Historical sites
6. NO to guided tours.
7. YES to Interpretive wayside exhibits at Puhina o Lono Heiau
8. Interpretive shelter and exhibits and staff:

-exhibits should be kept to a bare minimum

-Shelter?? Please elaborate

Pali

1. NO access trail

Napo'opo'o Landing

1. Canoe Shuttle by concessionaire?-please elaborate
2. Thatched shelter for canoe shuttle and visitor services-more discussion on this really necessary. If there is any shelter that will be built is should be for the residence of Napo'opo'o and their canoes.
3. No public vehicles? I do not agree. This should be monitored by not prohibited.
4. Restricted parking? (10 Spaces) Who will this before as #3 stated above, no public vehicles.
5. Signs for warf and shoreline-Yes
6. Portable toilets: How many? Is this absolutely necessary in this area? Who pays for it?

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7. Equipment, deployment and storage for DOCARE- I believe an alternate location can be discussed and designated if this is needed. (near the parking lot, near restrooms, near pavilion)

Napo'opo'o Park

1. Parking lot on parcel 1 for public/restricted staff, school bus (50 spaces)-

No I do not agree this is necessary. Not 50 spaces

2. Remove beach road parking/work with county to close road.

No I do not agree with this. This road should remain open

3. Adapt community pavilion to interpretive and program use. Yes this will be beneficial to the community.

4. Community Pavilion should STAY in its current location. I do not support relocating it to Parking lot.

5. Restrooms on parcel 1-? How many restrooms are being proposed. What impact does this have on the environment?

6. Gift shop-I DO NOT AGREE. A gift shop is NOT necessary nor is it needed.

Interpretation and Landscaping

1. Signs and Wayfindings-yes, limited

2. Restore cultural landscape-yes, as much as possible

3. Interpretive trail guided and self guided tours. I do NOT support guided tours.

4. Restore rock wall- Yes

5. Thatched Halau Mauka of Hikiau Heiau for cultural and educational programs. Can the existing pavilion be utilized? Unless cultural ceremonies will be conducted.

Recreation

1. Adapt courts to cultural gatherings area- will this area be combined with the pavilion?

State Parks/DOCARE/Concessionaire

1. Yes there should be someone there to oversee and maintain the area, but not for guided tours or to run a gift shop.

2. Canoe shuttle, please provide more information on this.

. Napo'opo'o is a very significant and special place not only in our History of Hawaii, but also to its people. My Grandmother Martha Maleka Kapeliela was born in Ke'ei and raised within the Ahupua'a of Napo'opo'o. She grew up fishing in the waters off of Napo'opo'o where my father was taught and eventually that knowledge was passed down to myself. Not only has this place given our ohana memories that will last a lifetime, or helped shape us into who we are as Hawaiians, but there is a spiritual essence, mana, that is still alive in this place and that needs to be preserved for our future generations. This place needs to be cared for. Not built upon for recreational and commercial purposes. Thank you for adding these comments, questions and concerns to the planning discussion.

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Ke aloha no,

Lahela Spencer

.....

Aloha Mr. John Kirkpatrick

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I am in support of SOME of the points listed in Alternative C.

First and foremost, the residents and especially the residing Kupuna of Napo'opo'o need to be addressed and heard. Their thoughts and concerns are very important in this process.

Below I have listed my comments/questions/concerns in order of the proposed Alternative C

plan:

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3. YES to no power boats 150ft off of Ka'awaloa

4. Canoe Shuttleplease

elaborate on this matter. Are there current canoe tours?

Ka'awaloa

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is our tradition and birth right to access these locations to continue and practice our traditions and all that it entails.

Suggestion: if a permit is needed to gain access for cultural purposes, then a permit should be obtained and required for anyone and everyone wanting to swim and snorkel at Kealakekua Bay.

2. Canoe Shuttle landings? Please elaborate in future meetings on what this is.

3. Hiking access by Ka'awaloa Road Signage

would help the existing problems. OR the

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trail needs to be closed until the location can be restored and properly marked and maintained.

4. YES to remove vegetation and restore the cultural landscape

5. YES to Restore selected rock walls and Historical sites

6. NO to guided tours.

7. YES to Interpretive wayside exhibits at Puhina o Lono Heiau

8. Interpretive shelter and exhibits and staff:

exhibits

should be kept to a bare minimum

Shelter??

Please elaborate

Pali

1. NO access trail

Napo'opo'o Landing

1. Canoe Shuttle by concessionaire?please

elaborate

2. Thatched shelter for canoe shuttle and visitor servicesmore

discussion on this

really necessary. If there is any shelter that will be built is should be for the residence of Napo'opo'o and their canoes.

3. No public vehicles? I do not agree. This should be monitored by not prohibited.

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Napo'opo'o Park

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I do not agree this is necessary. Not 50 spaces

2. Remove beach road parking/work with county to close road.

No I do not agree with this. This road should remain open

3. Adapt community pavilion to interpretive and program use. Yes this will be

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beneficial to the community.

4. Community Pavilion should STAY in its current location. I do not support relocating it to Parking lot.

5. Restrooms on parcel 1?

How many restrooms are being proposed. What

impact doe this have on the environment?

6. Gift shopI

DO NOT AGREE. A gift shop is NOT necessary nor is it needed.

Interpretation and Landscaping

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limited

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tours or to run a gift shop.

2. Canoe shuttle, please provide more information on this.

Napo'opo'o is a very significant and special place not only in our History of Hawaii, but also to it's people. My Grandmother Martha Maleka Kapeliela was born in Ke'ei and raised within the Ahupua'a of Napo'opo'o. She grew up fishing in the waters off of Napo'opo'o where my father was taught and eventually that knowledge was passed down to myself. Not only has this place given our ohana memories that will last a lifetime, or helped shape us into who we are as Hawaiians, but there is a spiritual essence, mana, that is still alive in this place and that needs

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to be preserved for our future generations. This place needs to be cared for. Not built upon for recreational and commercial purposes. Thank you for adding these comments, questions and concerns to the planning discussion.

Ke aloha no,  
Honey Medeiros

.....  
February 22, 2016  
Department of Land and Natural Resources (DLNR)  
Division of State Parks  
Kealakekua Bay State Historical Park

Summary:

- We support No Action or Alternative A with modification
- Swim/Snorkel zone should be 75 feet from shore, not 150 ft.
- Alternative C is too restrictive, strongly oppose.

I have reviewed the Alternative Matrix and Alternatives Maps for the plan and discussed this with my 18 employees that are affected by any changes. I am commenting primarily on the ocean part 'Kealakekua Bay' since our rafts do not allow landing at Ka'awaloa or Napo'opo'o landing.

We support 'No Action' mainly because the ocean portion off Ka'awalo has been self managed for many years by the responsible operators like Captain Zodiac. We educate and control our guests to keep the environment pristine, don't allow shore landings.

Alternative C is the most restrictive and we strongly oppose this severe limitation of our use of the ocean resources. We have been provided free lifeguard, rescue, rule enforcement and emergency evacuation and assistance to all in the bay for over 32 years and should be rewarded not eliminated.

Alternative A and B are similar for our purposes of bringing passengers to enjoy the snorkeling in the bay. The establishment of a Swim/Snorkel area is agreeable to us, however the proposed 150 ft zone is too far from shore. At 150 ft from shoreline depth is about 200 ft. That zone places our lifeguards too far from the snorkelers who mainly have problems near shore. The reef drops off quickly about 50-75 ft from shore so establishing this as Swim/snorkel are is better for safety of swimmers.

I also note that, for all Alternatives, established permits like Fair Wind with a mooring and Guided Kayak tours seem to be included in the proposal. We hope that our 32 years of service to this area as Captain Zodiac would include us as to continue as permitted, no matter which action is taken.

As for the other portions of the alternatives, having a State Parks person on site for Ka'awaloa and Napo'opo'o landing is great an official presence is needed to control the area. Other improvements are interesting in that they establish more 'concessions' which I could perceive as an increase in 'Commercial land operations' at the Ka'awaloa/ Napo'opo'o landing area. However, I support needs for education and assistance in this park.

W. J. Zabolski  
William J. Zabolski  
President  
Kona Zodiac Ltd. dba Captain Zodiac

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.....  
February 22, 2016

Dear John Kirkpatrick,

As a resident of the Kona area and having a background in Landscape Architecture, Urban Planning and Community Development, I would like to voice my concerns regarding the proposed Kealakekua Bay State Historical Park Master Plan. The concerns I have fall into 5 categories: 1) Increased vehicular traffic, 2) Proposed concessionaire, 3) Environmental degradation, 4) Tourist safety, 5) Funding.

1. The increase of vehicular traffic will have a direct negative effect on the residents of the village as well as those living along Napo'opo'o Road. Neighborhood safety could be jeopardized in addition to an increase of crime and noise pollution.
2. Alternatives A, B and C specify a concessionaire. Will the concessionaire be selected by an application, or bidding, process? It seems to reason that applicants should be screened for their years of experience in the kayak business and reputation as a business person.
3. When tourists arrive at Napo'opo'o Park and see that renting a kayak costs less money than hiring a tour guide, they will most likely rent. Unfortunately, when people are unsupervised, they often do not adhere to common environmental practices. The land at Ka'awaloa will suffer from environmental degradation due to over-use, garbage, human urination and defecation, alcohol consumption and drug use. There is no doubt that as the visitors to Ka'awalo increase, the sensitive environmental landscape will be degraded.
4. Tourists are unaware of the ocean's complexity in relation to their safety. They are not knowledgeable of ocean tides, waves, surf and wind and navigation skills necessary for a safe kayaking. I talk from experience as I recently rented a kayak from Ehu and Kai Rentals, located just south of Napo'opo'o Park. The kayak capsized, my leg and foot were lacerated by the lava rock and I was rushed to the hospital for stitches. (See photos.) This is hardly an experience I wish for anyone, especially tourists who have chosen Hawaii as their vacation destination. In time, experiences like this could have a detrimental effect on the Kona tourist industry.



5. The cost of implementing Alternatives A, B and C would be substantial. If one of the alternatives is decided upon, is the Hawaii State Park System prepared to fund it? If not, where would the funding come from?

After listing my concerns, I would like to clarify that I am not in favor of alternatives A, B or C. I support the No Action Plan which "maintains existing condition of the Park with managed use of the bay through permits, no new facilities to address parking issues, and no site improvements to protect and restore the cultural sites".

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As a concerned citizen, I would appreciate any feedback you might have. I would like to stay in the loop of communication with the Kealakekua Bay State Historical Park Master Plan project. If there is an email list, would you please add me to it? Thank you.

Respectfully,  
Jane Pinckney

February 29, 2016

To: John Kirkpatrick

Fr: Deborah Chang

SUBJECT: Kealakekua Bay State Historical Park Master Plan (KBSHPMP)

First, I apologize for this late submittal of comments. I was not able to attend your community meeting in Kona in January. As a general comment, I prefer Alternative B, which seeks a balance between recreational use and historic/cultural preservation.

Population Growth Anticipated Northwest of Ka'awaloa

- The historic Cart Road entering the northwest side of the park, is a relatively easy hike from the 1250 Oceanside "Hokuli'a" development. The KBSHPMP should anticipate significantly more people entering from that direction, including commercial hiking tour activity utilizing the Old Cart Road. After years of legal and financial delays, Hokuli'a is beginning to subdivide. For example, two subdivision applications for TMKs: 8-1-04:64, 68, 79, and 93 are currently being reviewed by the County Planning Dept. for a total of 127 lots. I expect this is just the beginning of more subdividing.

Limits on Commercial Permits and Enforcement of Park Rules

- Limits on commercial permits for hiking tours, kayak rentals and other ocean craft are essential, but past experience has shown such attempts are likely to fail without "consistent and daily" enforcement by DOCARE and County Police.
- There needs to be a maximum number of customers/day allowed by Special Permit. Currently the system does not keep track of the cumulative numbers of commercial vessels and customers potentially entering the park per day that could result from all issued permits. At last count (March 2015) there were about 350 vessel permits issued by State Parks (per email correspondence with Curt Cottrell).
- Non-commercial, recreational and cultural activity by local residents needs to be distinguished (and regulated differently) from commercial use. This may help to secure needed cooperation and support from local residents.

Coordination with the County of Hawai'i

- The current Special Permit system does not concern itself with where launching and landing of vessels will occur when a permit is issued, as long as utilization of Nāpo'opo'o Landing or Ka'awaloa Flats is made clear. This has resulted in complaints against customer and staff parking, erecting of a chemical toilet, and storage of kayaks in County road rights-of-way. Congestion of already narrow County roads limits the access of emergency vehicles, particularly in and around Kahauloa Bay and Manini Road and

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Beach. This has to be a concern for homeowners and residents in these areas. Instead of waiting for resulting complaints it would be better for State Parks and the County to coordinate in the issuance of Special Permits.

- Conflicts have occurred in the past, and it is not clear whether the County police or DOCARE should be called when kayak rental operations set-up outside of park boundaries. It would help if the KBSHPMP clarified the law enforcement jurisdictions.
- TMK: 8-2-06:25 was Executive Ordered to the County of Hawai'i by the State in 1953. This is a strategically located 5.6 - acre parcel between Kahauloa Bay and Manini Beach. In light of the intense use of this area, should this parcel be archaeologically surveyed and its potential best use assessed? Perhaps the parcel should be returned to the State due to lack of interest in the parcel by the County over the past 62 years?

I realize that these concerns do not focus simply on the confines of Kealakekua Bay State Historical Park's boundaries. However, resolution of the long-standing issues will require collective effort by more than just State Parks.

Mahalo a nui loa for your consideration.

aloha mr kirkpatrick, please excuse me sending a second comment on the plan for kealakekua bay. on your previous attempt, in what year was it, 2008?, one of my comments was, how do you trust this special place to the dlnr when it takes eight months to fix a shower? guess what? its been broken for seven months. same old stuff.

more importantly, on a day when the state of hawaii is experiencing a historical ocean swell the following just happened. mainland visitors rent a kayak, capsize, cant get back in, and search and rescue has to be called in. the outlaw kayak person has the nerve to say if they dont know what theyre doing, they shouldnt be out there.

as a resident and an income tax and property tax paying person i can see no reason why these scoundrels can be considered in your wise and thoughtful plans. once again i will say no kayaks, no quasi wind powered tourist junks, no ridiculous historical recreations.

KEEP KEALAKEKUA WILD.

james a lengyel

The proposals for the park are not a Master Plan. Not even close. A Master Plan would include Kealakekua Bay and its issues. What surprises me is that I know the people who worked on this Plan and people at the DLNR know what is critical. So the real question is why the most important issue was not addressed.

With that here are my comments:

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1. Water Quality. Water quality for Kealakekua Bay is the most important issue that needs to be addressed. People come to the park for the Bay. A master plan needs to talk about cesspools, agriculture, livestock, boats, and sunscreen. Please don't tell me the Marine Life Conservation District deals with the water quality issue. It does not. The MLCD is really limited to taking fish and other resources. Yes the MLCD does say water quality is important but it does nothing to insure it. Kealakekua Bay is one the Gems of the State. We need to get serious about protecting it.
2. DOCARE. The DOCARE plan makes no sense to me. Your document basically says enforcement today is terrible and it might get a little better under Alt. A; somewhat better under Alt B; and finally get serious under Alt. C. I don't understand your logic. Why is enforcement sequential? Enforcement should be enforcement. Period. From my perspective the DLNR is charged with protection of this resource and letting illegal vendors work the park and letting individuals harass the dolphins daily says the DLNR is not doing their job. And according to the Master Plan the DLNR is willing to continue zero enforcement. Why? DLNR's mission statement says Enhance, Protect, Conserve. I don't see that happening at the Bay.
3. Commercial. Although it is not stated, I get the feeling that letting commercial interests continue to use the Park and the Bay for profit is one of the unstated but underlying goals of the Plan. The issue for me is that commercial interests continue to profit from the Bay yet give nothing back to the Bay. The State of Hawaii and the DLNR need to have some kind of permit and fee system to get funds from the users so that the resource gets something back. Does the Fairwind give the State or the DLNR anything back? Do the one hundred boat permits for Captain Cook pay anything? There are many states that collect fees for State Parks. And guess what, the parks are clean and have toilets. Every year over ten thousand people hike the Kaawaloa Trail to the Cook Monument and the Bay. The only thing they give back to the bay is some sunscreen, pee, and poop. This isn't right.  
To me the Master Plan highlights the DLNR as a weak organization. If they were a strong organization they would speak up for water quality, they would have a strong enforcement group, and they would get the legislature to create funding sources which would allow them to do their jobs. There is an old saying, "Go big or go home". To protect Kealakekua Bay you need to go BIG. You need to talk about the important issues. Your master plan only tinkers in the margins. I don't really care if your Master Plan puts in 10, 20, or 50 parking places. You have totally missed the important issues.

And the sad part for me is that I know you know issues like water quality and enforcement are critical if the Kealakekua Bay is going to be saved. We really need the DLNR to go BIG and get BOLD and do the job they were hired to do.

Phillip Koszarek  
.....  
Hi John,

I hope the meeting last month at Konawaena Elementary School was enlightening and respectful. As you already know, everyone who lives down at or near Kealakekua Bay has an

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opinion on what they think should or should not be done to the State Park and I would bet there were many different opinions expressed at the meeting.

I imagine that the ideas my wife, Deanna, and I have will differ from other owners of property around the park. That being said, since our property shares a common stone wall property line with the basketball/volleyball area, we definitely are glad that we can have some input into the redesigning of the great historic and recreational resource for the State of Hawaii, Kealakekua State Park.

It seems to me that the final draft, after many meetings and revisions will not be one of the three options but a combination of ideas from each of the most preferred elements of what has been presented. With this in mind, Deanna and I are going to pick out what we think would be best for the Park.

The parking lot off of Napapoopoo Road would probably be one of the best additions to the area. I am sure this is not popular with some residents who live near the proposed lot but you how this process works with "NIMBY" (Not In My Back Yard). I don't think anyone in the area would disagree that there is currently not enough parking for kayakers, swimmers, tourists, and/or neighbors and their guests. Keeping on the theme of parking, we believe that it is a good idea to continue to keep the gate closed at the wharf. It is wonderful not having cars jockeying for the limited space in that confined area, as well as keeping the view of the water open and unobstructed.

Historically, removing the encroaching vegetation from the second heiau and the stone walls with pathways and signs would be a wonderful way to show the visiting public that Kealakekua Bay was focal point for pre-European Hawaiian life. Though many of the archeological sites have a mix of native and non-native plant species growing in and around them, I would hope that the grove of hardwoods along the shore could remain. Yes, these trees were not here 250 years ago but in keeping with the mixed used proposals of the park, I think having shade and a small grove of trees adds to the recreational benefits of this area.

Napoopoo Beach is a difficult issue to address. Most people who live nearby like the rocks because it reduces crowds and beach usage. Conversely, people who visit the bay are disappointed because the "beach" is not a sandy beach. I personally have spent a bit of time after big wave events, clearing rocks from the path that leads out behind the beach shore. Geologically speaking, an event like a Hurricane Iniki produces waves and a storm surge that

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was strong enough to push these rocks on shore, but the return waves did not have the energy to pull to rocks back out of the surf zone. Over a time span of many decades or more, sand could possibly start filling in the gaps in the rocks. Yet due to the steep rocky beach face, it seems like the sand that is deposited with low wave action is then scoured away during the next big storm event. Personally, I think helping the natural process of removing some of the rock material from the surf zone to build a stone wall at the back side of the beach area is very creative. I have seen some photos of the beach prior to Hurricane Iniki, and contrary to the stories of the great sandy beach that many long time residents have told me about, there has always been a mix of sand and rock at Napoopoo Beach. Reducing the near insurmountable piles of rock on the beach face would help expedite the natural deposition of lighter sand material to the high water level. I would not expect the whole area cleared of boulders but I would suggest some research on littoral drift and sediment transport. It is a natural process for wave action on a closed system to try to distribute beach material evenly on the shoreline. Yes, making better access into the water would increase beach usage, but it would also make it safer by reducing many of the very painful injuries that occur while being "grated" on the rocks while entering and exiting the water.

The grass area with the basketball and volleyball court is the most used area of the non-beach part of the park. Between the Friday afternoon volleyball games and the weekend keiki birthday parties, we think the local community would enjoy keeping this area grassy and park-like instead of turning it into a staging or other structured gathering area.

As for the more practical facilities aspects of the whole plan, I think a bathroom and an outdoor kiosk with historical and recreational information is a needed addition to the new parking lot. We both would recommend against a portable toilet at the wharf, for I think odors could be an issue with the immediate neighbors. New informational signs at the end of the road as well as a new brass plaque at the base of the heiau are hopefully a part of any future plan.

I personally have not been ashore to Ka'awaloa point area. We have kayaked over to the area a few times but we only snorkeled while holding on to the kayak with a long rope tether. I would like to see a similar treatment of this area as what would be done to the Southern part of the park. Expose the archeological/historical sites and provide information signage for these areas. Leave some vegetation for shade cover for hikers. A great addition would be to install a toilet that either needs no service or one that is easy serviceable. A landing site for private kayaks would be good if a) it is enforceable and b) if you allow launching of private kayaks and watercraft from the wharf. I am not sure about limitation on tour boats but I think the number one

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priority in this area is to protect the aquatic life and coral.

We have a few questions and a couple of ideas. It seems that most any option allows launching of personal craft at the wharf. What would be the guidelines and how would this prevent someone once again claiming they are launching their own boat but actually "renting" it to someone else? You may recall this was a huge issue for the local neighborhood years ago with private kayak rentals. But as residents, we would love to launch our own boats off the wharf. Would this be possible and if so, how would this be monitored?

I read a proposal for the park several years ago and there was an idea of having a hiking trail that would start at the basketball court area and then it would go up the cliff, follow along the top of the cliff and go down to the Cook Monument. This seems to be a great use of the park resources, for it would remove cars from parking near the top of Napoopoo Road, it would give the hikers water and bathrooms at the start, and it would link the two halves of the park together. Is this still an option? I also think that having some form of food or snack kiosk is not a good idea. I think it would cost the state money to pay the employee and these places generally create excessive garbage problems.

Thank you for providing a forum for public participation and I know we will be continuing to follow the progress as these options evolve.

Thank you,  
Scott Marshall  
.....

Aloha,

This email goes out to John Kirkpatrick. My name is Paulette Kaanohi Kaleikini. I am recognized by the State of Hawaii as a lineal descendant to ancestors who lived in the area of Kealakekua, Honaunau and more directly, Kaawaloa.

In the area of Hikiou Heiau, my ancestor also held the Land Commission Award. He was also the kahuna of Hikiou at the time the captain James Cook was killed. Many of my ancestors are buried on that parcel and around Hikiou. As alii and/or kahuna of the alii, their kauhale, or living quarters were close to the temples that were used by the alii and their ohana.

At Kaawaloa, many more of my ancestors lived. I can provide the history and genealogy of my ties to those lands. I would prefer to do it in person if you are at all interested.

For me and my 'ohana, and there are many of us living in this area, we would not want a Master Plan to take place here. We do not want any disturbance to the land. We do not want any

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subsurface disturbance of activities to occur anywhere near there. The spirits of our ancestors roam those lands. Their bones lie in those lands, in the hills, in the caves. We want those lands left alone and undisturbed. We do not want people visiting the heiau, walking on or near it. This is desecration. We have ceremonies on the heiau in Kealakekua and Kaawaloa. These are temples for my 'ohana and native Hawaiians. Not for visitors to walk on as they please.

Furthermore, if visitors to the island want to visit those lands, let them view it from offshore. My ohana and I have witnessed first hand, the desecration these visitors spread all over Kaawaloa. There are human feces, rubbish of every kind that holds proof it was left by tourist types.

Kaawaloa is a very sacred land. I am witness to many visitors who have stepped foot at Hikiau Heiau and Kaawaloa. They leave the area and are mysteriously struck with unexplained illness and rightfully so. Later I find out that these people were responsible for desecrating the aina or trying to sneak off with a stone or shell that was stuck in their bag. These people will never learn.

If this master plan needs to move forward, create the plan for the immediate area of the cook monument. In fact, I suggest that the monument be destroyed altogether or moved somewhere in relative to his kind. The monument does not belong on Kaawaloa. He was not killed at the location of the monument. He was killed at another location. It should be moved there. The spirits of my ancestors would be appeased. The spirit of cook would be at rest.

o au iho no

P. Kaanohi Kaleikini

.....  
My comments and questions about Kealakekua Bay Park:

I have been playing volleyball at the park on Fridays for more than five years. My main concern is that the park continue to provide a space for this activity. To that end, there are a number of things that would improve our group's enjoyment of the park.

A working shower- not sure what happened to the shower there now, but the mist style shower heads provided a lousy shower when it was working.

In ground sleeves for volleyball poles. The tire poles there now work. Sleeves would make setting up our net quicker, easier and better.

Replacing bougainvillea and other thorny plants with plants endemic (or native) to Hawaii. Thorns put holes in balls and feet.

How might volunteers and donors help make any of those things come to be?

Alternative B would "adapt court to open space". How is not open space right now?

Alternative C would "adapt court to cultural gathering area". Gatherings already occur on the court lawn.

Are alternatives B and C intended to eliminate the activities (volleyball, weddings, birthdays, meditation and dance) already taking place there?

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People currently reserve the space by posting signs. Does DLNR intend to implement a different system?

For the park as a whole:

It is ethically thorny that three companies control the right to land near the monument. Because of human waste, I understand why that change was made, but irks a lot of people that that is still the situation. A composting toilet would be good to try.

What data is the DLNR using to determine the unmet demand for greater use of the Kealakekua Bay area?

How much more vehicle traffic can Napo'opo'o safely handle?

What budget is there for the park area? A botanical garden in the southeast portion of the park would be nice. Is it feasible?

The alternatives matrix has a staffing section. This section doesn't list the actual man hours (or cost of those man hours) for any of the alternatives.

Parking. The current parking situation seems to work fine. It isn't a problem for our group. What does closing the current parking area accomplish?

I am looking forward to learning more about DLNR's intentions for Kealakekua Bay.

Regards,

Matt Heiller

.....  
Comments RE Kealakekua Bay State Historical Park

Submitted on behalf of two people who love the Bay,

one of whom has enjoyed the Bay for 40 years.

We support, in general, Alternative C, the 'Historical Focus'.

Thank you for compiling community input for official consideration, re: possible enhancement and protection of State / DLNR resources at Kealakekua Bay.

Comments re 'alternatives for discussion'

Basically most of the proposals are reasonable, if properly executed. However, actions that increase tourist loads on the fragile ecosystem should not be done. So care will be needed. We favor the 'Historical Focus' approach, support a 'minimum' development approach, and support minimizing human impact on the Bay. E.g. less landings at Ka'awaloa seems the right direction. While an upper parking lot and trail at Napoopoo might work in that it could reduce direct impact at the bay, care must be taken when adding facilities. Similarly, adding a trail and parking lot by way of Keauhou-Napo'opo'o trail could help improve access to Ka'awaloa and address the currently dangerous parking at the top of Napo'opo'o road, but this will likely mean more visitors to Ka'awaloa, which might not be desirable; consideration of impact such as providing multiple waterless toilets will be necessary, at a minimum.

CONCESSIONS

The idea of concessionaire canoe trips by licensed guides might work, in a similar manner as the existing guided kayak tours, as long as a limited total number of persons / passengers is adhered to. Ideally this might somehow replace the illegal rental operation(s). In this vein, allowing kayak concessions anywhere the park area will create problems; it is likely to lead to abuse and the problem we had just a few years ago. Clear signage for first time tourists about legal vs illegal rentals might help direct activity

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for the common tourist. However, the idea of attempting to create revenue sources for local people should be explored, so other concessions such as food or jewelry might be welcome, and could improve the tapestry of experience for visitors. It would be very good if developments carefully undertaken were in fact good for Napoopoo village, not the reverse.

WHARF AND PARKING AREA

Getting a limited number of portable toilets at the wharf would protect the environment, however attracting activity after dark should be avoided. Maybe facilities are locked sundown to sunrise, or approximately these times. Overnight stays and camping in the entire park should be stopped. Allowing long term vehicle storage can lead to abuse. Reducing night access to the parking area at Napo'opo'o might be a good idea. No public vehicle access to Napo'opo'o landing is the right thing now (no change from current). Providing DOCARE facilities will aid in achieving actual enforcement, and just having facilities at the Bay may discourage the worst offenders (various categories).

Napo'opo'o Beach Area

Not allowing launch of canoes, kayaks, boards etc at Napo'opo'o park seems to be working. Selective removal of boulders would be excellent for swimmers, but this should only be done in consideration of 'dolphin resting area' below.

Separating Napo'opo'o beach from a mauka interpretive area is probably a good idea, as is providing some interpretive information. Limited facilities such as picnic benches would be better than more, such as just leaving the one existing picnic bench at the end of the beach. Facilities like that are best kept off the beach itself – think about minimizing impact and cultivating experience of a pristine environment. We don't think building a massive wall would be well received. Instead perhaps reflect on what actually needs to be protected and take measures case by case.

Overview comments

Poop at Ka'awaloa\*

The fact that somehow the responsible authorities have failed now, for decades, to provide suitable management of human fecal material at Ka'awaloa, while allowing substantial tourist access, is a disgrace. The proposal to close the trail and hiker access until facilities are provided is not unreasonable. Alternative: kayakers and hikers should be required to 'pack it out', enforced by a ranger on site.

Dolphin (and Whale) Resting Area

K-Bay is a very important resting area of Spinner Dolphins and Whales. This year we don't see so many small keiki dolphins, the dolphins seem more stressed and are less commonly seen in the Bay, and perhaps for other reasons, we see very few whales. Any time a motor boat enters the bay, any whales present are observed to leave. Really, seriously consider a no-wake condition for all motor boats entering the bay, and consider a substantial motor exclusion area, like Ka'awaloa to Manini, or just the

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entire marine wildlife sanctuary, except for existing permitted operations. Explore ways to reduce submarine acoustic sound, in general.

Meanwhile, there is a significant tourist draw because of the dolphins, and some of this is probably ok, as long as these magnificent creatures are protected. While some time in the water with dolphins is probably going to be a part of the experience for some visitors to Hawaii, somehow finding a balance, possibly with some clear guidelines, is needed.

As to 'swimming with dolphins' here is a basic teaching that could be shared\*\*:

If you see the dolphins' cute faces, it means they are swimming toward you, and wish to come toward you, which is cool. Likewise if you happen to see them in the eye, side to side, well that is a blessing. However, if you are seeing the tail flukes, that means they are swimming away from you, and if you are swimming toward their tails you are chasing them.

DON'T CHASE THE DOLPHINS. CHASING IS HARASSMENT.

Many or perhaps most people seem to understand this, in conjunction with the fact that the bays are resting areas for the dolphins, and seem capable of mustering the basic sensitivity and respect appropriate to sharing the water with our nai'a ohana. But some people do not seem to understand this. One typical example is a visiting strong swimmer German tourist "I have paid ze monnay to see ze dolphinz, so I have ze right to chase them; must catch dolphins arrrhh." Another example is one person who at every possible time, now apparently in the afternoons as well, day after day, for years now, is chasing the dolphins around while they do their best to rest. It feels like harassment. And what can be done about the incidental people who don't know about proper behavior, or don't care? The idea of a 2 acre 'dolphin only' rest area, possibly near the cliffs and midway between Napoopoo beach and Ka'awaloa moorings is probably needed now. However measures like this will have to be enforced with real fines and actual possibility of impounding kayaks, vehicles etc. Just about everyone cares very much about the dolphins and the whales, and will support reasonable measures to protect our sea mammal friends.

Kayaks

The licensing of kayaks for launch in K-bay, we think has been largely successful in managing a scourge that clotted the bay and was a harassment to dolphins and degraded the experience as a visitor. It was really ridiculous a couple years ago, hence the need for regulation. Any changes including allowing launch by non-licensed operators should be monitored closely. For instance, multiple illegal renters could obtain multiple private launch permits and tell their renters to tell officials they are 'friends' of the licensees. Be careful changing the delicate balance in status quo. Ongoing confiscation of illegal boats should continue. The trickle of illegal rentals seems tolerable now, but the limited enforcement of standing law creates an awkward tension. Allowing concession rental of independently operated vessels at the Bay is probably not a good idea at this time.

Enforcement is necessary if laws are made.

With all of these issues, the challenge is enforcement, a thankless job for staff, and also expensive. But ultimately, we can only expect heavier pressure on the precious resource, especially if there are any facility upgrades. Apparently poaching may be another issue for enforcement.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 112

*Master Plan*  
KEALAKEKUA BAY STATE HISTORICAL PARK

GENERAL IDEAS IN CLOSING

In General, we request trying first a 'less is more approach'. Any significant permanent change, which could degrade the quality of this remarkable 'high-mana' place could be unfortunate and irreversible. Look toward trial measures that are reversible first. Maybe try a few measures and then explore a simple community feedback process without spending gobs of money on Honolulu consultants. Spend money on enforcement of laws already in place.

DOCARE enforcement.

Clearly more is needed than in the past. What kind of budget is available? Morning from 7 or 8am until 10 or 11am is an important time to monitor dolphin resting area, and evening after dark might be another time for periodic patrol. Maybe Police patrol can 'roll through' after dark, if this is not already happening.

Enforcement in general.

For the most part, expect that clear regulations and rules if clearly posted, will be enforced by the community at large, but periodic, or regular, officer presence will be important to safeguard one of Hawaii's real treasures.

\* Needed / Recommended: Authorities (DLNR?) reach out to University of Hawaii or other party to arrange periodic standardized testing of water quality at: Kayak Wharf, Napo'opo'o beach, off Ka'awaloa and mid Bay at two depths (like 1 meter and 20 meters). Collecting data is a key part of ecological stewardship. Historically data has been collected revealing fecal coliforms and staphylococcus in the ocean. We believe that nobody is systematically monitoring the Bay's water quality, and if improvements are made, how will we know if spending money etc has been effective, or how effective, and where.

\*\* DLNR, STATE, COUNTY and FEDERAL authorities should probably look at commercial exploitation of the 'dolphin experience' and impacts etc. For instance when a boat 'leapfrogs' a dolphin pod, sure the dolphins are swimming toward snorkelers, but not necessarily because they want to; they are swimming there to make their living. Wild animals sometimes have to be very efficient with their energy, to survive. It is worth looking at the issue of commercial operations around 'dolphin experiences'. Most commercial operations will tend to over-exploit their resource without external management of the resource such as permitting or regulatory action. It is recommended that no commercial activity be allowed at Napoopoo beach, or Napoopoo park, and signage to that effect be installed.

Thank you for working hard to protect a place we and many others love so much!

Riitta and Varadaan, Captain Cook

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 113

*Master Plan*  
KEALAKEKUA BAY STATE HISTORICAL PARK

.....  
Dear John:

I am a resident for almost 40 years in Napoopoo. I see too many changes from locals living here to Mainlanders buying the real estate at the Bay and using their properties for vacation rentals. I know many want exclusivity but they have realized the Bay is for everyone to enjoy. There are a few bums that hang around as long as there are some activities they can take advantage of and the situation. When the Wharf was closed, I felt safer that it was not attracting the undesirables into the neighborhood. There is a person by the name of Bradley Enos whose family property is on the South side of Napoopoo Road. He uses foul language and his brains are fried from too much drugs. He walks on the Road shouting obscenities with no shirt on.

These are the kind of people we don't want to encourage that why most people in the neighborhood have barking dogs.

You have to check the background of concessionaires and limit the types. The coffee Mill store was broken into a couple of times.

I am a vendor at the farmers market and I know Bums are always hanging around the market and the Library to use the bathroom for showers.

They use the swimming pool at the old Kona airport to clean themselves and brag about not necessary to rent an apartment. We already see some people camping on other people's vacant property. We don't need open invitation for more. You need to install auto shut of water line. They had to do it in Kona Library lawn and Hale Halawai park. A security guard hired by Kona Inn does walk around in the evening to make sure the parking lot is closed for the night.

Its a different world form before.

Kay Wilson

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 114

*Master Plan*  
KEALAKEKUA BAY STATE HISTORICAL PARK

**Talk-Story Neighborhood Meeting**  
August 27, 2016 1-4 pm

Morning: State Parks/community cleanup volunteer work at Nāpō'opo'o  
Afternoon: Talk-story. 50 to 60 attendees including DLNR and BCH

**Talk Story discussions:**

**Introduction (Curt Cottrell)**

- This meeting is a talk story with the neighborhood
- Wants this to be the last master plan
- History of State Parks taking over jurisdiction of the bay and landing
- DLNR "want to do" items for park:
  - #1: Manage human waste at Ka'awaloa
    - Commercial vessels are currently bringing buckets for patrons to use and dispose elsewhere, however, there are no restrooms or trash cans for hikers.
  - #2: A modest amount of new parking at Gaspar site
  - #3: Reopen & repurpose the Landing to launch small vessels only if there is a presence on-site to assist with the launching/landing and maintaining the landing/control. Don't want to revert to previous chaos.
- Other "want to do" items: Interpretive trails and restore areas around archaeological complex - needs trail development signage and staff.
- Curt envisions as a triangle with cultural objective at the top, economic and political pressures on the two sides.. The top of the triangle or the ultimate goal for the master plan: preservation of resources but need to recognize that economic and political demands will affect our efforts.

DLNR "must do items":

- EIS
- Funding
- Stabilize and repair historical sites
- Comply with NOAA upcoming regulations related to protecting spinner dolphins.

**Survey results (John Kirkpatrick)**

What is most important for the park – responses

- #1: Access and recreational use
- #2: Protection of natural and cultural resources
- #3: Enforcement

Resident asked John to read the least popular items also.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 115

*Master Plan*  
KEALAKEKUA BAY STATE HISTORICAL PARK

- Survey was sent to a mix of people- those attending past meetings, those with kayak permits, and others who are on the email list.
- About 7 people present at the Talk Story took the survey
- By zip code: about one quarter each from: Kealakekua/Captain Cook/Kailua Kona/elsewhere.
- Comment by resident that you should have surveyed residences within 500 feet of the bay.
- Comment by other resident that it's descendants who should be surveyed/listened to

**NOAA Dolphin Regulations (Discussion)**

- This is only a NOAA issue. DLNR needs to take action in the bay in addition to the NOAA regulations. There are too many groups interacting with the dolphins. The Feds have not won any harassment cases in court. DLNR should place the buoys to mark the dolphin-resting zone so it is easier to enforce and mark a no-swim zone. This is an opportunity. Would be the first place in the world to protect the nai'a.
- Some people were observed riding on the dolphins recently.
- Reaching the dolphins by swimming to them, not brought in by boats
- Curt: State Parks could close areas as the bay is under State Park's jurisdiction.
  - No swim area vs. distance from
  - Possible alternatives needed
  - Use of a buoyed system to mark "no swim" areas (Will need enforcement of buoyed areas and maintenance.)
- Dolphin resting area is not only for rest but also for propagation. Marine life needs respect and space from humans. State has regulatory capacity but doesn't currently have enough enforcement. Also need fines. Look at Hanauma Bay - it is so successful because of its limitations on the public.
  - Suggest creating a plan to keep swimmers away from known dolphin resting areas since they may not stay in the area or wander near the swim areas.
- Community Makai Watch can be important here for keeping eyes on the Bay: Kekoa to follow up

**Nāpō'opo'o (in survey)**

- #1: Open landing to launch non-commercial vessels and add restroom.
- #2: Drop off area (kayaks...)
- #3: Interpretive signage
- #4: Restroom for parking lot

**Recreational/Use of Bay/Landing**

- Community would like opportunity for local folks to take kayak/boat/visitors out in small boats instead of larger commercial boats.
- Need time limit on users; don't just limit the number of people and boats.
- Need to stabilize the wharf

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 116

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

- Ability to open for kayak rental at Nāpō'opo'o landing and give landing access to vessels at Ka'awaloa flat with management. (This is happening now with the 3 vendors)
- Gordon: Kayak rental businesses are only the only legal economic engine in this village. How can they continue and not be intrusive to the village?
- Vacation rentals are not really legal - how to balance the interests of the village where vacation rentals are in conflict with the kayak businesses (parking on neighborhood streets and pedestrian safety).
- Resident suggested that kayak companies shuttle the clients to the bay via vans (no parking at park). The kayak visitors take up all the current parking along Beach Road. Kayak business owner stated liability insurance is high to bring clients down to the bay.
- State wants to open the landing but can't do it without presence there.
- Enforcement, permits and authority with penalties.
- State says landing concession/kayak concession could be put out to a non-profit, or out to commercial bid.
- State Parks need income to manage the park, resources, and have more presence. It must be economically sustainable.
- Resident/kayak business owner: Landing presence - person needs a gun and badge - no one listens to non-uniform with no authority. They need authority or they can call the local police. Can residents be deputized so they can appear in court?
- Area residents need to drive over to Manini Beach to launch and there is limited parking
- Curt: Proposal is to have a mobile DOCARE unit at the landing.
- John Clark conducted an ocean recreation study to look at capacity and safety.
- There are now 8 commercial kayak permits allowing about 66 kayaks in the bay at one time.
- This is even less than the previous (Makai Watch / DOBOR) assessment of carrying capacity of 10 vendors x 10 boats (100 total).
- Problem - the other (~5) commercial kayak company permittees are allowed to operate but not from the Landing so they moved all over to the nooks and crannies creating problems around the neighborhood.
- Curt asked if residents would pay a \$1-2 fee to launch kayaks from the Landing; most residents at the meeting said yes. A few said they would prefer to just pay more for annual permits rather than bringing cash every day to the Landing.
- Some families are taking advantage of the permit system if they violate their permit then they just have another family member transfer or transfer a friend's permit to them. This should not be allowed. Some commercial users have obtained multiple permits so that they can launch more vessels.
- Recommend stickers for kayak permits. Curt mentioned only for commercial kayaks but stickers on all kayaks with different colors may help enforcement.
- Commercial use – one idea is to try to transition out plastic kayaks to more traditional boats over five years so that it doesn't impact the commercial operators so quickly.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 117

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

- Pier was built in 1912 by Gordon's grandfather. Henry was the harbor master. Gordon fixed the Landing makai stairs with DOBOR permission. (The stairs may have also been repaired more recently). DLNR had no knowledge of the repairs.
- In the old days Gordon launched wooden outrigger canoes from the landing using brute strength/people and kiawe wood below. There were canoes stacked across the pier and also at the former beach.

**Parking**

- Instead of adding parking at the Gaspar site, can you include parking at the landing? Curt replied that State wants quality – not so much parking at the landing as it is a historic site.
- Resident: Can you add more parking along Beach Road by moving the low stone wall into the grass court area?
- Would the State want to take over Beach Road from the County? Maintain easements for residential vehicle access and make it pedestrian only for the public? 90% of the parking belongs to the county, need their support
- Parking at landing could be limited to short term- 30 minutes to one hour. Commercial kayak parking at Gaspar.
- Curt: State can do better job of protecting and interpreting Hikiau heiau if the Beach Road is car-free.
- Martha: State is in process of removing a large monkeypod tree growing into and over Hikiau heiau. State would like to move the parking away and add an interpretive sign in the former stall below the tree.
- Pedestrian and traffic safety issues on Nāpō'opo'o Road to park. Is there a traffic study? Curt: traffic impacts are assessed in the EIS process.
- Resident/lineal descendent of area: commented on Kingdom of Hawaii and illegal land ownership. Not giving up her land.

**Nāpō'opo'o**

- Sand from the beach was deposited in the pond in the 60s during a tsunami and other storms.
- Hurricane Nina (?) moved the boulders onto the beach
- Need for a coastal hydrology study?
- Gordon's grandfather said the pond was 4 feet deep line with ala rock at the bottom.
- Sand from pond can be dredged out and re-deposited at the beach.
- A few attendees said they would like to have a small section of beach restored.

**Ka'awaloa**

- Trailhead needs to be considered too in the master plan.
- Many of the problems are starting from the top with the hiker coming down the mountain

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 118

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

- it's crazy that anyone can hike down the trail with no permit but you need a permit to land a kayak at Ka'awaloa for cultural practitioners.
  - It is possible to obtain special permit from DLNR to land at Ka'awaloa.
- State website brochure even tells people to hike down the Ka'awaloa trail! Curt replied that even if this is removed from the State website, it is already pervasive on social media. Too late to take it back; too hard to control information now.
- Ka'awaloa is sacred; any defecation is unacceptable. State and County should close the trail until it can be managed. Gordon has approached the Mayor on this. Trail is historical. And John Wayne went down in a bulldozer! County needs to inventory the trail.
- Curt: Ka'awaloa is so much better – less trash now that kayak companies and Fairwinds are required to manage visitors and participate in trash cleanups as an obligation for the permit.
  - Tracy - Commercial owners are obligated to do clean-up at least three times a year, but participate more often.
- Curt: State can install a (composting or other type of waterless) toilet at Ka'awaloa before the Master Plan/EIS. There is an exemption to HRS 343.
- We are trying to work with County on a parking lot at the trailhead. There is a willing landowner that would construct a parking lot at the trailhead.
- Curt: Trail - no discussions now to place it under DLNR's Na Ala Hele Trails and Access Program, as they don't have the capacity to take on the trail issues. This may be a later opportunity. The first step: State and County need to coordinate. County deals with Ka'awaloa Trail as a Road and doesn't have the resources to interpret its historical significance.

**Community – Public Private Partnership**

- Ho'ala Kealakekua – Adopt-a-Park MOU signed between State Parks and community group (Gordon Leslie). Adopt the park is a five-year program. Next step in future would be a curator agreement with DLNR.
- Bob Masuda. Encourages community to log their in-kind volunteer work as it will help in getting state funding in the future.
- How can community itself take a larger role with enforcement and education?
- Resident: We need descendants to also help with park cleanup.
- Makai Watch Program: Kekoa said that State could offer a 2-day training session for community. Gordon's group previously participated in a Makai Watch program (counting kayaks). Makai Watch Program is a great idea for the no dolphin swim zone enforcement. It's also a great education program. Makai Watch can also identify vessels with permits if stickers are required for vessels.
- Curt: At Hanauma Bay, visitors pay for everything - parking, concession, and food. You need an economic model because volunteers come and go.
- Try to get grants for nonprofit involvement.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 119

*Master Plan*

KEALAKEKUA BAY STATE HISTORICAL PARK

- How do you achieve quality standards with cultural authenticity? Curt: 'Ahu Moku Advisory Committee: a new DNLN division that helps DLNR to determine authentic cultural interpretation and groups. Need standard for the concession.
- Gordon: Louisa's crew does a great job maintaining the park.

**Funding**

- Curt: State commercial permits were originally implemented to control transiting the bay, launching at the landing, and restricting landing at Ka'awaloa - to assist with compliance; that's why permits are free.
- Curt went through the fees generated within the park
  - 3% of gross revenue from Fairwinds
  - \$5 per commercial kayaker
- State Parks makes more money from fees than what they are given by the legislature. They also now receive hotel room tax:- \$2 million in past year; more in future. DLNR's budget is better now, but budget is not specific to any park. Diamond Head brings in the most \$ but not all returned to Diamond Head for maintenance/staff. Park budget is spread around. Fees at Kealakekua can't be designated only to stay within the park.

**Master Plan**

- In the Master Plan, talk more about educational aspects, why this area should be respected. Signage is not enough. At Hanauma Bay, you can't even enter without going through an education center. We need that idea here. Tell more stories about lineage, family's history, people who have been here, and respect. The more you can include people the more they will help.

**Next Steps**

- Curt:
- State's #1 priority is resource protection. Manages "PPP" – people, parking, poop. Resident added: also add "EE" education and enforcement (this can be done now with more signage and presence).
  - Economic sustainability to have presence of staff and management of waste
  - State Parks/Curt does not have an "agenda" for the future of the park.
  - State must finish Master Plan with preferred alternative, comparison alternatives for the EIS.
  - Master Plan must be used to leverage funding with the legislature.
  - The survey is useful: pointed out that enforcement is a priority so it helps when State Parks wants more funding from the legislature for enforcement.
  - Resident: Unless county is here how do you really control the park? Curt replied: State Parks can do a better job at working with the county on this plan.
  - Repetitive themes of Talk Story are the need for enforcement and the funding to pay their salaries.

August 2019

COMMUNITY MEETINGS AND COMMENTS /C- 120

## **Appendix D**

Kealahou Bay State Historic Park Stakeholder Survey,  
Summary of Responses

# Kealahou Bay State Historic Park Stakeholder Survey

## Summary of Responses

The survey ran for two weeks in May 2016. It was sent to some 311 addresses. The survey was designed by Belt Collins Hawaii LLC with input from the Division of State Parks (DSP). The objective of the survey was to learn in some detail how stakeholders assess conditions at the Park and various potential changes.

Of those invited:

- 251 opened the survey, of whom
- 175 responded to the survey
- 5 opted out<sup>1</sup>
- 7 were not deliverable.

The survey invitation went to e-mail addresses collected by DSP and Belt Collins Hawaii. These addresses came from sign-in sheets at meetings and discussions in 2015 and early 2016, and from the permittee list for vessels in Kealahou Bay. **This is not a random sample:** It is a selection of persons who have already indicated that they are concerned about the bay. By zip code, nearly 40% of respondents were from Captain Cook, 6% from Kealahou, and nearly 40% from Kailua Kona. Nearly all the remainder were from other places on the Big Island.

In analyzing the survey, **we looked for consensus.** We didn't find 100% agreement, but there were clearly some general points of agreement. First of all, **there was general agreement on priorities – “the top needs for Kealahou Bay”:**

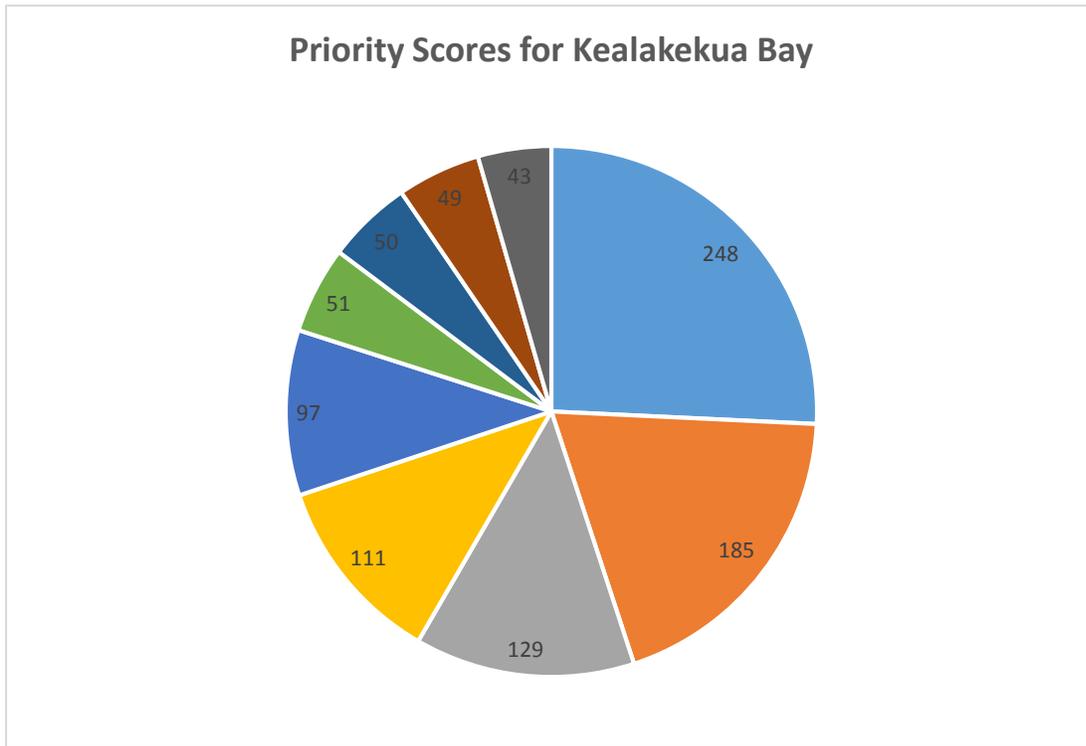
1. Access and use of the park for recreation (Score = 248)
2. Protection of the natural and cultural resources (Score = 185)
3. Enforcement of laws and rules (Score = 129)

SCORE: If someone listed a priority as 1<sup>st</sup>, it scored as 3; if someone listed it as 2<sup>nd</sup>, it scored as 2; if someone listed it as 3<sup>rd</sup>, it scored as 1. These scores simply add up the number of 1<sup>st</sup> to 3<sup>rd</sup> priority votes that survey respondents provided.

---

<sup>1</sup> SurveyMonkey knows these people opted out, but we do not, so they may still receive updates from us about the Master Plan process.

Here is the distribution of all these scores:



<u>Score</u>	<u>Priority</u>
248	Access for recreation
185	Protect resources
129	Enforcement
111	Developing new facilities
97	Creating a sense of place
51	Interpretive program
50	Visitor services and park presence
49	Commercial venues
43	Access for cultural practitioners + vessel safe haven

Points of agreement -- defined as 88 or more responses out of 175, a majority of those who might have answered -- can be listed here:

#### **Ka'awaloa:**

- **Provide maintenance (144)**
- Stabilize walls (112)
- Remove alien vegetation (91)
- Provide self-guided tours (107)
- Develop interpretive trails of the archaeological complex (91)
- Provide enforcement on site (105)
- Allow non-commercial non-motorized vessels with permits to land (125)
- Allow commercial non-motorized vessels with permits to land (104)

#### **Ka'awaloa Cove and the Bay:**

- Prohibit commercial vessels for 1 or 2 days a week (121)
- Establish a "no motor boat" boundary near the Cove (113)
- Establish and enforce a dolphin rest area (101)

#### **Nāpō'opo'o Beach**

- Allow non-motorized vessel launch (106)

#### **Nāpō'opo'o Section of the Park**

- **Provide a restroom if develop Parcel 1 (133)**
- Provide interpretive exhibits on Parcel 1 (96)
- Clear vegetation around the heiau; restore the cultural landscape (90)
- Provide an interpretive trail around the heiau and pond (90)

#### **Nāpō'opo'o Landing**

- **Allow non-commercial vessel launch (144)**
- Provide toilets (113)
- Drop off of vessels (99)
- Interpretive signs for visitors (93)

Additional details -- questions, counts of answers, and responses to open-ended questions -- were posted at <http://dlnr.hawaii.gov/dsp/parks/hawaii/kealakekua-bay-state-historical-park/>.

# **Appendix E**

## Cultural Impact Assessment

## FINAL

### Cultural Impact Assessment for Kealakekua Bay State Historical Park Ahupua'a of Ka'awaloa, Kealakekua and Keōpuka South Kona, Hawai'i Island



View of Kealakekua Bay from rocky shore of KBSHP  
(All photos were taken by author unless otherwise specified)

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2009, Revised 2015 and 2018

## EXECUTIVE SUMMARY

This Cultural Impact Assessment (CIA) is in response to a request from *Belt Collins Hawaii LLC* for *Kealakekua Bay State Historical Park*. This study is part of a larger project that includes an Environmental Impact Statement (EIS) and an updated Master Plan in compliance with federal and state requirements to identify and evaluate possible cultural impacts to cultural resources, cultural practices and access to resources and/or practices in advance of any undertaking.

The purpose of a CIA is to gather information about traditional cultural practices, ethnic cultural practices and pre-historic and historic cultural resources that may be affected by the implementation of this project or undertaking in accordance with the State of Hawaii Environmental Council *Guidelines for Assessing Cultural Impacts* (Adopted on November 19, 1997) [Appendix B]. The *level of effort* for this CIA included ethnographic research (10 oral histories) of people who are connected to these lands in various ways and an archival cultural/historical background review of the literature (including internet research).

The CIA process was originally started in 2009, but was put on hold until April 2015. Unfortunately two of the ethnographic consultants have died and a tsunami impacted the bay and surrounding lands since 2009. Additional photos were taken (2015) but none of the remaining consultants were contacted since 2009 with the exception of one who was asked about his tapes. [Due to unforeseeable circumstances he has not been able to work on them (8-26-15)].

There are several tangible cultural properties within the Kealakekua Bay State Historical Park (KBSHP) boundaries of Nāpō'opo'o, Ka'awaloa and Pali Kapu O Keōua mentioned by ethnographic consultants and previously recorded by others. Most are considered wahi pana (celebrated, legendary, sacred places) and include burials, heiau, caves, springs, ponds, and habitation hale foundations that are associated with significant gods, deities and ali'i. Many of these wahi pana are associated with current traditional cultural practices, ceremonies and protocols.

Other traditional cultural practices within KBSHP involve the marine resources - fishing and gathering by generations of ohana from the area. Some of these practices were forced to subside when marine conservation zones were implemented and/or discontinued when laws were established (e.g. long-line fishing and hukilau or surround net fishing). Some of the gathering practices (limu, 'opihi, pipipi and wana) were obstructed by natural disasters such as earthquakes and/or tsunami that generated rock slides. These natural disasters also covered the sand beach of Nāpō'opo'o with the rocks we see today, and negatively altered the beach experience of the area residents.

The ethnographic consultants had numerous concerns about KBSHP, which they consider to be more than "just a historical park." They have lineal as well as cultural ties to these lands and wahi pana and would like to see a Cultural Plan be a major part of the Master Plan. Therefore, a Cultural Advisory Group (Hui) should be established prior to any more effort being put into a Master Plan. There are also significant concerns about several sites and request that all activity on and around Helehelekalani Heiau be stopped immediately; and all access to Ka'awaloa be stopped as too much desecration of the area is taking place.

Expansions of these requests/concerns are in the Cultural Impact Assessment section of this report.

## ACKNOWLEDGEMENTS

Without the ethnographic consultants this Cultural Impact Assessment could not have been done, therefore **Mahalo Nui Loa** goes out to Irene Wainani DeBina, Haleaka "Aka" (Pule) Dooley, Johanna Gaspar, Tommy Hickox, Analu Josephides, Verna Kihe, Wally Lau, Gordon Leslie, Milton Leslie and Derek (Mac) McGuire.

A big mahalo also goes to transcribers Carol Kalahiki and Dot Uchima and to Martha Yent of State Parks for her kōkua nui!

### IN MEMORIAM

With great sadness this report is dedicated to ethnographic consultants Kahu Haleaka “Aka” (Pule) Dooley (died January 2014) and Aunty Verna Kihe (died July 2015); and transcriber and friend Carol (Rawlins) Kalahiki (died July 2015)...*Rest In Peace.*

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**INTRODUCTION**

At the request of *Belt Collins Hawaii LLC*, and *Hawaii Division of State Parks*, a Cultural Impact Assessment [CIA] was conducted as part of the *Kealakekua Bay State Historical Park Master Plan and EIS* process. The project lands are located in the lands of Ka'awaloa, Kealakekua and Keōpuka, District of South Kona, Hawai'i Island. This CIA was in accordance with the State of Hawaii Environmental Council *Guidelines for Assessing Cultural Impacts* (Adopted on November 19, 1997) and is in compliance with Act 50 SLH 2000 (HB 28 H.D.1) (Appendix A) as it amends the State of Hawai'i Environmental Impact Statement law [Chapter 343, HRS] to include "effects on the cultural practices of the community and State. [It] also amends the definition of 'significant effect' to include adverse effects on cultural practices." The purpose of a CIA is to gather information about traditional cultural practices, ethnic cultural practices and pre-historic and historic cultural resources that may be affected by the implementation of a development project or undertaking. The *level of effort* included a broad cultural and historical background review and an ethnographic survey (oral histories) of ten people who are connected to these lands in various ways.

This report is organized into five parts or chapters. Chapter 1 describes the project area in terms of location in the context of 'ili, ahupua'a, district and island, as well as a generalized description of the natural environment (geology, flora and fauna). Chapter 2 explains the methods and constraints of this study. Chapter 3 summarizes the review of the traditional (cultural) and historical literature in the context of the general history of Hawai'i, the island of Hawai'i, the traditional district of South Kona, the local histories of Ka'awaloa, Kealakekua, Keōpuka and Nāpō'opo'o, Chapter 4 presents the analysis of the ethnographic survey based on the supporting raw data (oral history transcripts) as it pertains to land, water, marine and cultural resources and use in the project area and vicinity. It also includes background data of the participating ethnographic consultants. Chapter 5 summarizes the findings of this cultural impact study based on Chapters 1 through 4 and presents a cultural impact assessment and recommendations.

**SCOPE OF WORK**

The scope-of-work (SOW) was based on the Environmental Council *Guidelines for Assessing Cultural Impacts* (1997) [Appendix B] and focuses on three cultural resource areas (traditional, historical and archaeological), conducted on two levels: archival research (literature/document review) and ethnographic survey (oral histories).

**Cultural Impact Assessment** [in accordance with Environmental Council *Guidelines* (1997)]

- conduct historical and other culturally related documentary research;
- identify and consult with individuals with expertise concerning the types of cultural resources, practices and beliefs found within the broad geographical area, e.g., district or ahupua'a; or with knowledge of the area potentially affected by the proposed action;
- receive information from or conduct ethnographic interviews and oral histories with person(s) having knowledge of the potentially affected area;
- identify and describe the cultural resources, practices and beliefs located within the potentially affected area; and
- assess the impact of the proposed action on the cultural resources, practices and beliefs identified.

Research on traditional resources entailed a review of the literature compiled by State Parks staff; review of Hawaiian mo'olelo (stories, legends or oral histories) of late nineteenth and early twentieth century ethnographic works, and interviews with knowledgeable consultants who met the following consultant criteria:

- ❖ Had/has Ties to Project Location(s)
- ❖ Known Hawaiian Cultural Resource Person
- ❖ Known Hawaiian Traditional Practitioner
- ❖ Referred By Other Cultural Resource People

Historic research focuses on the literature compiled by State Parks staff. It also includes a chronological history of greater Hawai'i, Hawai'i Island and the broader context of the ahupua'a (traditional land division) and moku (traditional district).

**PROJECT AREA, LOCATION AND PHYSICAL ENVIRONMENT**

*Kealakekua Bay State Historical Park* includes the 221 acres that surround Kealakekua Bay, as well as the bay which encompasses 315 acres and measures one mile in width and 1.5 miles in length from Palemano Point to Cook Point. The bay is the largest natural sheltered bay on the island of Hawai'i with many features, an abundance of marine resources and a long Hawaiian cultural history. While the bay and surrounding lands are a part of various ahupua'a, the general area collectively is referred to as "Kealakekua." [Yent and Ota (1981/1984) pg 64].

The cultural, natural, and recreation values of Kealakekua have resulted in various areas of the management area being under different jurisdictions within the Department of Land and Natural Resources. The bay is a Marine Life Conservation District (MLCD) and jurisdiction for the marine resources is under the Division of Aquatic Resources.... The land around the bay [was] designated Kealakekua Bay State Historical Park [in 1967] and is under the jurisdiction of the Division of State Parks. The uplands of the Kealakekua Ahupua'a are part of the Forest Reserve under the jurisdiction of the Division of Forestry and Wildlife. Overlying these jurisdictions are the State Historic Preservation Division and the Division of Conservation and Resource Enforcement.

The 315-acre bay had been designated a State Underwater Park in 1971, but was transferred to the Division of Boating and Ocean Recreation in 1992. Executive Order (E.O.) 4145 that officially established Kealakekua Bay State Historical Park was not executed until December 2005. This E.O. set aside 217.88 acres under the jurisdiction of DLNR, Division of State Parks for the establishment of a public area for park purposes. [The transfer of Nāpō'opo'o Landing in 2012 increased the land area of the park. With the inclusion of the wharf and bay within the park, the total size of Kealakekua Bay State Historical Park is now 536 acres (Yent 2018)]

**Project Location**

*Kealakekua Bay State Historical Park* is located in the traditional district (moku) of South Kona, about twelve miles south of Kailua-Kona and situated in portions of Ka'awaloa, Kealakekua and Keōpuka ahupua'a. The park is divided into three sections for management and planning purposes: Nāpō'opo'o, Pali Kapu O Keōua, and Ka'awaloa.

Kealakekua Bay is located on the southwestern shore of the island of Hawaii. This sheltered bay is approximately 1 mile across (north-south). The north end of the bay is marked by Ka'awaloa Flat and the late prehistoric lava flows of Keōpuka while the southern side is marked by the village of Nāpō'opo'o and the prehistoric lava flows at Ke'ei. The central portion of the bay is adjacent to Pali Kapu O Keōua and Pali O Manuahi, two sections of the steep cliff or fault scarp formed by an older quaternary lava flow that separates Ka'awaloa from Nāpō'opo'o (Yent 1993:1).

Kealakekua Bay SHP consists of [221] acres of land surrounding Kealakekua Bay in the district of South Kona on the island of Hawai'i. The park includes the makai portion of the Ka'awaloa ahupua'a on the north and Nāpō'opo'o in the ahupua'a of Kealakekua to the south. On the north, the park boundary includes a portion of the Keōpuka ahupua'a that encompasses Puhina O Lono

Heiau. The central portion of the bay is backed by the steep cliff known as Pali Kapu O Keōua. The parklands consist of a narrow strip, averaging 300 feet in width, along the top of this pali and including Pali O Manuahi on the Nāpō'opo'o end. The Nāpō'opo'o Section of Kealakekua Bay SHP encompasses approximately 7.5 acres below the pali along the southern side of Kealakekua Bay. The Nāpō'opo'o Section ... includes Hikiua Heiau, the beach reserve, [Nāpō'opo'o Landing] and the former County park. Immediately adjacent to this portion of the park is Nāpō'opo'o Village, a residential community situated along the lower portion of Nāpō'opo'o (Government) Road and the Beach Access Road. The former County Park is located at the end of the Beach Access Road and to the south of Hikiua Heiau (Yent 1999:1/2018).

[Photos of the maps below were taken at Community Meeting on November 14, 2009].

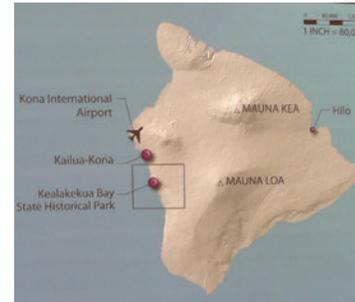


Photo 2. Map of KBSHP location (11/14/09 #59)



Photo 3. Map of KBSHP (11/14/09 #57)



Photo 4. Community Meeting with State Parks staff (11/14/09 #87).

## Physical Environment

The environment of Kealakekua Bay State Historical Park includes various marine, geologic, flora and fauna resources. Culturally it was a highly cultivated area according to Handy & Handy 1978:273):

The most highly developed agricultural area of the island of Hawaii was the 'okana, or major land division of Kona. It was here, at Kealakekua (The Path-of-the-God) that Lono the rain god is said to have lived anciently, bringing to the people the first cultivated plants. The beautiful development of plantations here, which so impressed the early explorers....

**Geology.** Hawai'i Island is made up of five volcanoes, an extinct submarine volcano and Lō'ihī Seamount. Mahukona is the first volcano to form part of the island and is submerged (435,000 years ago) off the northwest shore; its summit and some of its rift zones are buried beneath coral deposits and flows from adjacent Kohala and Hualālai volcanoes. Kohala volcano is extinct; its shield lavas date to about 460,000 years ago, the oldest lava on the island. Its post shield lava is as recent as 60,000 years. The thick ash that covers Kohala is probably from Mauna Kea. Mauna Kea is a dormant volcano; its post shield stage erupted 4,500 years ago – short flows and large cinder cones. While most of the thick ash covering its flanks are from its own eruptions, up to three feet may be from eruptions from Kīlauea about 50,000 years ago. Mauna Kea could erupt again, but not likely. Hualālai is an active postshield stage with eruptions from 200 years ago, 700 years ago, 900 years ago and 1,200 years ago. The final summit caldera is buried. Hualālai is likely to erupt in the next 100 years. Mauna Loa is nearing the end of its shield stage and like Kīlauea, Mauna Loa is slipping slowly towards the ocean, often generating earthquakes. Kīlauea is the most active volcano on Earth and has erupted more than 60 times since 1840 (Clague 1998:44-46 In Juvik & Juvik 1998). The areas of Ka'awaloa, Kealakekua and Nāpō'opo'o are Mauna Loa flows - Ka'u Basalt (Juvik & Juvik 1998:43).

The physical and scenic attributes of the park are due largely to the volcanic and geological history of the leeward slopes of Mauna Loa. Lava flows date between 10,000 and 50,000 years; the most recent at Ka'awaloa where barren lava is evident and the shoreline is pāhoehoe. Pali lava tube openings are a visible testament to past lava flows, although some have since been closed by landslides. The center of the lands surrounding the bay is a 600 foot vertical *pali* (cliff), a volcanic scarp created by landslides and wave action. The coastline was also shaped by landslides and wave action including tsunami. In 1877 Kealakekua Bay was the site of a submarine volcanic eruption that was preceded by a severe earthquake; other major earthquakes and landslides occurred in 1950, 1951, 1983 and 2006.

Major earthquakes occurred along this fault line in 1868, 1877, and 1951 causing landslides along the pali face. Tsunami have also caused extensive damage along the shoreline of Nāpō'opo'o. The 1946 tsunami at Nāpō'opo'o resulted in waves that swept small boats over the pier which is about 8 feet above low tide (Bartholomew 1960: 46). The 1960 earthquake and tsunami caused rock collapse at Hikiāu Heiau, destroyed the Hackfeld store at the landing, and destroyed the store/bar in the vicinity of the former County Park. The changes in Nāpō'opo'o beach also reflect impacts from these natural forces. Photographs from the 1890s to the 1930s indicate a white sand beach but by the 1950s, portions of the beach were covered with waterworn basalt boulders. After Hurricane Iniki in 1992, the entire beach was covered with basalt boulders and coral cobbles (Yent 1999:17).

Lava flows moving downslope over the fault scarp have spread out beyond it to form the broad gently-sloping apron that borders the coast between Kealakekua Bay and Honaunau. The Keēi Battlefield is located on this flat... The only historic eruption within the area took place beneath the ocean in 1877. At that time (February 24, 1877) steam and fragments of lava rose along a west-northwest-trending fissure in Kealakekua Bay and for a mile or so farther out to sea. A continuation of the crack is said (H. M. Whitney, 1877) to have extended inland nearly 3 miles, and clouds of steam and smoke issued from the fissure either in that area or farther up the mountainside (Westervelt, 1916). The eruption was preceded by a severe earthquake [30].

The following description of the geology of the area is from Hommon (1986b:7):

The Kealakekua region, which rises from the bay to 6,200 feet at the upper end of the ahupuaa of Kealakekua, is situated on the western flank of Mauna Loa, the shield volcano that forms the southwestern portion of the island of Hawaii. With the exception of lavas exposed at the base of the Pali Kapu O Keōua that are probably of Pleistocene age, the lava beds in the Kealakekua region are of recent geologic age. While none of the historic flows have entered the Kealakekua region, a submarine eruption was witnessed at Kealakekua Bay in 1877.

The 600-foot cliff called the Pali Kapu O Keōua, which borders the northeast side of the bay, is the scarp of one of the faults of the Kealakekua-Kaholo fault system. The Kona earthquake of 1951 was caused by movement in this fault at a point southwest of Ka'awaloa village. Both Ka'awaloa and Kekua settlements are situated on gently sloping ground at the base of the cliff. Beyond the sheer cliff the land slopes upward moderately steeply toward the 13,677-foot summit of Mauna Loa, some 17 miles to the east.

The soil underlying the ancient village of Kekua, the modern one of Nāpō'opo'o and vicinity is classified as Kaimaliu very stony silty clay loam. The flat on which the village of Ka'awaloa is situated as well as much of the slope inland and above it consists of a'a and pāhoehoe lavas. The Pali Kapu O Keōua and a portion of the land around the village of Kekua is classified "broken land".

Though streams are absent, a considerable amount of ground water enters the bay at numerous brackish seeps along the coast. The seeps along the water line as well as Umi 's well at Ka'awaloa, the pond at Kekua and other shoreline pools and springs, provided drinking and washing water to the people of these and other settlements. The region also includes a number of fresh water springs in the inland zone.

## Marine Ecosystems-Rocky and Sandy Beaches

Rocky Beaches (mostly consolidated basalts) are located on shorelines of all islands where sand and other sediments are absent due to constant wave action, currents, steep submarine slopes and lack of offshore sand reserves. Kealakekua is now a "rocky beach" however according to residents of the area this was not always so – it used to be a sandy beach that was altered by landslides and severe storm wave action. Just beyond the shore rocks is a "white" sandy bottom. White sand is produced by the breakdown of coralline algae and corals. Wave action and erosion determine the composition and longevity of beaches (Juvik & Juvik 1998:113-114).

The cultural significance of sandy beaches is that early Hawaiians used them as burial grounds. Other cultural significance for both sandy and rocky beaches is their use as canoe launch sites, recreation, subsistence and ceremonial purposes (Juvik & Juvik 1998:114).

Kealakekua Bay measures about 1.5 miles long from Cook Point to Palemano Point and about 1 mile in width. The floor of the bay drops off steeply beyond about 10 fathoms and most of the marine life of the bay is concentrated in a narrow band of shallows along the shore. A zone of coral parallels the shore of the bay down to a depth of about 30 meters except in the area of Nāpō'opo'o and Kekua, where the bottom is sand and in inshore rocky bottom areas along the southern side of the bay and portions of the Ka'awaloa and cliff coastlines. The most abundant algal species are those of the genus *Ulva*, which thrive in the brackish water near the seeps at Ka'awaloa (In Hommon 1986b:8).



Photos 5 & 6. Kealakekua Bay and its rocky beach (6-11-15 #67; #72).

**Marine Biota (Fauna).** The range of marine biota includes various species of fish (jack fish, parrot fishes, wrasses, damselfishes, surgeon fishes, etc.), spinner dolphins, sharks, turtles, rays, crabs, seabirds, limpets ('opihī), periwinkles, littorine snails, gastropods, urchins, various shell species (Juvik & Juvik 1998:114).

**Marine Biota (Flora).** Marine plants include a variety of algae/seaweed or limu. They provide nutrients as well as added flavor to meals.

**Fishponds.** Fishponds (loko i'a) were an ancient Hawaiian invention that first flourished in the 1400-1600s, but continued to be used in historic times. [One of the first mentioned in the oral histories was Lālākea in Waipi'o during Līloa's reign - A.D. 1580-1600; the fishponds of Kaloko and Honokōhau, Kona were noted in the oral histories during Lonoikamakahiki's reign - A.D. 1640-1660 (Cordy 2000:217)]. Unfortunately, many were left to ruin, modified or re-purposed as land stewardship changed. There were various types of fishponds, primarily due to the environment and conditions.

There were six major types of Hawaiian fishpond. Loko wai was a freshwater pond. A loko i'a kalo was a combination of a taro patch and a fishpond. A loko pu'uone was a pond isolated from the sea either by a sand ridge, a lava flow, or a limestone formation. It contained either brackish water or a combination of brackish water and fresh water. A loko kuapa is a shore pond enclosed by a rock wall (kuapa) broken by a ditch ('auwai) or one or more sluice gates (makaha). The makaha was used to regulate the flow of water and it also allowed the fingerlings (young fish) to enter the pond. A loko 'umeiki was a fishtrap and was similar to loko kuapa in construction. The loko 'umeiki had several lanes that were walled on both sides and either led in or out of the pond. Loko kuapa and loko 'umeiki were found mostly on O'ahu and Moloka'i because their fringing reef had shallow water and wave-protected areas. Natural pools or ponds that are found along the rocky shores were also used and occasionally modified by the Hawaiians. A kaheka gets its water from high waves while a hapunapuna is fed by springs. Fishponds were named after the chiefs who may have had direct or indirect association with the ponds, demigods, the land unit in which the pond is located, a legendary event, or names of the specific fish raised in the pond (SHPD).

Today there is still evidence of what may have been a loko wai or a freshwater fishpond in the park. Some residents want to see it restored. However, there were references that it was a "pond" cited in Yent's (1985) report and "has been silted in by slopewash and flooding since it was first recorded in 1779" (Yent 1985:4).

We had not been long settled at the observatory before we discovered in our neighborhood the habitations of a society of priests, whose regular attendance at the morai [heiau] had excited our curiosity. Their huts stood round a pond of water and were surrounded by a grove of cocoanut [sic] trees, which separated them from the beach and the rest of the village and gave the place an air of religious retirement" (King, 1784: 394—5). "Our route led to a romantic silent spot west [north] of the morai which was the residence of the priest that conducted the ceremony. It consisted of a circle of large cocoanut and other trees that stood upon the margin of a pond of water in the center of which was a bathing place. Upon the north [east] side of the pond were a row of houses standing among the trees and were most delightfully situated; These houses extended almost to the morai, nearest which was that of the priest who was the lord of this beautiful recess. Between the houses and the pond were a number of grass plots intersected by several square holes with water in them which were private baths. On the east [south] side under the wall of the morai was a thick arbor of low spreading trees, and a number of ill carved images which was hung round with old pieces of their cloths and some viands" (Ledyard, 1963: 110) (In Yent 1985:9).

Map of Nāpō'opo'o, circa 1892, showing a structure in Kealakekua Bay Park situated near the present pavilion. Note pond north of heiau labeled as "fish pond" (Hawaii Territory Survey, Map of Nāpō'opo'o, traced in 1928 from 1892 map by S. M. Kanakanui) (Smith 1988:9) [Appendix C].



Photos 7 & 8. The "pond" inland from the bay; (L) northwest section and (R) southeast section (6-11-15 #113; #111).

#### Terrestrial Ecosystem-Native and Today

The native ecosystem of Kealakekua was Lowland dry and mesic forest, woodland and shrubland and Coastal. Today it has been greatly transformed - the result of centuries of human activity (Juvik & Juvik 1998:122-123). The native Lowland dry and mesic forest, woodland and shrubland are found on the lower leeward slopes of high islands. The annual rainfall is between 20-80 inches, the climate is warm to hot with seasonal drought periods. The Coastal or seashores are found on all islands with leeward shores warm and dry with less than 30 inches of annual rainfall. Substrates include basalt cliffs, sandy beaches, basalt and coral boulders and littoral cones or tuff (consolidated ash) (Juvik & Juvik 1998:127-128). Today the sandy beach of Kealakekua Bay has been replaced by basalt and coral boulders.

The cultural significance of the Lowland dry and mesic forest, woodland and shrubland was in great part the vegetation that included sandalwood, Pili grasslands, medicinal plants and other hardwoods. The sandalwood on all islands was exploited to near extinction in the early 1800s. Clearing for traditional agriculture (taro and sweet potato) and traditional habitation and later for other historic industries (coffee and cattle) greatly compromised this ecosystem. The Coastal areas were the most populated in ancient

times (Juvik & Juvik 1998:129) and Kealakekua was no exception. It was highly prized for its sheltered bay and resources by the ruling chiefs of Hawai'i island who often resided and/or were buried there.

#### Flora-Terrestrial (Native and Today)

Native Lowland dry and mesic forests included 'ōhi'a (*Metrosideros polymorpha*), koa (*Acacia koa*), lama (*Diospyros sandwicensis*), and wiliwili (*Erythrina sandwicensis*). More diverse mesic forests once widespread are now rare. Pili (*Heteropogon contortus*) once thrived on lower slopes, dry ridge tops and cliffs. Native mesic or dry shrublands included 'a'ali'i (*Dondanaea viscosa*), 'ākia (*Wikstroemia sp.*), ko'oko'olau (*Bidens sp.*) and 'ūlei (*Osteomeles anthyllidifolia*) (Juvik & Juvik 1998:127). Today there is an extensive range of alien trees, shrubs and grasses throughout the area (e.g. koa haole, 'opiuma trees and Guinea grass).

Native Coastal areas included a variety of salt-tolerant species such as naupaka-kahakai (*Scaevola sericea*), 'ilima (*Sida fallax*), naio (*Myoporum sandwicensis*), 'ākulikuli (*Sesuvium portulacastrum*), and 'aki'aki grass (*Sporobolus virginicus*) (Juvik & Juvik 1998:128). Today most of these plants are rarely seen in the Kealakekua Bay area. Photo 9. KBSHP flora (6-11-15 #127).



#### Fauna-Terrestrial (Mammals and Avifauna)

In most of the elevation zones, alien animals such as feral cats, pigs, goats, sheep, cattle or horses damaged native vegetation. Terrestrial fauna in pre-colonized Hawai'i consisted of only one endemic mammal, the hoary bat (*Lasiurus cinereus*), thousands of endemic insects [i.e., damselflies (*Ischnura ramburii* and *Ischnura posita*) found around reservoirs and streams], and about 100 species of endemic birds such as the Hawaiian honeycreeper (*Drepanididae spp.*) (Berger, 1972:7, Kirch, 1985:28), 'ākepa (*Loxops coccineus*), 'i'iwi (*Vestiaria coccinea*), and 'elepaio (*Chasiempis sandwichensis*) and the pueo or Hawaiian owl (*Asio flammeus sandwichensis*). Early Polynesian introduced animals included the Southeast Asian pig (*Sus scrofa*), jungle fowl (*Gallus gallus*), dog (*Canidae spp.*), and the Polynesian rat (*Rattus exulans*) (Juvik & Juvik 1998:126-127).

Today most of the native birds have been replaced by alien species with exception of the pueo, still found in the Kealakekua Bay State Historical Park and seabirds that still roost in the cliff caves and rock shelters. The Hoary bat appears to be making a comeback as several have been spotted in the area and vicinity.

#### Trail Systems of Hawai'i Island

Cordy (2000) discusses the trail systems of Hawai'i Island and how they provide access to the resources within an ahupua'a and connect the people with each other, especially the ali'i with the maka'ainana.

Major trails linked all [the] moku. A trail ran above the cliffs of Hāmākua and Hilo, passing through the housing and field areas and descending in and out of the numerous gulches. This trail then ran along the sand shore of Hilo Bay. One branch led inland to Kea'au, 'Ōla'a, Kīlauea Crater and descended through the upland fields of Ka'ū. The other branch continued along the shore from Hilo Bay through Puna, and into Ka'ū. (Another upland branch separated near Kea'au, ran towards Pāhoā and then through the uplands of Puna to Kīlauea.) These two major trails – coastal and in the upland fields – continued through Ka'ū and then through Kona. Near Keāhole Point, the upland trail may have descended to the shore Kīholo Bay area. The coastal trail then continued into Kohala, where several branches led up towards Waimea, while the coastal trail continued on through Kohala into Hāmākua and Waipi'o, where it rose and joined the trail cliffs in Hāmākua. The Waimea branch

continued up into Waimea and then over to the trail above the cliffs of Hāmākua, with several branches reaching that Hāmākua trail at different points. These major trails were the main ala loa or ala aupuni of Kamehameha's time – linking all the communities of the nation.

Several other major trails linked the moku across the mountains. For example, a general trail corridor extended from Hilo up across the Saddle and down into Waimea. Puna and Ka'ū had trails linking up with this corridor on the Hilo end, as did Hāmākua and Kohala on the Waimea end. A second corridor ran from Waimea up along the Kona- Hāmākua border to Ahu-a-'Umi heiau in the Saddle between Mauna Loa and Hualālai, and then down to the shore in central Kona. Numerous caves which served as rest stops and camps for travelers are still found along this corridor. Another trail led from Ka'ū up along the flanks of Mauna Loa to Ahu-a-'Umi heiau, providing access from Ka'ū to Kona, and the corridor beyond to Waimea. Besides these major trails, numerous mauka-makai (mountain to sea) trails ran within ahupua'a, connecting the coast to upland fields and forests. Rest shelters were also commonly found along these trails in the form of caves or small, walled surface structures called o'io'ina (Cordy 2000:47-48).



Photo 10. View towards Manini (6-11-15 #145).



Photo 11. View towards Ka'awaloa (6-11-15 #68).

## METHODS

This Cultural Impact Assessment was conducted between the months of July 2009 to July 2010. The study consisted of three phases: (1) cultural and historical archival research (literature review primarily provided by State Parks staff); (2) ethnographic survey (oral history interviews), transcribing taped interviews, analysis of ethnographic data (oral histories) and (3) report writing.

**Personnel.** The personnel consisted of the author (ethnographer) who has a master's degree in Anthropology, with a graduate curriculum background in the archaeology track as well as anthropology theory, cultural resource management, ethnographic research methods, and public archaeology; an undergraduate curriculum background that included Hawaiian History, Hawaiian Language, Hawaiian Archaeology, Pacific Islands Religion, Pacific Islands Archaeology, Cultural Anthropology, as well as a core archaeology track, Geology, and Tropical Plant Botany; and ethnographic field experience that includes over 370 interviews to date [425+ 2017].

**Level of Effort.** The level of effort for this study included a broad archival research literature review and an ethnographic survey [10 interviews].

**Theoretical Approach.** This study is loosely based on *Grounded Theory*, a qualitative research approach in which "raw data" [transcripts and literature] are analyzed for concepts, categories and propositions. Since this was a semi-focused study, categories were pre-selected as part of the overall research design. However, it is not always the case that these research categories are supported in the data. Categories were generated by forming general groupings such as "Land Resources & Use," "Water Resources and Use," "Marine Resources & Use" and "Cultural Resources & Use." Conceptual labels or codes are generated by topic indicators [i.e., flora, fauna]. In the *Grounded Theory* approach, theories about the social process are developed from the data analysis and interpretation process (Haig 1995; Pandit 1996). This step was not part of this cultural impact assessment as the research sample was too small.

**Archival Research.** Some of the archival material for the cultural and historical literature review was provided by State Parks staff, the rest was compiled by the author. The primary and secondary source material came from the Hawaiian Collections of the University of Hawai'i Hamilton Library (Manoa Campus); the Bishop Museum Archives; Hawai'i Children's Mission House archives; State Historic Preservation Division library; information from State Bureau of Conveyances; personal library; and Internet searches. Primary source material included genealogies, oral histories and other studies. Secondary source material included translations of 19<sup>th</sup> century ethnographic works, historical texts, indexes, archaeological reports, and Hawaiian language resources [i.e., proverbs, place names and dictionary].

### Ethnographic Survey (10 interviews), Data Analysis and Final Report.

**Consultant Selection.** The selection of the consultants was based on the following criteria:

- ❖ Had/has Ties to Project Location(s)
- ❖ Known Hawaiian Cultural Resource Person
- ❖ Known Hawaiian Traditional Practitioner
- ❖ Referred By Other People

**Interview Process.** The interview process included a brief verbal overview of the study. Then the consultant was provided with a consent or 'agreement to participate' form to review and sign (Appendix D). An ethnographic research instrument (see Appendix E) was designed to facilitate the interview; a semi-structured and open-ended method of questioning based on the person's response ('talk-story' style). Each interview was conducted at the convenience (date, place and time) of each consultant. The interviews were

conducted using a cassette tape recorder. Each person was allowed to choose where they wanted to have their interview conducted. Two were interviewed at their homes; two were interviewed at Hilo Starbucks; two were interviewed at a park; two were interviewed at their work place; three were interviewed at *Kalama's*, two at Keauhou Shopping Center; three at the Park (pavilion and beach). Notes were also taken, but more attention was given to listening intently to each consultant. A makana or gift was given to each consultant in keeping with traditional reciprocal protocol.

**Transcribing-Editing Process.** The taped interviews were transcribed by hired transcribers and edited by the ethnographic investigator. Each consultant was emailed/mailed a mahalo letter that explained the transcript review process, along with the interview transcripts, and a 'release of information' form (Appendix F). This process allows for corrections (i.e., spelling of names, places), as well as a chance to delete any part of the information if so desired or to make any stipulations if desired. Each consultant was also informed of the two-week time limit for their review after which it will be assumed that the raw data can be selectively used. Unfortunately no one returned their revised transcript with their Release Forms [Appendix G].

**Ethnographic Analysis Process.** The analysis process followed a more traditional method, as a qualitative analysis software program was not necessary. The interview was manually coded for research thematic indicators or categories (i.e., personal information; land resources and uses; site information-traditional and/or historical; and anecdotal stories). For the purpose of this study, it was also not necessary to go beyond the first level of content and thematic analysis, as this was a more focused study. However, sub-themes or sub-categories were developed from the content or threads of each interview [e.g., bay recreation; bay fishing; people of Nāpō'opo'o].

**Research Problems.** Often circumstances happen to cause changes:

- ❖ To date no one returned their revised transcripts; or turned in final release forms. However, each Consent Form was signed with a clause that stated if revised transcripts were not returned in two weeks it would presume consent to use information for the CIA report.
- ❖ The regular transcribers did not feel comfortable transcribing an interview that was primarily Hawaiian names (genealogy) so they declined;
- ❖ The interviewee who had the Hawaiian genealogy agreed to transcribe, but did not have access to a tape recorder or transcribing machine...to date (2018) transcripts or tapes have not been returned;
- ❖ With the exception of two interviews done at interviewee's home, the others all had distractions and/or sound conditions (wind, other people, vehicle noise);
- ❖ Two interviews were disrupted and had to be continued at another date;
- ❖ Due to issues with the wind, and other noises (e.g. people, vehicles), the transcribers could not hear or discern certain words in the interviews and inserted blank lines (\_\_\_).

## CULTURAL & HISTORICAL BACKGROUND REVIEW

The Cultural and Historical Background Review entailed a broad search of primary and secondary source literature. The majority of this research material came from Hawaiian Collections of the University of Hawai'i Hamilton Library (Mānoa Campus); State Historic Preservation Division library, State Survey Division; Bishop Museum Archives; Maui Historical Society Archives at Bailey House Museum, and the researcher's private library. Primary source material included Land Court records, Company records, maps, newspaper articles, visitor journals, genealogies, oral histories and other studies. Secondary source material included translations of 19<sup>th</sup> century ethnographic works, historical texts, indexes, archaeological reports, Hawaiian language resources (i.e., proverbs, place names and Hawaiian language dictionary), Internet searches and reports provided by State Parks staff. A review of the archival material is presented in this section, preceded by an overview of the chronology of the moku (district) and the ahupua'a within the context of the broader history of the moku 'āina (island) of Hawai'i Island and Greater Hawai'i.

### Models of Hawaiian Chronology

Models of Hawaiian Chronology such as Cordy (1974/1996), Hommon (1976/1986a) or Kirch (1985) provide a temporal view of settlement patterns as well as cultural changes through time, from initial settlement through first contact with the western world. Cordy's (1974) first model of a cultural development sequence looked at Initial Settlement Period, New Adaptation Period and a Complex Chiefdom Period. He has since modified this model (1996). Hommon's (1976) model of sociopolitical development sequence included four phases: Phase I AD 500-1400; Phase II AD 1400-1550; Phase III AD 1550-1650; and Phase IV AD 1650-1778. This model was later modified (1986) to three phases: Phase I AD 400-1400 Exploration and Settlement; Phase II AD 1400-1600 Expansion; and Phase III AD 1600-1778 Consolidation. Kirch (1985) believed that initial settlement occurred much earlier than AD 600. His cultural-historical sequence model has four phases: Phase I Colonization Period (AD 300-600); Phase II Developmental Period (AD 600-1100); Phase III Expansion Period (AD 1100-1650); and Phase IV Proto-Historic Period (AD 1650-1795) (Kirch, 1985:296-308; Kolb, 1991:205).

For this cultural impact assessment, Kirch's (1985) model will be used with the following addition: Early Historic Period (AD 1795-1899), Territorial History (AD 1900-1949), and Modern Historic Period (post AD 1950). The reasoning behind Kirch's model is the belief of many native Hawaiian people that based on oral histories or legends, the migrations of their Polynesian ancestors to Hawai'i took place prior to AD 700. According to Fornander (1917: IV: II: 406), there are seventy-five generations from Wakea to Kamehameha I who born was around AD 1753. If just eighteen years were allotted to each generation (typically a generation is 20-25 years) that would make the time of Hawaiian progenitors Wakea and Papa Haumea (who settled in Nu'uuanu, O'ahu) approximately AD 403. [McKinzie (1983:12) gives thirty years per generation.]

It should be noted that a study (Tuggle & Spriggs 2001) refutes the 'early colonization' supposition. For decades, the consensus among Hawaiian archaeologists was that evidence from Bellows, O'ahu and Ka'u, Hawai'i Island, supported early Polynesian colonization dates of AD 300 to AD 600 (Tuggle 1979; Kirch 1985). Tuggle and Spriggs (2001) studied new data and re-evaluated past dates and dating methods and have concluded that acceptable early dates fall within AD 700-1100. However, at a relatively recent South-East Asia archaeology conference at Bishop Museum (Jan 2007), Dr. Tianlong Jiao presented a paper summarizing years of collaborative studies that indicate that Hawai'i was settled 1200-1600 years ago [A.D. 400-800]. The following overview encapsulates cultural changes over time and highlights significant events and people. More corroborating details follow this overview section with traditional mo'olelo and mele, historic works and various studies.

## Chronology Periods

**Colonization Period (First Settlement).** First voyager dating is scanty at best, however, based on early site dates from Bellows, Oahu and South Point, Hawaii, the estimated that the Colonization Period of the Hawaiian Islands was somewhere between A.D. 300-600 (Kirch 1973, 1974, 1985; Cordy 1974; Hommon 1976; Dicks, Haun & Rosendahl 1987). Others estimate arrival circa A.D. 600s (Pearson, Kirch, Pietruszewsky 1969; Sinoto 1970, 1979; Hunt & Holstein 1991); while others estimated A.D. 700 - A.D.1140 (Libby 1951; Elbert 1953; Emory 1959; Emory, Bonk & Sinoto 1959; Emory & Sinoto 1969). According to Cordy (2000:107-108), archaeological research in the late 1980s to 1990s pushed the first settlement dates back to A.D. 0-300 (Bath, Rosendahl & Rosendahl 1984; Davis, Haun & Rosendahl 1986; Beggerly 1990; Chauvet-Pond & Davis 1991; Dunn, Haun & Goodfellow 1991; Hunt & Holstein 1991). By A.D. 2000 most researchers opt for first settlement to be between A.D. 300-600 (Cordy 2000:109). However, this has recently been refuted with a new estimated settlement period beginning ca 1100AD (SAA 2013).

These first Polynesian voyagers to Hawaii observed and followed the flight patterns of migratory birds. They traveled mainly by stars on migration voyages consisting of sixty to a hundred persons and could exist for weeks on a large canoe, which may have been a hundred feet in length (Day 1992:3). This feat was "remarkable" considering that their tools to carve the canoes would have been made of stone, bone, and coral; their canoes were lashed with handmade fiber; and they navigated without instruments (Teruia 1995: vii). From whence and why they came has been speculated for over a century. Mo'olelo or oral histories, legends, stories, could provide clues (e.g. about warfare, lack of resources, etc.) and modern mega disasters may also be a clue as to why a group of people would leave their homeland and venture so far away.

Archaeological studies at Pu'u Ali'i, South Point turned up thousands of artifacts from the two lowest layers: over 1,700 fishhooks, over 4,000 coral files and over 7,000 sea urchin spine files which were used to make fishhooks. The lower layer also included early types of adze forms (reversed triangular, reversed trapezoidal and quadrangle types), pendants, various types of fishhooks. Unfortunately, the dates of this site are still very controversial to be the first settlement; rather it is thought to be a recurring fishing campsite (Cordy 2000:122-124). The first settlement on Hawai'i Island occurred on the windward side (Waipi'o, Waimanu and/or Hilo). Whether directly from Marquesas or another Hawaiian Island is still being explored (Cordy 2000:124) [According to Wichman (2003), Kauai was first settled by descendants of Kumuhonua and Lalo-honua [thirty-six generations before Papa was born (Wichman 2003:2)], during the time of Papa and Wakea (second son of Kahiko and Kū-pūlana-kehau) (Wichman 2004:3) who came well before the descendants of Nana'ulu came to Kauai.] For over 500 years after initial settlement permanent settlement spread out from Waipi'o and Waimanu into the wet areas of Kohala, eastern Hāmākua to Hilo Bay and into the wet areas of Puna with Waipi'o and Hilo becoming the dominant polities during this early phase (Cordy 2000:125-126).

Reconstructing the cultural sequence for first settlement in Hawai'i during the colonization period would comprise the 'founder effect' and time necessary to adjust and adapt to a new environment. The colonizers were not able to bring all of the gene pool or cultigens from their homeland, so their new culture consisted of what survived the journey, what was remembered and what could be applied to the new environment (Kirch 1985:285-6; Cordy 2000:117). Although early Hawaiians practiced horticulture and felt spiritually tied to the 'āina (land) in many ways (Waters, n.d.), when they first arrived they had to modify both their subsistence practices and the land.

Faunal remains analyses indicate that early Hawaiian subsistence depended on fishing, gathering, bird hunting (extinct fossil remains, see Olson and James, 1982), as it took time to clear the dryland forests, plant their crop cultigens, breed their animals, and construct suitable living quarters. It is likely they first took advantage of windward valleys with perennial streams to plant kalo (taro), one of their main staples.

And while the arid leeward areas of Ka'ū, Kona and southern Kohala may not have been the first choice for permanent settlements, they were certainly utilized for their abundant marine resources as evidenced by Pu'u Ali'i, South Point archaeological finds; as were traditional trails linking the windward and leeward sides of the island (Cordy 2000:127). Creation chants such as the *Kumulipo* depict a very deep philosophical bond with the land and nature and "the respectable person was bound affectionately to the land by which he was sustained" (Charlot 1983: 45, 55). Ancient sites of various ko'a and ku'ula (fishing and bird shrines) also imply a spiritual respect for their sustenance.

As the founding groups grew, they fissioned into subgroups anthropologists refer to as *ramages*, with the senior male of the original ramage as chief of the conical clan, although hierarchical ranking was not just relegated through the patrilineal line of descent (Kirch 1985:31). Bellwood refers to these groups as tribal and related by blood (Bellwood 1978:31). In *Ka Po'e Kahiko* Kamakau refers to Hawaiian ranking in the following passage:

For 28 generations from Hulihonua to Wakea, no man was made chief over another, and during the 25 generations from Wakea to Kapawa, various noted deeds are mentioned. Kapawa was the first chief to be set up as a ruling chief...from then on the group of Hawaiian Islands became established as chief-ruled kingdoms - Maui from the time of Heleipawa, son of Kapawa...this was the time that records (oral) began to be kept of the chiefs (Kamakau 1964:3).

**Developmental Period (AD 600-1100).** According to Fornander (1969) certain practices were universal Polynesian customs which the Hawaiians brought from their homeland; such as the major gods Kāne, Kū and Lono; the kapu system of law and order; pu'uhonua (place of refuge); 'aumakua (ancestral guardian) concept; and the concept of mana (supernatural or divine power) (Fornander 1969:61, 113,118,127-8). The distinct natural phenomenon of Hawai'i Island were most likely obvious to early settlers – the snows of Mauna Kea and Mauna Loa, the lava flows of Mauna Loa, Kīlauea and Hualālai and the probable earthquakes and tsunami. Ceremonies were likely developed to appease the deities connected to these places; oral traditions mention volcano gods prior to the arrival of Pele and her family (Cordy 2000:127).

During the Developmental Period, changes occurred bringing about a uniquely Hawaiian culture, documented by the material culture found in archaeological sites. The adze (ko'i) evolved from the typical Polynesian variations of plano-convex, trapezoidal and reverse-triangular cross section to a very standard Hawaiian quadrangular-tanged adze. A few areas in Hawaii produced quality basalt for adz production. Mauna Kea on the island of Hawai'i was a well-known adze quarry. The two-piece fish hook and the octopus lure bread-loaf sinker are Hawaiian inventions of this period, as are the 'ulu maika stones and the lei niho palaoa. The later was a status item worn by those of high rank, indicating a trend toward greater stratification (Kirch 1985:184,204,306). The evidence also indicates that the "ancestral pattern of corporate descent groups" were still in place (Kirch 1985:302-3). The early culture evolved as the population grew, and many of the changes were related to significant socio-economic changes.

According to Cordy (2000:127-131) currently there is limited evidence that the population had increased sufficiently in the windward areas to initiate permanent settlements in the leeward areas by A.D. 800s. However, these areas were certainly explored and utilized as evidenced by the plethora of fishing artifacts found in areas such as South Point, Kona and south Kohala that were rich pelagic and benthic fishing grounds. Early dates from temporary habitation caves along trail corridors linking Waimea and Hāmākua with Kona range from A.D. 800-1000 (Cordy 2000:127). Two radiocarbon dates presented in Landrum et al. (1990) have indicated that initial occupation in the seaward portion of Puapua'a ahupua'a and probably the general Kailua (Kona) area may have occurred as early as AD 600-890 (Landrum et al 1990 In Walker et al 1991:30).

Certainly between A.D. 900-1100 these areas (southern Kohala, central Kona and Ka'ū) were being settled -- a lava tube shelter in Kahalu'u produced dates A.D. 1000-1280 (Cordy 2000:133). These pioneers would have faced the challenge of limited rainfall, and less soil depths, although the uplands have rainfalls between 40-80 inches per year. These upland areas (900-1,000 feet asl) occur relatively short distances (2-3 miles inland) on the Kona coast between Kaloko (north) and Ho'okena, south of the project lands. Dates from the Kona agricultural sites (A.D. 1020-1240; A.D. 1040-1310; and A.D. 1360-1380) indicate that central Kona was most likely first settled in A.D. 900-1100s and the walled field-systems constructed in A.D. 1000-1200s (Cordy 2000:133). These field systems are evidence that the challenges of arid leeward lands were overcome with the new dominance of sweet potatoes and a co-dominance of taro and sweet potatoes in the wet uplands of Kona, Ka'ū, and Waimea/Kohala (Cordy 2000:134). The end of this period and first century of the following period (A.D. 1000-1200s) saw the spread of permanent settlements in Kona and upland fields cleared and separated by kua'wi – walls that ran mauka-makai (Cordy 2000:248-249; Walker et al 1991:30) and a new leeward resource – fishponds. The sediment of Keanapou fishpond dates to A.D. 1000-1200. Eight temporary habitation caves located adjacent to 'Anaeho'omalua fishpond were from this period (Cordy 2000:131).

**Expansion Period.** The Expansion Period (AD 1100-1650) is significant in that most of the "ecologically favorable zones," the windward and coastal areas of all major islands, were now settled, and the more marginal leeward areas were being developed. This was also the period of high population growth, the development of large irrigation field system projects, and dryland farming (Bellwood 1978:98; Kirch 1985:298,303-4). The windward populations kept growing along with their political power; oral histories of A.D. 1200-1300s document the rise of power in windward lands (Cordy 2000:136). Based on a series of radiocarbon and volcanic glass dates, initial occupation of the general Kailua [Kona] Area is hypothesized to have occurred sometime during the period AD 1050-1400 with dryland agricultural development becoming established by AD 1400-1600/1650. Dates recorded in the Kahalu'u area indicate that cultivation and exploitation of other portions of the Kona Field System were occurring by AD 1420-1660 (Shun and Walker 1984). By AD 1600/1650-1779 the Kona Field System in the Kailua-Keauhou area had undergone extensive development and was under intensive use until cultivation of fields eventually began declining during the historic period AD 1779-1850 (Walker et al 1991:30).

The Expansion Period was also a period where politics and "religion" became more complex. Oral histories of the 1200-1300s document the rise of great political powers in the windward lands with multi-tiered political organization and the first reference to a major political heiau (Pāka'alana in Waipi'o). Competing and combined polities were now evident in the oral histories -- two Kohala groups (Niuli'i and Kukuipahu) united, and a third Kohala group (Waimea-Kawaihae) all competed with the Hāmākua polity which was dominated by Waipi'o until about early to mid-A.D. 1300s. The Waipi'o rulers of that period include 'Olopana, son of Maweke (O'ahu ruling chief) - 'Olopana left Waipi'o after a severe flood and went to Kahiki; Kunaka (he adopted Kila, son of Mo'ikeha, ruling chief of Kauai and younger brother of 'Olopana); and Kapawa who was the first to be born at Kūkaniloko, royal birthplace on O'ahu. [According to Fornander (1880:20) Kapawa was a descendant of Nanamaoa [line] who's son Nanakaoko and his wife Kahiiokalani built Kūkaniloko; chiefs born there were considered to be "born in the purple" and entitled to all the distinction, privileges and kapu it conferred.] However, the oral histories also illustrate a continued interaction and relationships between the island polities – the granddaughter of Kohala's ali'i nui married the son of O'ahu's ali'i nui; Kunaka of Waipi'o adopted Kila, the son of Mo'ikeha now ali'i nui of Kauai. It is in the Kila mo'olelo that the Waipi'o heiau Pāka'alana is first mentioned – it is claimed to be both a pu'uhonua (place of refuge) and a luakini (human sacrifice) heiau; Kila is also credited with establishing the ko'ele tax (working in the taro fields for the ali'i one day a week) for his father Kunaka (Cordy 2000:141-143).

This was a period of great long voyages from Hawai'i and new migrations from Kahiki (F=foreigner) [1. 'Olopana, his wife Lu'ukia and his brother Mo'ikeha; 2. Kaumali'ula, Kaup'e'a; 3. Ho'okamali'i,

Haulaninui-ai-ākea, Kila (sons of Mo'ikeha); 4. La'amaikahiki (F), friend of Mo'ikeha - he brought the kā'eke hula drum, a new god and the outrigger; 5. Kaha'i-a-Ho'okamali'i – brought back breadfruit; 6. Pa'ao (F) – brought new religion and priesthood, Pili (F) – new ruling system; 7. Kaula-a-Kalana – brought back edible mud to Kawaiinui; 8. Paumakua (he brought white men); 9. 'Olopana II, Kahiki'ula; 10. Keānini (F), Ha'inakolo; 11. Kamaunu-a-Niho (F), Humu (F), Kalana-nu'u-nui-kuamaomao (F); 12. Kamapi'ikai who made four voyages, three were 2-way] (Cordy 2000:149-150).

There appears to be some controversy as to the arrival of the priest Pa'ao and Pili who displaced the Hawai'i chiefly line of this period. Fornander (1880) states that due to the bad government of Kapawa he was deposed by Pa'ao who went back to Kahiki and brought Pili Ka'aiea to rule. However, others state that Pa'ao (a white man) arrived much later in the reign of Kahoukapu (Ellis 1823 Byron 1825); up to sixteen rulers after Kapawa in the reign of Lonokawai (Malo 1840; Pogue 1858; *Hoku Pakipika* 1862; Kepelino 1868 (Cordy 2000:151-153). Pa'ao was the keeper of the god Kū'ka'ilimoku who had fought bitterly with his older brother the high priest Lonopele. After much tragedy on both sides, Pa'ao escaped Lonopele's wrath by fleeing in a canoe from Kahiki. Kamakau (1991) told the following story in 1866:

Puna on Hawai'i Island was the first land reached by Pa'ao, and here in Puna he built his first heiau for his god Aha'ula and named it Aha'ula [Waha'ula]. It was a luakini. From Puna, Pa'ao went on to land in Kohala, at Pu'uēpa. He built a heiau there called Mo'okini, a luakini. It is thought that Pa'ao came to Hawai'i in the time of the ali'i La'au because Pili ruled as mo'i after La'au. Pili was in the line of succession in the mo'o kū'auhau or genealogy of Hanala'anui. It was said that Hawai'i Island was without a chief, and so a chief was brought from Kahiki; this is according to chiefly genealogies. Hawai'i Island had been without a ruling chief for a long time, and the chiefs of Hawai'i were ali'i maka'āinana or just commoners (Kamakau 1991:100). There were seventeen generations during which Hawai'i Island was without chiefs—some eight hundred years (Kamakau 1991:101, 102).

Pa'ao brought with him the Kū practice which incorporated human sacrifice [which may not have been a new practice (Cordy 2000:160-163)], used in monumental luakini heiau or war temples. Pili started a line of ali'i nui that would continue to the Kamehameha "dynasty." The evolution of the luakini heiau is difficult to place archaeologically, and although the arrival of Pa'ao may have been a real event; the uniqueness and complexity of heiau were most likely a local (Hawaiian) development (Kolb 1989:3). The bones of kahuna Pa'ao are said to be deposited in a burial cave in Kohala in Pu'uēpa [possibly Pu'uēpa] (Kamakau 1987:41).

It was during the A.D. 1400s-1500s of this period that descendants of the Pili line consolidated the Hawai'i Island polities and unified the island under one kingdom: Pili began (ca. A.D. 1320); Koa (ca A.D. 1340-1360), 'Ole (ca A.D. 1360-1380), Kūkohau (ca A.D. 1380-1400) [the last three may have been siblings or sons of Pili]; Kaniuhi (ca A.D. 1400-1420); Kanipahu (A.D. 1420-1420) who was usurped by Kama'iole; Kalapana (A.D. 1440-1460) who brought down Kama'iole was the son of Kanipahu; Kaha'imoelē'a (A.D. 1460-1480) son of Kalapana; and Kalaunuiohua (A.D. 1480-1500) grandson of Kalapana. Both Kalapana and his son Kaha'imoelē'a had their royal residence in Waipi'o. The following were ruling chiefs ca A.D. 1500-1600: Kūiwa who appointed his junior son Ehu as chief of Kona and another junior son Hukulani as chief of Kohala and was succeeded by his oldest son Kahoukapu as ruling chief of Hawai'i Island (A.D. 1520-1540); his son Kauholanuimahu (A.D. 1540-1560) was the next ruler who sometimes resided on Maui on his wife's lands; his son Kihanuilūmoku (A.D. 1560-1580) followed - he lived and reigned in Waipi'o as did his son Līloa (A.D. 1580-1600) who ruled next; his junior son 'Umi (A.D. 1600s) usurped Līloa's oldest son Hākau (A.D. 1600-16??) (Cordy 2000:185-192).

It was toward the end of this period that the epic sagas of certain rulers are seen in the oral traditions. In one story Kalaunuiohua had the prophet-priestess Wa'ahia burned at Ke'eke Heiau in Kahalu'u, Kona; in

another story he captures the ruling chiefs of Maui and O'ahu and takes them to Kauai where he is outwitted by the Kauai chief who frees the other chiefs, then uses Kalaunuiohua as barter for a prized foreign weapon (see also Wichman 2003:49-52). There are several mo'olelo about Kiha, Līloa and 'Umi in the following section.

During the reign of Hawai'i Island ruling chief Līloa, the following people were high chiefs of the various districts: Kulukulu'a (Hilo), Hua'a (Puna), Imaikalani (Ka'u), 'Ehunuikaimalino (Kona). They were not children of Līloa; however, 'Ehunuikaimalino was a descendant of 'Ehu the junior son of Kūiwa of the Pili line, therefore also related to Līloa. Līloa made the sons of this Kona chief his closest aides. Līloa also made regular journeys around the island checking on his people, farmlands and *heiau*-rededicating many of them, but Pāka'alana in Waipi'o was the main heiau, ancient even in his time, and under the care of the Pa'ao line of kahuna pule who looked after Līloa's major god Kūka'ilimoku and Lono during Makahiki. His royal residence was called Kahaunokama'ahala, located just behind the sand dunes along Waioala Stream and adjacent to his heiau Pāka'alana. Līloa's highest ranking wife Pinea was his mother's youngest sister from the O'ahu line with whom he had Hākau his successor; another wife Haua was a Maui chiefess; and from his union with Akahiakuleana of Hāmākua, he had 'Umi-a-Līloa, who inherited Kūka'ilimoku upon Līloa's death (Cordy 2000:192-197). Hākau's reign was short-lived due to his supposed abuse of his priests, and about 'Umi and others who plotted and executed his death (Cordy 2000:204). There are conflicting stories on what happened next. According to Kamakau in order to re-unify the Island, 'Umi attacked several district chiefs starting with Hilo; 'Umi and his warriors marched from Waipi'o along the mountain trail on Mauna Kea and down into Hilo where Chief Kulukulu'a was killed. From there he went on to subdue the Puna, Ka'ū and Kona chiefs. However, according to Fornander the district chiefs were hold-over's from Līloa's reign and the transition was peaceful (Cordy 2000:204-205).

During the reign of 'Umi-a-Līloa [last of the windward kings (Cody 2000:215)] that the island of Hawai'i was divided into six moku or districts (Fornander 1973 v II: 100-102). District chiefs during 'Umi's reign were: Wanua (Hāmākua), Hua'a (Puna), Hoe-a-pae (Kona), Kulukuhua'a (Hilo), Imaikalani (Ka'ū), and Wahilani (Kohala). 'Umi moved his court from Wapi'o to Kona where he first built his heiau Ahu-a-'Umi on the plateau between Hualalai and Mauna Loa, in the ahupua'a of Keaouhou and resided in Kailua and Kahalu'u where he built several other heiau. It was said he wanted to be near the fishing grounds of Kona (Cordy 2000:206-207). With 'Umi's royal court now in Kona, Kona becomes the power center of Hawai'i Island and the Pili line of rulers eventually become known as the Kona rulers or Kona chiefs (Cordy 2000:218). The district of Kona was sub-divided into 'okana or kalana (regions) North and South Kona and extended from Keahualono (Kona/Kohala boundary) to Manukā (Kona/Ka'u boundary) (Maly 1998:4-5).

'Umi had several wives including Pi'ikea, daughter of Maui ruling chief Pi'ilani. After the death of Pi'ilani his oldest son Lono-a-Pi'ilani became the ruling chief, however his rule was marred by fighting and intrigue between Lono and his younger brother Kiha-a-Pi'ilani. Kiha II went to Kailua to see his sister and her husband 'Umi to aide him in defeating their brother Lono. They agreed to help and took a year to prepare their forces for the Maui invasion; however, by the time they reached the shores of Hāna, Maui and commenced battle, they discovered that Lono had died. After they defeated the chiefs of Lono, 'Umi wanted one of his sons to rule Maui, however his son died and Kiha ended up ruling Maui and continuing some of the public works started by his father Pi'ilani (Kamakau 1992:27-32; Fornander 1880:98). The end of this period ends in the death of 'Umi followed by the death of his ruling son Keali'ioikāloa. War broke out between the chiefs because one group of chiefs favored 'Umi's younger son Keawenui-a-'Umi and another group of chiefs (Kohala, Hāmākua, Hilo, Puna, Ka'u, and Kona) favored Kūka'ilani, the son of Keali'ioikāloa, who was still a child. Keawenui-a-'Umi defeated the opposing chiefs who either died in battle or where later executed – their bones were bundled and retained by Keawenui-a-'Umi and his heirs.

Keawenui-a-'Umi had many residences; his primary court was in Hilo, but he had a major residence in Nāpō'opo'o at Kealakekua Bay where his son Lonoikamakahiki was born to Haokalani (O'ahu chiefess – Kalona-iki or Ehu line); another residence was in Waipi'o, Hāmākua District (Cordy 2000:221-222). Upon the death of Keawenui his eldest son Kanaloakua'ana became regent/king until his younger brother and Keawenui's heir, Lonoikamakahiki had passed certain tests. The primary residence of Lonoikamakahiki was in Kahulu'u, Kona where large heiau surrounded the royal residence. But at least one heiau in the area, Ke'ekū Heiau, was noted during the reign of Kalanuihōkai ca. A.D. 1480-1500, long before Liloa's reign (Cordy 2000:238-239). Lonoikamakahiki and his wife Kaikilani-Ali'i-Wahine-o-Puna (daughter of Keali'iokāloa, oldest son of Keawenui) traveled throughout the islands and were subjects of epic mo'olelo (Cordy 2000:225-239).

During the last 200 years of the Expansion Period, the concept of ahupua'a was established, and class stratification, territorial groupings, powerful chiefs and "mo'i" or king (Kirch 1985:303-6) were well in place. The ahupua'a land unit became the equivalent of a local community, with its own social, economic and political significance. Ahupua'a were ruled by ali'i 'ai ahupua'a or lesser chiefs, who for the most part, had complete autonomy over this generally economically self-supporting piece of land, which was managed by a konohiki. Ahupua'a were often wedge or pie-shaped, incorporating all of the eco-zones from mountain to the sea and for several hundred yards beyond the shore, assuring a diverse subsistence resource base (Hommon 1976:15,16).

The ali'i and the maka'āinana (commoners) were not confined to the boundaries of the ahupua'a. Not only did the makai (ocean direction) and mauka (mountain direction) people share seafood and produce by lighting a fire when there was a need, they also shared with their neighbor ahupua'a ohana (Hono-ko-hou 1974:14, 15). However, there were certain resources especially noted to be controlled by ahupua'a konohiki such as bird feathers and bird meat; local resources provided raw material such as basalt for stone tools, coral and sea urchin spines for files and abraders. High-quality adze basalt, porous basalt and volcanic glass however, came from only a few ahupua'a quarries and were likely used as trade commodities (Cordy 2000:42-43).

The ahupua'a was further divided into smaller sections such as the 'ili, mo'o'aina, pauku'aina, kihapai, koele, hakuone and kuakua (Hommon 1976:15; Pogue 1978:10). The chiefs of these land units gave their allegiance to a territorial chief or mo'i (king). Heiau building flourished during this period as religion became more complex and embedded in a socio-political climate of territorial competition. Monumental architecture such as heiau "played a key role as visual markers of chiefly dominance" (Kirch 1990:206).

First indications of Kona settlement appeared in A.D. 1000s to 1200s with the spread of permanent habitation and cleared upland forests (ca 900-1,000 feet). By the end of this period there was greater expansion of leeward settlement and the Kona field system of the uplands where a large number of field shelters appear. According to Cordy (2000) all experimental models of population growth illustrate a marked increase after A.D. 1400s to 1500s (Cordy 2000:248).

**Proto-Historic Period.** The Proto-Historic Period, A. D. 1650-1795, appears to be marked with both intensification and stress. Lonoikamakahiki was still the ruling chief of Hawai'i Island. And many wars took place during this time between intra-island chiefdoms and inter-island kingdoms. During the early part of this period Maui ali'i nui Kama-lala-walu ignored the advice of his counsel and sent his half-brother Ka-uhī-o-ka-lani (both sons of Kiha-a-Pi'ilani) to spy on Hawai'i Island, to see how large the population was. They landed in Kawaihae. The next morning the spies began a circuit of Hawai'i; they then returned to Maui and reported to Kama-lala-walu that they saw many houses, but few men (Kamakau 1992:56-57). While most of the prophets and seers supported Kama-lala-walu's war on his cousins of Hawai'i Island, children of his father's sister Pi'ikea and 'Umi-a-Liloa, some warned that if he did go, he would die and not return to Maui alive. They landed at Kohala and began the destruction of the people of Kohala. Kanaloa-

kua'ana, son of Keawe-nui-a-'Umi was captured and treated cruelly. Kama-lala-walu was advised not to battle in Waimea, to go to Kona instead, but he did not listen (Kamakau 1992:58).

The battle of Pu'u'oa'oa commenced just outside the Waimea plains. The light-weighted lava rocks here contributed to the defeat of the Maui warriors who were used to heavier water-worn rocks. The Maui warriors retreated; some to Kawaihae, others to Kohala. And because of the lack of canoes, very few escaped alive. Ka-uhī-a-Kama, son of Kama-lala-walu who was killed on the plain of Puako, escaped to Kekaha, found a canoe and fled to Maui. He was saved by Hinau, the foster son of Lono-i-ka-makahiki. Many of the chiefs of Kona were relatives of Ka-uhī-a-Kama through his mother Kapu-kini-akua (Kamakau 1992:59-60). Kapukini was the daughter of Liloa and Maui chiefess Haua and a half-sister and wife of 'Umi (Cordy 2000:206).

After the death of Hawai'i Island ali'i nui Lono-i-ka-makahiki, his children did not succeed him. Instead Hawai'i Island was divided into smaller divisions. The descendants of Kanaloa-kua'ana [Keakealanikane (ca A.D. 1660-1680), Keawekuika'ai, Ke'eaumoku, Kalani'opu'u and Keōua] later ruled Kohala, Kona and Ka'u. The descendants of Keawe-nui-a-'Umi ruled Hilo and Hāmākua. This was not a peaceful period. The chiefs of Kona and Hilo fought each other for the various resources each area had [Hilo's bird feathers, war canoes, fine tapa; Kona's food, drinking water and fish]. These wars lasted for several decades with the Hilo chiefs usually defeating the Kona-Kohala chiefs, especially during the reigns of Kua'ana, Kuahu'ia, Ka-lani-ku-kau-la'ala'a and Moku. Ke-aka-mahana (w) [daughter of Keakealanikane who was raised on Kauai and brought back to reign] was the ruler of Kona (ca A.D. 1680-1700) during the wars with Hilo; her primary residence was Hōlualoa, Kona. The rulers of Kona and Kohala who succeeded Ke-aka-mahana were her daughter Keakealaniwahine (ca A.D. 1700-1720) [it was during her reign that O'ahu's famous ruling chief Kuali'i raided the coast of Hilo and Puna districts (Wikipedia/Kualii 2010)] and her son, Keawe [Ke-awe-i-kekahi-ali'i-o-ka-moku]. The Mahi clan were the war leaders, but the chiefs of Hilo were always victorious over those of Kona and after they won the battle of Hu'ehu'e the secret places and burial caves in Kona were broken open. In the battle of Mahiki, Ka-lani-ku-kau-la'ala'a and Moku were the chief war leaders of Hilo. After Moku, the Hilo chiefs ceased to reign (Kamakau 1992:61-63; Cordy 2000:239-245).

During Keawe's reign (ca A.D. 1720-1740), unlike his mother Keakealani, his royal court was in Hōnaunau and his district chiefs were Mokulani of the 'Ī family -- son of Kuahu'ia and cousin of Keawe's son's wife (Hilo, Hāmākua except for Waipi'o, and eastern Puna); the Mahi family, Mahi'ololi, then his son Kauaua-a-Mahi (Kohala); Kalaninui'iamamao, eldest son of Keawe (Ka'u and western Puna); and Kalanainuike'eaumoku, another son of Keawe (Kona) (Cordy 2000:260). The battles between the Hawai'i Island families, factions and district chiefs continued during the later part of the Proto-Historic period. Keawe's oldest son Kalaninui'iamamao also of the 'Ī family was slain supposedly by his half-brother Kalanainuike'eaumoku (his mother was Keawe's half-sister Kalani-kau-lele-ia-iwi) and when Keawe died he tried to claim island control, but was thwarted by Mokulani (Cordy 2000:243-245; 260-267).

Kohala's Ka-lani-kau-lele-ia-iwi (half-sister of Keawe) was also the mother of Alapa'i-nui-a-Ka-uaua, who went to live on Maui with his half sister, Ke-ku'i-apo-iwa-nui (wife of Ke-kau-like, Maui ali'i nui) after his father's (Ka-uaua-nui-a-Mahi) death at the hands of the Hilo chiefs in the battle of Mahiki. When Alapa'i heard of (his uncle) Keawe's death and the unrest between the district chiefs, he went back to Hawai'i Island with plans to make war on all the chiefs. He captured the chiefs of Kohala and Kona, and became ruler of those districts. However, when his brother-in-law Ke-kau-like heard about Alapa'i's victory, Ke-kau-like made war on Alapa'i in order to return Kohala and Kona to their chiefs. He wasn't successful, however Ke-kau-like's warriors prevented Alapa'i from conquering the Hilo and Ka'u chiefs (Kamakau 1992:64-65). During these battles a lot of damage was done on the landscape.

In retribution, Alapa'i decided to carry the battle to Maui. While Alapa'i and his warriors were encamped in Kohala, Kamehameha was born to Ke-ku'i-āpo-iwa (II) in Kapakai ('I'i, John Papa 1983:3), in the ahupua'a of Kokoiki, in the moku of North Kohala [Kamakau (1992:67) says it was AD 1756; however others say it was between AD 1753 and 1758 with more leaning towards AD 1753 (Cahill 1999:56-57)] near the Mo'okini heiau. He was quickly taken by Kohala chief Nae'ole and hidden in Halawa (Kamakau 1992:67-69), his ancestral homeland (Williams 1919:121). Ke-ku'i-āpo-iwa (II) was the daughter of Kekela and Ha'ae (both grandchildren of Keawe); because of her weakened condition, Ke-ku'i-āpo-iwa II did not accompany the Alapa'i expedition to Maui. Kamehameha's father was Keōua, younger brother of Ka-lani-'ōpu'u. The infant Kamehameha was placed in the charge of Nae'ole and his younger sister Ke-ku-nui-a-lei-moku until he was five. He was then returned to Alapa'i who placed the child in the care of his wife, Ke-aka (Kamakau 1992:68-69).

However, before Alapa'i reached Maui, a dying Ke-kau-like [Ka-lani-ku'i-hono-i-ka-moku] made his son Kamehameha-nui his successor. Kekaulike died enroute to Kula (Kamakau 1992:69). When Alapa'i heard of his death, he decided not to make war on his sister's son. While visiting them on Maui, Alapa'i heard that the O'ahu chiefs attacked his relatives on Molokai, so he went there to help (Kamakau 1992:70). Alapa'i (ca A.D. 1740-1760) was said to have been a good ruler and loved by the common people, but his rule had come about by the slaying of Keawe's sons Ka-lani-nui-'i-a-mamao [father of Kalani'ōpu'u and Keōua] and his brother Ka-lani-nui-ke'e-au-moku, rightful ali'i nui of Hawai'i island and Mokulani, chief of Hilo, Hāmākua, and Puna. This would later be the cause of several battles between Alapa'i and his nephew, Kalani'ōpu'u (Kamakau 1992:75-78; Cordy 2000:279).

Alapa'i resided in several places; Kailua (Kona), Kokoiki (Kohala), Waiolama (Hilo), Waipi'o, Waimea and Kawaihae where he died (Cordy 2000:278). In 1754 Alapa'i became ill and moved to Kikiako'i in Kawaihae. As his illness progressed while at Kikiako'i at the heiau of Mailekini, Kawaihae, Alapa'i appointed his son Keawe-'opala to be ruler over the island (Kamakau 1992:77). However, this was short-lived due in part to shifting allegiances of Keawe-'opala's chiefs (e.g., his relative Ke'eaumoku) and kahuna, siding with Kalani'ōpu'u. "A canoe arrived from Kekaha and brought word to Ke'eaumoku that Kalani'ōpu'u was at Kapalilua (in south Kona) and was coming to make war against Keawe-'opala. Ke'eaumoku therefore made up his mind to join forces with Kalani'ōpu'u" (Kamakau 1992:78). It was that same year that Kalani'ōpu'u, a lover of war, became ali'i nui of Hawai'i Island (Kamakau 1992: 78-79).

Kalani'ōpu'u was the son of Ka-lani-nui-i-a-mamao (ruling chief of Ka'ū whom the *Kumulipo* was composed for) however, his biological father was said to be Pele-io-holani, ali'i nui of Oahu (Kamakau 1992:110; see also 'I'i 1983). About 1759 Kalani'ōpu'u conquered East Maui from his wife's brother, the Maui king Kamehameha-nui (son of Kekaulike) by using Hāna's prominent Pu'u Kau'iki as his fortress. He appointed one of his own Hawai'i chiefs, Puna, as governor of Hāna and Kipahulu. Many chiefs from Hawai'i settled on Maui at this time, some of them grandchildren of Keawe (Kamakau 1992:79-80). Conflict between Hawai'i chiefs continued. Ke'eaumoku, son of Keawe-poe-poe and Kūma'aikū, rebelled against Kalani'ōpu'u and set up a fort at Pololū and Honokane. He was attacked by Kalani'ōpu'u so he fled to Maui. In 1766 Maui ali'i nui Kamehameha-nui became ill in Hāna and ceded his lands to his younger brother Ka-hekili-nui-'Ahu-manu (Kahekili), a fierce warrior and "manipulator." Following the death of Kamehameha-nui, his sister-widow Namahana, a cousin of Ku-nui-akea Kamehameha (Kamehameha I) married Ke'eaumoku. Their daughter Ka'ahumanu would later become a favorite wife of Kamehameha I (Kamakau 1992:79-84, 309).

Between 1775 and 1779 fighting continued between Kalani'ōpu'u and Kahekili. In 1775 Kalani'ōpu'u and his Hāna forces raided and severely destroyed the neighboring Kaupo district, before continuing several more raids on Moloka'i, Lana'i, Kaho'olawe and parts of West Maui. It was at the battle of Kalaeoka'ilio that Kamehameha, nephew and favorite warrior of Kalani'ōpu'u, was first recognized as a great warrior

and given the name of Pai'ea (hard-shelled crab) by the Maui chiefs and warriors (Kamakau 1992:84). Kalani'ōpu'u returned again to Maui in 1776, but was severely defeated by Kahekili's warriors.

In January 1778 Cook landed in Waimea, Kauai and the culture of old Hawai'i began its spiraling change (see Day 1992). Captain Cook left an English sow and boar on Ni'ihau and observed chickens on Kaua'i. (Takeguchi et al.1999:1). Cook left Hawai'i for several months, but returned later in the year. Kalani'ōpu'u was fighting Kahekili's forces in Wailua, Maui on November 19, 1778 when Cook's ship was sighted on his return trip to the islands. Kalani'ōpu'u visited Cook on the *Resolution*, while Kahekili visited Clerke on the *Discovery* (Kuykendall and Day 1976:16). When Cook sailed into Kealakekua Bay on January 17, 1779, Kalani'ōpu'u was still fighting Kahekili on Maui. At this time Kahekili's brother Ka'eo-kulani was ruling chief of Kaua'i; Ka-hahana was ruling chief of O'ahu and Moloka'i; Kahekili'ahumanu of western Maui, Lana'i and Kaho'olawe; and Kalani'ōpu'u was ruling chief of Hawai'i and Hāna (Kamakau, 1992:84-86, 92, 97-98).

The ships HMS Discovery and HMS Resolution sailed into Kealakekua Bay on January 17, 1779 under the command of Captain James Cook. Along with Captain Cook were Captain Charles Clerke (commander of HMS Discovery), Lt. James King, Surgeon David Samwell, John Webber (artist), William Ellis (Second Mate and artist), Corporal John Ledyard (Royal Marines), and Lt Henry Roberts. All of these men kept journals and/or made drawings or maps during their month long visit to Kealakekua (Silverman, 1968 *In Yent* 1999:7).

Lt. Roberts drafted a map of Kealakekua in 1779 that indicated the features described by Ledyard. Prominent in this map are the pond, hale and coconut trees around the pond, Hikiau Heiau (morai) and the observatory. Cook erected the observatory to the southwest of Hikiau Heiau in an area described as a sweet potato patch. Tents were also placed on top of the heiau platform to observe the Transit of Venus. There is no specific mention of the area to the south of the heiau but it may be that this area was the site for the games held during the Makahiki based on the drawings made during Cook's visit. Roberts' map indicates several hale and coconut trees along the shoreline to the south of Hikiau Heiau. Cook estimated 350 houses and 2,100 residents around the bay in 1779 (Cook and King 1784(3): 128 *In Yent* 1999:8).

Kalani'ōpu'u returned from Maui with his chiefs and warriors on January 24, 1779 to Ka'awaloa:

On Ka-lani-'ōpu'u's return with his chiefs and warriors from Maui on January 24, 1779, he landed at 'Awili in Ka'awaloa and stayed in Hanamua at the home of Kewawe-a-heulu, who had been with them on Maui fighting with Ka-hekili and when he saw how many women went aboard ship to prostitute themselves to the strangers, he forbade their going. When the strangers could get no more women on the ship, they came ashore at Nāpō'opo'o, at Kahauloa, and on this side of Ka'awaloa, and numerous were the 'opala haole (foreign rubbish) born to the women (Kamakau 1992:101).

On January 25<sup>th</sup> Kalani'ōpu'u visited Cook again at Kealakekua Bay, presenting him with several feather cloaks. Cook's officers on board his ship described the plantations of Ka'awaloa in the intermediate zone and Cook (1784) said the "plantations were divided from each other by thick, low walls of lava and that they bound the breadfruit trees, plantains, taro root, sweet potatoes, ginger root, and sugar canes" (Handy & Handy 1978:525). The surgeon Ellis (1783) with Captain Cook wrote about the lands above Kealakekua:

After ascending part of the hill, which was covered in every direction with plantations of sugar-cane, sweet potatoes, taro, plantains and breadfruit trees they arrived at a spot of land entirely uncultivated and overrun with long grass and ferns...they arrived at a long tract of plantain-trees, which far exceed the cultivated ones in size; they produce fruit like them, but it never arrives at perfection...but they took a different route to their former one, proceeding nearly in a W.N.W. direction, through innumerable plantations of the paper mulberry-tree, breadfruit and plantain trees, which formed an extensive garden" (Handy & Handy 1978:525).

By February Cook's scheme to kidnap Kalani'ōpu'u as a hostage were thwarted and Cook was killed following a skirmish over a stolen cutter (Kuykendall and Day 1976:18).

Shortly after the arrival of the Cook expedition in Kealakekua Bay, Kalaniopu, paramount chief of the island of Hawai'i, along with his court, took up residence at Ka'awaloa, the settlement across the bay to the northwest of Kekua [Nāpō'opo'o]. Among the inferences regarding Hawaiian socio-political organization that may be drawn from the eyewitness accounts of the Cook expedition is that there existed a rivalry between the priestly faction and chiefly faction paralleling their spatial separation at Kekua and Ka'awaloa respectively. About three weeks after Kalani'ōpu'u's arrival, Captain Cook was killed at Ka'awaloa during an attempt to hold Kalani'ōpu'u hostage against the return of the stolen British cutter from the *Discovery* (In Hommon 1986b:10).

The off and on warring between the Hawai'i and Maui forces continued, but Kalani'ōpu'u was aging. Kalani'ōpu'u schemed for peace by having his son Kiwala'ō by Kalola, sister of Kahekili - and their twin half-brothers - to go to Kahekili, who in turn had the battles cease (Kamakau 1992:88-89; Desha 2000:49-50). "It was the custom, when blood relatives went to war with each other and both sides suffered reverses, for some expert in genealogies to suggest a conference to end the war; then a meeting of both sides would take place" (Kamakau 1992:72).

Kalani'ōpu'u declared his young son Ka-lani-kau-ke-a-ouli Kiwala'ō to be his heir; to his nephew Kamehameha he gave the war god, Kū-ka'ili-moku (Kamakau 1992:107). But even before the death of Kalani'ōpu'u, chiefs and kahuna were already taking sides between Kiwala'ō and Kamehameha. Kamehameha and a few other chiefs were concerned about their land claims which Kiwala'ō did not seem to honor, so after usurping Kiwala'ō with a sacrificial ritual, Kamehameha retreated to his district of Kohala. While in Kohala, Kamehameha farmed the land growing taro and sweet potatoes (Handy and Handy 1978:531). After Kalani'ōpu'u died war broke out and the wars between Maui and Hawai'i also continued (Kuykendall and Day 1976:23, 24; Handy and Handy 1978:528; King 1990).

In 1781 after Kahekili heard about the death of Kalani'ōpu'u, Kahekili, split his forces and sent them through Maui's south-eastern Kaupo Gap and the north-eastern Ko'olau Gap into Hāna. After damming and diverting the supply of spring water to Pu'u Kau'iki, the Hawai'i chiefs were finally defeated, and the Maui ali'i nui regained control of Hāna in 1782 (Kamakau, 1992:84-86; 115-116; Fornander 1900: Vol II 146-7, 150, 216). Following his Hāna victory, Kahekili went on to gain control of all the islands except Hawai'i, by trickery and warfare (Kamakau 1992:116, 128-141).

The last battle of Kiwala'ō took place at Ke'ei; all the chiefs went to the battle except Kamehameha who was detained at Kealakekua by Holoae [nephew of Kalani'ōpu'u (Desha 2000:123) and great grandfather of Hewahewa (Sahlins 1995:132)] and the prophetess (kaula) Pine [daughter of Holoae (Desha 2000:123)] to perform the ceremony of divination with the sacred calabashes. Holoae said to Kamehameha that it would be a day of misfortune with defeat on both sides, including the death of the ruling chief. It was here that Kiwala'ō was killed by his uncle Ke'eaumoku [his wife Namahana was the sister of Kiwala'ō's mother Kalola]; the name of this battle was Moku'ōhai. Keawe-ma'u-hili was caught alive and imprisoned at Piele in Nāpō'opo'o, but because he was of such high rank - the grandson of Keawe - he was allowed to escape. Keōua went back to rule Ka'ū and Puna, Keawe-ma'u-hili ruled parts of Hilo, Puna and Hāmākua and Kamehameha ruled the rest of the island (Kamakau 1992: 121-122; Cahill 1999:62), but the warring between these chiefs and Hawai'i Island districts continued.

Demographic trends during the Proto-Historic Period indicate a population reduction in some areas, yet show increases in others, with relatively little change in material culture. There was a continuum of craft and status material, intensification of agriculture, ali'i (chief) controlled aquaculture, upland residential sites, and oral records which were rich in information. The Kū tradition, along with its luakini heiau, and the kapu (restriction or regulation) system were at their peak, although western influence was already altering the cultural fabric of the islands (Kirch 1985:308, Kent 1983:13).

In early 1790 the *Eleanora*, lay off the village of Ka'ūpūlehu, North Kona. Before heading to Kealakekua Bay there was an altercation between Capt Metcalfe and high chief Kame'eiamoku. For revenge the next ship, the *Fair American*, was attacked and all on board were killed except for crewmember, Isaac Davis. As the attack was going on, *Eleanora's* boatswain John Young was on shore trading for supplies. Fearing retaliation by the crew of the *Eleanora*, Kamehameha detained Young and allowed his ship to sail without him. Kamehameha took both Davis and Young under his care (Cahill 1999:11-12).

By 1790 Kamehameha I had gained enough control of the island of Hawai'i that he could leave to join the war parties on Maui. Kamehameha also had at his disposal western weapons, and an armed schooner (n.a. 1967:5). Kamehameha brought the cannon from the *Eleanora* along with the expertise of Isaac Davis and John Young, who were now advisors and aikane punahele (favorites) of Kamehameha I (Kamakau 1992:147-148). "At Kawaihae and Kealakekua, Young and Davis built up an army and navy for Kamehameha along European lines, introduced firearms to Hawaiian warfare, and directed their use in Kamehameha's conquest of Maui, Lanai and Molokai" (n.a. 1967:5). His canoe fleet "beached at Hāna and extended from Hamoa to Kawaiipapa" to battle Kalanikūpule, son of Kahekili (who now ruled O'ahu). After several battles along the East Maui coast, Kamehameha's forces reached Wailuku where the "great battle" took place. This would be the beginning of the end of independent ruling chiefs because of the inequity of battle strategy and weaponry (Kamakau 1992:147-148).

Back on Hawai'i Island in 1790, Keōua Kuahu'ula [twin brother of Keōua Pe'e'ale, sons of Kalani'ōpu'u and Kane-kapo-lei (Kamakau 1992:120)] ravaged Kamehameha's birth lands of Kohala. Kamehameha sought the advice of Ka-pou-kahi, a hulihonua kahuna from Kaua'i who was living in Kamoku, Waikīkī (Kamakau 1992:149-150, 154-155, 157, 187; Kelly 1974:6). Kamehameha personally helped to construct the heiau Pu'u Koholā in the summer of 1791, to assure his victory over his cousin, Keōua Kuahu'ula, who was to be sacrificed at the heiau (Day 1984:77; Kamakau 1992:154-157). His counselors Keawe-a-heulu and Ka-manawa were given a special task:

As soon as the heiau was completed, just before it was declared free, Kamehameha's two counselors, Keawe-a-heulu and Ka-manawa, were sent to fetch Keōua, ruling chief of the eastern end of the island of Hawai'i. These two men were skilled in preparing a dose of slippery hau sap and the uhi root; they knew how well to use cunning and deceitful speech. Keōua was living in Ka'u.... Close to the extreme edge of the tabu enclosure of Keōua's place the two got down and rolled in the dirt and began to weave their nets of speech. Keōua's people nodded at each other and Ka'ie'iea said to Keōua, "It will be good to kill these counselors of Kamehameha." Keōua answered, "They must not be killed for they are younger brothers of my father...I cannot kill my uncles" (Kamakau 1992:155).

They wept and explained that they were to take him to meet his younger cousin Kamehameha so they both could be chiefs and they will be his uncles and "let war cease between you" and Keōua consented to go with them. Those who sailed landed at Honomalino to wait for those who went on foot, then they all sailed to Ka'awaloa to Keawe-a-heulu's place and gathered 'auhuhu to catch fish by poison for the party for Keōua. Again Keōua's counselors suggested they kill the uncles and again Keōua said no. So they sailed on to Kailua, then Luahinewai where Keōua performed 'omu'o, a personal defilement signifying that he knew he was to be killed. At Kawaihae he separated those who would die with him from those he wanted to spare, including his younger cousin Pauli Ka'ōleiokü, the first-born son of Kamehameha I. Before the

cousins had a chance to meet face-to-face, Ke'eaumoku, father of Ka'ahumanu, threw the first spear at Keōua who caught it and threw it back, then shots were fired by John Young and others killing Keōua (Kamakau 1992:155-157). John Young reportedly noted that "Kamehameha offered 11 human sacrifices at the dedication of his heiau; the principal offering was the body of his cousin Keōua Ku-ahu'ula" (Llopis & Sharp 1994:1).

On his second voyage to Hawai'i in 1793, Vancouver counseled the chiefs to stop making war on each other. He gave Kamehameha some cows and sheep (at Vancouver's advice Kamehameha put a ten-year kapu on them). At this time, Kealakekua was described by Menzies (1920) who accompanied Vancouver:

The tract which extended along shore, it we might judge from its appearance and our knowledge of that which we had already traveled over, we were ready to pronounce a dreary naked barren waste, it we except a few groves of cocoa palms here and there near the villages. But that which stretched higher up along the verge of the woods from the manner it was industriously laid out in little fields exhibited a more pleasing and fertile appearance.... On leaving this station, we soon lost sight of the vessels and entered their breadfruit plantations, the trees of which were a good distance apart, so as to give room to their boughs to spread out vigorously on all sides...the space between these trees did not lay idle. It was chiefly planted with sweet potatoes and rows of cloth plant. As we advanced beyond the breadfruit plantations, the country became more and more fertile, being in a high state of cultivation. For several miles round us there was not a spot that would admit of it but what was with great labor and industry cleared of loose stones and planted with esculent root or some useful vegetable or other. In clearing the ground, the stones are heaped up in ridges between the little fields and planted on each side, either with a row of sugar cane or the sweet (ti) root of these islands (Handy & Handy 1978:526).

Vancouver went on to visit Kahekili in Lahaina and made the same request; then on to Waikīkī to Kalanikūpule. When Vancouver returned in January 1794 on his third and last visit, he gave Kamehameha three bulls and more cows and sheep [horses came later in 1803 from Captain Richard J. Cleveland]. Kahekili had recently died (late 1793) in Waikīkī at the age of eighty-seven and his brother Ka'eo was now ruling Maui (Kamakau 1992:162-166; Brennan 1995:15-23, 31-34).

By 1794 at least eleven foreigners were living on the island of Hawai'i; these included American, English, Irish, Portuguese, Genoese, and Chinese (Day 1992:23-25) most likely involved in the sandalwood trade. In November and December 1794 a great battle was fought in 'Aiea, O'ahu between Ka'eo and his nephew Kalanikūpule. Ka'eo was killed and his young son Ka-umu-ali'i became ruling chief of Kaua'i (Kamakau 1992:168-169).

During the first forty years after the Cook expedition, Kealakekua, as the most important Hawaiian port for the provisioning of European and American ships, was the primary center of contact between Hawai'i and the outside world, though the port of Honolulu came to rival, and then to surpass it after about 1810. The explorers and traders of this period who stopped at Kealakekua seeking provisions were often met by the most powerful of Hawaiian chiefs seeking Western goods and alliances. During most of this period, then, Kealakekua continued to be the most thoroughly documented Hawaiian area. Much of our documentary history of Hawai'i derives specifically from Kealakekua. The journals of three visits by the Vancouver expedition during the early 1790s in particular include invaluable accounts of early Kealakekua, including extensive descriptions of dealings with the chiefs and people, of Kamehameha's houses at Kekua and of the Kona Field System (Hommon 1986b:10).

Throughout this period (1779-819) which spans the last forty years of the life of Kamehameha I, Kealakekua Bay remained the most important center of chiefly power, trade and acculturation in the Hawaiian Islands and the most thoroughly described area in the eyewitness literature (Hommon 1986b:19).

**Early Historic Period.** The Early Historic Period (AD 1795-1900) is marked by very significant events. In February 1795 Kamehameha's war fleet landed in Lahaina and covered the coast from Launiupoko to Mala. All the food patches and cane fields were overrun by Hawai'i warriors; and on Molokai the coast from Kawela to Kalama'ula was also covered by warrior-laden canoes (Kamakau 1992:171). Kamehameha also invaded O'ahu in 1795, covering the beaches from Wai'alaie to Waikīkī. Several foreigners were living with Kalanikūpule at that time (Kamakau 1992:172, 174). Kamehameha brought the daughter of Kalola, Ke-ku'i-ipo-iwa Liliha and her daughter, Kalanikūiaka'alaneo to O'ahu to witness the Battle of Nu'uuanu Pali and the defeat of O'ahu. It was during this trip that the name Keōpūolani was given to Kalanikūiaka'alaneo (Kleiger 1998:21). Kamehameha's forces defeated Kalanikūpule's forces. And after several months of hiding, Kalanikūpule was found and sacrificed to Kamehameha's war god (Kamakau 1992:174).

By 1796 Kamehameha had conquered all the island kingdoms (with the help of western advice and technology), except Kaua'i. In his early reign, Kamehameha traveled periodically to the various royal courts on Hawai'i Island – these were the established centers of Waipi'o in Hāmākua; Hilo Bay in Hilo; Hōnaunau, Kealakekua, Kahalu'u, Hōlualoa and Kailua in Kona; and Kohala and Pu'uēpa-Kokoiki in Kohala. "In each place the ruler's residence was the focal point along with the nearby national heiau (luakini) and usually a pu'uonua (refuge). The houses of major and lesser chiefs were clustered nearby, with commoners' homes farther away (Cordy 2000:58).

It wasn't until 1810 that Kaumuali'i ceded his kingdom of Kaua'i, Ni'ihau, Lehua and Ka'ula. Kaumuali'i gave his allegiance to Kamehameha and the Hawaiian Islands were unified under one rule (Kuykendall and Day 1976:26-29, 32). Hawai'i's culture and economy continued to change radically as capitalism and industry established a firm foothold. At this time the sandalwood (*Santalum sp*) trade in Hawai'i was flourishing; the Fijian and Marquesan supply of sandalwood was exhausted, so Hawai'i became known as the "sandalwood mountains" to entrepreneurs of Southern China. Sandalwood came under the personal control of Kamehameha I, who had become "a fervent consumer of high-priced western goods" (Kent 1983:17-20). The sandalwood industry, discovered by Euro-Americans in 1790, and turned into commerce by 1805 (Oliver 1961:261), was flourishing in Hawai'i by 1810 to the point where the subsistence level fell apart, as farmers and fishermen were ordered to spend most of their time logging, causing famine to set in, and resulting in a population decline. However, Kamehameha did manage to keep some control on the trade (Kuykendall and Day 1976:43; Kent 1983: 23, 29; Bushnell 1993:212). In 1813, Don Francisco de Paula y Marin, Spanish advisor to King Kamehameha I introduced coffee and pineapple to Hawai'i, but it wasn't until a little later that John Wilkinson brought 30 coffee plants from Brazil, the type that would become known as "Hawaiian coffee" (Takeguchi et al., 1999).

Kamehameha I died on May 8, 1819 in Kailua-Kona "and at the close of the purification the kahuna nui Hewahewa said, 'Where shall the ruling chief stay?'" The chiefs responded in unison, "Where indeed? Are not you the one to choose the place?" "Since Kona is unclean, there are but two places for him to stay, Ka'u and Kohala." The chiefs chose Kohala because they believed the people there to be more loyal to Kamehameha (Kamakau 1992:213). "When the people of Kona and of neighboring places heard of the death of the chief the voice of weeping and wailing arose and the sound of lamentation and general mourning, recalling their regret and reciting their love for their chief" (Kamakau 1992:213-214).

Four months later (September) the first whaling ship comes to Hawai'i (B Media 2010). Six months after the death of Kamehameha, his son and successor Liholiho met with his mother Keōpūolani, kuhina nui Ka'ahumanu, and a council of chiefs and chiefesses at Kawaihae. His advisors, which included his father's kahuna nui Hewahewa, convinced the new king Kamehameha II to abolish the kapu system. He signified his agreement by sitting down and eating with his mother Keōpūolani, breaking the 'ai kapu (Oliver 1961:260; Kuykendall and Day 1976:41; Kamakau 1992:222-228). Once again the culture of Hawai'i was to change radically.

Liholiho's cousin Kekuaokalani [son of younger brother of Kamehameha I], caretaker of the war god Ku-Kailimoku, disagreed and revolted, but it was Keōpiolani the queen mother, who ordered Kalanimoku to prepare for war on Kekuaokalani – she knew that Kekuaokalani would have had her and Hoapili killed to preserve the 'ai kapu (Kamakau 1992:227). Kalanimoku camped at Keauhou awaiting battle. Kekuaokalani was killed in the battle of Kuamo'o -- his wife Manono took up his arms and fought too. She pleaded to Kalanimoku, her brother, for her life, but he told her that "it would disgrace me in men's minds for you to live" since her husband was now dead. She was killed by a volley of shots (Kamakau 1992:228).

By December of 1819 the revolution was quelled. Kamehameha II sent edicts throughout the kingdom renouncing the ancient state religion, ordering the destruction of the heiau images and the heiau structures to be destroyed or abandoned and left to deteriorate, allowing the personal family religion, the 'aumakua worship, to continue (Oliver 1961:260; King 1990; Kamakau 1992:222-228), and Kailua-Kona once again became the center of government (Kamakau 1992:228).

Ironically, in October of 1819, seventeen Protestant missionaries had set sail from Boston to Hawai'i. They arrived in Kailua-Kona on March 30, 1820 to a markedly changed culture; one with a "religious" void, and a growing appetite for western products. Many of the ali'i who were already exposed to western material culture welcomed the opportunity to become educated in a western style and adopt their dress and religion. Soon they were rewarding their teachers with land and positions in the Hawaiian government (King 1990). Parts of Kona, including Kealakekua, were densely-populated and cultivated as observed by William Ellis in 1823:

The northern part, including Kairua, Kearake'ua and Honaunau, contains a dense population, and the sides of the mountain are cultivated to a considerable extent; but the south part presents a most inhospitable aspect. Its population is thin, consisting principally of fishermen, who cultivate but little land, and that at the distance of from five to seven miles from the shore (Ellis 1823).

The missionaries arrived in Hawai'i in 1820 and the first Kealakekua missionary settlement was established at Ka'awaloa Flat by Reverend Ely in 1824. The missionary records indicate that a church and several missionary houses were built at Ka'awaloa. By 1837, the missionaries along with many of the Hawaiian people left Kaawaloa for Nāpō'opo'o and upland Kealakekua. A second church, Kahikolu, was established along Kealakekua Bay at Nāpō'opo'o in 1840 (Paris, 1926 34). The present Kahikolu Church was built in 1854 after the first Kahikolu was destroyed by an earthquake (In Yent 1985a:11).

The missionaries arrived at Kealakekua Bay in 1824 and established the first mission at Ka'awaloa Flat. Because of the heat, the missionaries moved the mission upslope to Kuapehu in 1827. However, many of the Hawaiians continued to live along the coast and Rev. Forbes decided to move the mission station to Nāpō'opo'o in 1838 and constructed the first Kahikolu Church in 1840. During this time, the native population declined as a result of drought, famine, epidemics, and migration. By 1838, there were 320 residents at Ka'awaloa and 680 residents at Nāpō'opo'o and Ke'ei (Forbes 1838 In Yent 1999:8).

After the arrival of missionaries at Kealakekua Bay in April 1824, native population decline brought about by cycles of drought, famine, epidemic and migration is consistently recorded for the next 25 years. From early estimates of 350 structures and 2,100 residents around the bay in 1779 (Cook and King 1784 (3):128), the 1838 population was recorded as 320 residents at Ka'awaloa and 680 residents at Nāpō'opo'o and Ke'ei (Forbes 1838). Population decline accelerated through the 1840's and is reflected in the Kealakekua Mission Station report of 1849; recording 283 deaths and only 36 births, a trend common throughout the islands (Pogue 1849) (In Smith 1988:5).

Whaling was an early (1819), but relatively short-lived industry to have an impact in Hawai'i for at least two decades; while not one of the primary ports-of-call, whaling ships also berthed at Kealakekua Bay, trading with residents:

For Hawaiian ports, especially Honolulu and Lahaina, the whaling fleet was the crux of the economy for 20 years or more. More than 100 ships stopped in Hawaiian ports in 1824. Over the next two decades, the Pacific whaling fleet nearly quadrupled in size and in the record year of 1846, 736 whaling ships arrived in Hawai'i (Info Grafik 2010).

Whalers and other transients too had an impact on life in the Kealakekua region. By the early 1840s Kealakekua had become a minor whaling port, with as many as 32 whaleships a year reported. By the end of this period, some 70 years after contact, the Hawaiian population of the region was significantly reduced in size. The village of Kekua was evidently nearly deserted (In Hommon 1986b:11).

During this period, the sandalwood trade which began in 1805 (EHA 2010) was wreaking havoc on the commoners who were weakening with the heavy production, exposure, and famine just to fill the coffers of the ali'i who were no longer under any control constraints (Oliver 1961:261; Kuykendall and Day 1976:42; Bushnell 1993:212). On a stopover in the Kohala district in the early 1800s Ellis wrote the following:

About eleven at night we reached Towaihae [Kawaihae], where we were kindly received by Mr. Young... Before daylight on the 22nd, we were roused by vast multitudes of people passing through the district from Waimea with sandal-wood, which had been cut in the adjacent mountains for Karaimoku, by the people of Waimea, and which the people of Kohala, as far as the north point, had been ordered to bring down to his storehouse on the beach, for the purpose of its being shipped to Oahu. There were between two and three thousand men, carrying each from one to six pieces of sandalwood, according to their size and weight. It was generally tied on their backs by bands of ti leaves, passed over the shoulders and under the arms, and fastened across their breasts.... (Kuykendall and Day 1976:42, 43, Ellis 1984:397)

The lack of control of the sandalwood trade was to soon create the first Hawaiian national debt as promissory notes and levies were initiated by American traders and enforced by American warships (Oliver 1961:261, 262). In 1825, Kuhina-nui Ka'ahumanu [King Kamehameha III was just a child] placed a kapu on cutting sandalwood trees. She saw what it was doing to the people; neglecting their crops and fishing and getting into debt (Brennan 1995:48). During this period the free-ranging cattle were also taking its toll; any chances of re-growth of the forests were squelched by the wild cattle. They even ate the grass-thatched roofs of native houses (Handy and Handy 1972:18).

However, beef soon became a barter item (Brennan 1995:48); and in 1832, Kamehameha III sent a high chief to California to bring some *vaqueros* back to Hawai'i to help with the training of horse and cattle handling. Although the cattle were being slaughtered by the thousands for their hides and tallow, their numbers were increasing beyond belief. Over 100,000 wild cattle were roaming the mountains of Waimea alone. Many crops were ruined by the herds of cattle (Brennan 1995:51-54). The solution was for the *vaqueros* or paniolo as Hawaiians called them, to first train Hawaiian and haole men to be good horsemen or wrangler or cowboy (paniolo). This was the beginning of Hawai'i's cattle kingdom (Brannen 1995:70). Paniolo Jack Purdy and John Parker, Kamehameha III's chief cattle killer, partnered to furnish the king with badly needed beef for bartering with foreign ships (Brennan 1995:74).

The Hawaiian culture was well on its way towards Western assimilation as industry in Hawai'i went from the sandalwood trade, to a short-lived whaling industry, to cattle ranching, and the more lucrative, but insidious sugar industry. "For the first time Hawaiian masses were drawn to a cash economy as workers and producers." In 1836 the first sugar plantation was established on Kaua'i (Kent 1983:22, 23, 29). Sugar

cane (*Saccharum officinarum* L.) was originally Polynesian introduced and had served a variety of uses. The ko kea or white cane was the most common, usually planted near Hawaiian homes for medicinal purposes, and to counteract bad taste (Handy and Handy 1978:185). Sugar cane was a snack, a condiment, a famine food, fed to nursing babies, and helped to strengthen children's teeth by chewing on it (Handy and Handy 1978:187). It was used to thatch houses when pili grass (*Heteropogon contortus*) or lauhala (*Pandanus odoratissimus*) were not abundant (Malo 1987:121, 124). Sugar cane was also used in relation to taro and sweet potato. Handy and Handy (1978) explain:

In wet-taro farming, cane was planted along the embankments separating the flooded terraces and flats. In dry-taro and sweet potato fields on the sloping *kula* or in the lower forest zone, cane was planted as hedges along the lines of stone and rubbish thrown up between the fields. Thus it helped the planter to utilize to the maximum his soil and water, and acted as a windbreak against the gusty breezes which blow in most valley bottoms, along the coasts, and on the uplands where taro is grown (Handy and Handy 1978:186).

Sugar cane was grown on all islands and when Cook arrived, he wrote of seeing sugar cane plantations. The Chinese on Lanai are credited with first producing sugar as early as 1802. However, it was not until 1835 that sugar became established commercially, primarily to replace a waning sandalwood industry (Oliver 1961:263; Kuykendall and Day 1976:92). Many of the Hawaiian chiefs became involved in the early days of the sugar industry. Hawai'i's Governor (John Adams) Kuakini, son of Ke'eaumoku and Namahana (Kamakau 1992:149) grew sugar cane and had a mill in South Kohala; he also had a sugar plantation in North Kohala in the 1830s-1840s (Dorrance 2000:17).

By the mid-1800s ranching became a flourishing economic factor in the Kohala and North Kona areas with cattle being shipped out of Kawaihae (Rosendahl 1995:11). In 1815 John Palmer Parker, an ex-seaman, made his home at Kawaihae where he began hunting cattle that roamed the slopes of Mauna Kea. By this time the Vancouver's cattle of 1793 had increased to destructive numbers and Parker was hired to thin the wild herds. Since people had not yet developed a taste for beef, Parker salted the meat with Kawaihae salt and tanned the hides to trade with ships that stopped at Kawaihae. He later built pens to confine the cattle and horses (n.a. 1967:14-15). "During this period (1848-1929) the economy of the Kealahou region expanded to include ranching, the production of cash crops and the establishment of small scale mercantile enterprises" (Hommon 1986b:19).

In the 1840s a political act of the Hawaiian Kingdom government would change forever, the land tenure system in Hawai'i and have far-reaching effects. The historic land transformation process was an evolution of concepts brought about by fear, growing concerns of takeovers, and western influence regarding land possession. King Kamehameha III, in his mid-thirties, was persuaded by his kuhina nui and other advisors to take a course that would assure personal rights to land. One-third of all lands in the kingdom would be retained by the king; another one-third would go to ali'i as designated by the king; and the last one-third would be set aside for the maka'ainana or the people who looked after the land. In 1846 he appointed a Board of Commissioners, commonly known as the Land Commissioners, to "confirm or reject all claims to land arising previously to the 10<sup>th</sup> day of December, AD 1845." Notices were frequently posted in *The Polynesian* (Moffat and Kirkpatrick, 1995). However, the legislature did not acknowledge this act until June 7, 1848 (Chinen 1958:16; Moffat and Kirkpatrick 1995:48-49), known today as *The Great Māhele*. In 1850, the Kingdom government passed laws allowing foreigners to purchase fee simple lands (Speakman 2001:91).

The 1840s also heralded other changes as well. King Kamehameha III passed a law making all forests, government property in 1846 (Takeguchi et al. 1999). The Hawaiian government, with the aid of the missionaries, encouraged the sugar industry as well as other enterprises such coffee, cotton, rice, potatoes, and silk worms (Speakman 2001: 93). Subsistence crops were ruined by displaced dirt and dust, natives were being asked to grow sugar cane on their lands in exchange for money, only to find themselves

indebted, and forced to surrender homelands; land-use disputes between natives and other cultures ensued; and restrictions on government lands prevented subsistence hunting and gathering. Subsistence-based culture was eventually lost with the escalating dependence on purchased goods and the growing development related to sugar production (Tomonari-Tuggle 1988:50, 51).

Disease also had a devastating effect on the population and the landscape, killing ali'i and maka'ainana alike; measles epidemics in 1848 and 1849, was followed by the horrendous smallpox epidemic in 1853. Ten thousand people are said to have died of this disease in Hawai'i (Kamakau, 1992:411, 418). John Papa 'I'i in *Fragments of Hawaiian History* (1984) talks about the impact of this disease and as guardian of several young ali'i; he had to take several of them off of O'ahu island. They just kept sailing from island to island and usually were not allowed to land as O'ahu was thought to be the source of the smallpox ('I'i 1984:171).

While other places were getting established with growing sugar cane in the 1850s cattle ranching was becoming an industry for the island of Hawai'i, as was livestock such as goats. A law had been passed "requiring livestock owners to register their brands or the animals would be considered government property."

By 1858 at least 2,119 foreigners now lived in Hawai'i. Many were merchants who traded and provided provisions, ranchers and missionaries who lived in various locations throughout the islands. In the 1860s the U. S. Civil War brought about a boost for the sugar industry in Hawai'i as sugar plantations in the South were boycotted or destroyed. The industry brought in tens of thousands of laborers from Asia, Europe, the Americas, Oceania, and Africa to work on the many plantations and mills that were being established on all major islands, which had a profound effect on life in Hawai'i (Oliver 1961:123). This influx not only radically changed the culture, but also drastically altered ethnobotanical agricultural lands, destroying traditional architectural features in the process as lands were cleared for mono-crops, domestic settlements and large-scale ranching. Additional industry for Hawai'i Island included macadamia nuts, introduced in 1881 by William H. Purvis; and John Ackerman and Waldemar Muller began canning pineapple commercially in Kona in 1882 (Takeguchi et al., 1999).

**Territorial History (AD 1900-1949).** Several events, which took place in the early 1900's eventually created a downward spiral effect on the sugar industry. Mainland labor union leaders went into the fields organizing union membership drives. The military began a major drive to install airfields and encampments. And the Federal government imposed quota restrictions on sugar exports (Oliver 1961:147, 148). This period saw much of the lands being sold in fee simple and Native Hawaiians (kanaka maoli) running for Congress (Daws 1974 297). In 1920 Hawai'i delegate to Congress, Prince Joanah Kuhio Kalaniana'ole authored the Hawaiian Homes Act. Lands were set aside on all islands for homesteading by Hawaiians with 50% or more native blood (Takeguchi et al., 1999).

Changes were also taking place at Kealahou at this time:

The years since 1929 have witnessed the decline of the coffee industry, the disappearance of the pineapple industry and of the steamers that once stopped at Kealahou Bay, as well as the shift of most commercial activity inland to Captain Cook and other towns along the belt highway (Hommon 1986b:11).

**Modern History (AD 1950-).** Post World War II brought about an influx of people and industries to Hawai'i, allowing the tourism industry and offshoot enterprises to flourish. 1950 also marked the introduction of radiocarbon analysis which shifted the focus of study in archaeology from relative dating excavated material cultural remains to carbon dating; this was followed by a research focus on settlement and subsistence patterns, and land and marine use. In the 1960s, various federal and state environmental

and historic preservation laws and regulations were passed, mandating surveys and impact studies of the landscape, prior to development.

Along with the rise of the tourism industry, and competing sugar markets abroad, the sugar companies saw a sharpening decline in business (the Sugar Acts of 1934 and 1937, and ILWU Strike of 1946 didn't help). The 1950s and 1960s were the bleakest years for the sugar industry and it was becoming apparent that the sugar industry was beyond salvage (Kent 1983:107-108). More changes were soon to take place on the landscapes of Hawai'i as former sugar lands became subdivisions and new jobs were being created in the tourist industry. Technology and mechanization initiated in the 1950s to 1970s helped to bring about the decline of plantation camps and lifestyles, yet in 1959 "one out of twelve people employed in Hawai'i was in the sugar industry" (Vorfeld 2002:1). However, technology could not save the sugar industry, which could not compete with unfavorable sugar markets and higher costs. By the 1990s most of the sugar plantations reluctantly closed down operations. The vacant lands soon gave way to various development projects and the need for more Environmental Impact Studies (EIS).

The Native American Graves Protection and Repatriation Act of 1990 (NAGPRA) and its implementing regulations (43 CFR Part 10) shifted the focus of studies to include a greater interaction with indigenous peoples, and a lesser focus on invasive methods of study. In 2000 Hawai'i Legislature passed an EIS amendment resolution which the governor signed as Act 50. This legislation has broadened the scope of environmental impact studies to include cultural impact studies in order to assure that traditional Hawaiian and other ethnic cultural practices are not adversely impacted by proposed projects, as vacant sugar fields give way to the ever-growing population, expanding tourist and real-estate industries, and other development projects.

#### Traditional Literature

The ethnographic works of the late 19<sup>th</sup> and early 20<sup>th</sup> century contribute a wealth of information that comprise the traditional literature--the mo'olelo, oli, and mele--as well as glimpses into snippets of time, and a part of the Hawaiian culture relatively forgotten. The genealogies handed down by oral tradition and later recorded for posterity, not only give a glimpse into the depth of the Hawaiian culture of old, they provide a permanent record of the links of notable Hawaiian family lines. The mo'olelo or legends allow ka po'e kahiko, the people of old, the kupuna or ancestor, to come alive, as their personalities, loves, and struggles are revealed. The oli (chants) and the mele (songs) not only give clues about the past, special people and wahi pana or legendary places, they substantiate the magnitude of the language skills of na kupuna kahiko (the people of old).

**Genealogies.** Po'e ku'auhau or genealogy kahuna (masters) were very important people in the days of old. They not only kept the genealogical histories of chiefs "but of kahunas, seers, land experts, diviners, and the ancestry of commoners and slaves (Kamakau 1992:242). An expert genealogist was a favorite with a chief." During the time of 'Umi-a-Li'loa, genealogies became kapu (restricted) to commoners, which is why there "were few who understood the art; but some genealogists survived to the time of Kamehameha and even down to the arrival of the missionaries" (Kamakau 1992:242).

There are several chants from Hawai'i and other Polynesian islands referred to as migration chants that expand on the travels of ancient Polynesians and not only explain why they traveled from place to place, and where they traveled, they also give their genealogy illustrating how families are connected from one Polynesian island-nation to another. Examples are the chants and stories by Kamakau and Kepelino about Hawai'i-loa a famous ancient navigator and discoverer of the islands that were named after him (PVS 1999; Daniel 2003).

Ruling chiefs of the various islands came from combinations of genealogies or branches. Malo (1987) wrote about the connection between the maka'ainana and the chiefs. "Commoners and ali'i were all descended from the same ancestor, Wākea and Papa" (Malo, 1987:52). Surviving genealogies illustrate that the ruling families of each island were interrelated quite extensively. The chiefs of O'ahu, Kaua'i, Hawai'i, Maui and Moloka'i had one common ancestry. Families branched out, but conjoined several times in succeeding generations (Kamakau in McKenzie, 1983: xxv). Not only were the chiefs or ali'i related to each other, they were also related to the commoners. In *Ruling Chiefs*, Kamakau states that "there is no country person who did not have a chiefly ancestor" Kamakau (1992:4).

"It is said that the chiefs of Hawai'i island were from Maui and from O'ahu and Moloka'i between the times of 'Aikanaka and Hanala'anui" (Kamakau, 1991:101). This is evident in the genealogies. Genealogies were very important to the chiefs, because ranking was very important. The genealogies not only indicated rank, they ascertained a link to the gods. The following excerpt explains the idea and importance of rank and the role of genealogies:

Position in old Hawai'i, both social and political, depended in the first instance upon rank, and rank upon blood descent—hence the importance of genealogy as proof of high ancestry. Grades of rank were distinguished and divine honors paid to those chiefs alone who could show such an accumulation of inherited sacredness as to class with the gods among men... a child inherited from both parents.... The stories of usurping chiefs show how a successful inferior might seek inter-marriage with a chiefess of rank in order that his heir might be in a better position to succeed his parent as ruling chief... a virgin wife must be taken in order to be sure of child's paternity—hence the careful guarding of a highborn girl's virginity (Beckwith: 1990:11).

One could defend and/or prove their rank by knowing or having one's genealogist recite one's genealogy. "To the Hawaiians, genealogies were the indispensable proof of personal status. Chiefs traced their genealogies through the main lines of 'Ulu, Nana'ulu, and Pili, which all converged at Wakea and Papa (Barrère, 1969:24). Two well-known genealogy chants are the *Kumuhonua* and the *Kumulipo*.

**Kumuhonua.** The *Kumuhonua*, first published by Fornander in 1878, in *The Polynesian Race* Vol. I was based on information from Kamakau and Kepelino. Kumuhonua, the man, was of the Nana'ulu line, and the older brother of Olopana and Mo'ikeha (McKenzie 1986:14-15). However, the birth chant *Kumuhonua* has been a subject of controversy as noted in following *Preface* by Kenneth P. Emory:

We have become painfully aware that the Kumuhonua 'legends' are not ancient Hawaiian legends, nor is the genealogy which accompanies them a totally authentic genealogy... in his second volume (1880) when he relates events from the period of the arrival in Hawai'i of migrant chiefs from Tahiti to the time of Kamehameha, in these writings he is dealing with relatively untampered, authentic Hawaiian traditions and genealogies...we must ever be on guard against the effects of this impact in what was recorded subsequently about the pre-contact period..... The world of the Polynesian began to be transformed overnight by Western influence" (In Barrère, 1969: i).

Barrère (1969) explains that some of the *Kumuhonua* legends were recorded by Kamakau and Kepelino between the years 1865 and 1869, however, the 'genealogy' of the *Kumuhonua*, published by Fornander, was given to him "to provide credibility to the legends... this 'genealogy' (was) constructed from previously existing genealogies--the *Ololo* (*Kumuhonua*) and the *Paliku* (*Hulihonua*) which are found in the *Kumulipo* chant (see Beckwith 1951:230-234) and interpolations of their own invention" (Barrère, 1969:1).

**Kumulipo.** A better example is the famous Creation Chant *The Kumulipo*. Feher (1969) asks several notable Hawaiian scholars to write passages in his *Kumulipo: Hawaiian Hymn of Creation-Visual Perspectives* by Joseph Feher. In the *Introduction* Momi Naughton states "The Kumulipo belongs to a

category of sacred chants known as pule ho'ola'a ali'i, 'prayer to sanctify the chief,' which was recited to honor a new-born chief (Feher, 1969:1).

In her passage, Edith McKenzie states:

"The *Kumulipo* is a historical genealogical chant that was composed by the court historians of King Keaweikēkahali'iokamoku of the island of Hawai'i about 1700 AD in honor of his first born son Kalani-nui-'I-a-mamao. This important chant honors his birth and shows the genealogical descent of both the ali'i (chiefs) and the maka'ainana (commoners) from the gods, in particular Wakea...." (Feher, 1969:1).

In a passage by Roger T. Ames, he corroborates this idea and states that "what is of particular humanistic interest is the way in which the *Kumulipo* as a repository of cultural authority served Hawaiian society in transmitting its cultural legacy and organizing its community. In doing so, it combines both a linear sense of temporal development and the richness of one particular moment in time" (Feher, 1969:3).

**Hawaiian Genealogies.** Edith McKenzie completed the first volume of *Hawaiian Genealogies* in 1983, based on genealogy articles translated from 19<sup>th</sup> Century Hawaiian newspapers such as *Ka Nonanona* and *Ka Nupepe Kuokoa* in the late 19<sup>th</sup> century and early 20<sup>th</sup> century. These articles were in response to a call to preserve the Hawaiian heritage. Some of the information came from Malo's (1838) *Hawaiian History*, and in Fornander's (1880), *The Polynesian Race* (Book I) (McKenzie, 1983:1).

Youngblood (1992) found that he could draw on both Fornander and Beckwith's translations of *The Kumulipo* to sketch a socio-political history of Hawai'i (Youngblood, 1992:34). In his re-creation he found that stemming from Wakea and Papa are two major Hawaiian genealogies: the *Nana'ulu* and the *'Ulu*. The *Nana'ulu* was the wellspring for the ali'i of O'ahu and Kauai, while the *'Ulu* line supplied the chiefs of Maui and Hawai'i Island.

Using thirty years to account for one generation, McKenzie determined that Wakea was born in AD 190; Umi-a-Liloa in 1450; Keawekehahali'iokamoku in 1650, Kalanihūiikupuapaikalanui Keōua in 1710; and Kamehameha I in 1740" (McKenzie, 1983:12). Volume Two of *Hawaiian Genealogies* was published in 1986 and consists of information extracted from genealogical lists published in thirteen newspapers from 1858 to 1920. It compliments genealogies found in other works, such as Fornander's (1880) *An Account of the Polynesian Race...* and David Malo's *Hawaiian Antiquities* (McKenzie, 1986: v).

The following excerpt is from Kamakau's article in *Ka Nupepe Kuokoa* October 7, 1865, and was translated by McKenzie (1986). It illustrates some of the mid-19<sup>th</sup> century sentiment regarding genealogies:

I na makaainana, he mea waiwai ole, no ka mea ua papa ko lakou mau makua o hoohalikelike, a hoohanau keiki o ke kuaaina a pii aku i na li'i. Nolaia ia ao ole ia ai na keiki a na makaainana, ma kahi makuakane a makuahine, a kupuna aku no.... Ia kakou i ka poe o keia wa, aole waiwai o keia mea he moaalii aole a kakou mau kuleana nui iloko. Aka, ma ko kakou noonoo iho he waiwai nui. Ua komo kakaou iloko, ua waiwai na 'lii i na kupuna; a ua waiwai pu kakou i koo kakou ike ana. No ka mea, ua kapu i ka makaainana aole e ike i keai mea. Aka, no ka pii ana i ka naauao a me ke akamai o na keiki a na makaainana; nolai, ua noa na wahi kapu, ua pii waleia. O ke koena mai o na kupuna oia kahi waiwai.

To the commoners, a genealogy was of no value because their parents forbid (sic) it lest comparisons should occur and country children be born and rise up as chiefs. Therefore, the children of the commoners were not taught beyond father, mother, and perhaps grandparents.... To us, the people of this time, there is no value of this thing of a chiefly lineage; we have no great interest in it. But in our thoughts it is of great value. We have entered into discussion of it; the chiefs valued the chiefs and ancestors; and we also value our knowledge of it. Because it was forbidden to the

commoners, they were not to know this. However, due to the rise of wisdom and skill of the children of the commoners, therefore, all of the ranking privileges were no longer restricted; it was only lifted. What remains of the ancestors is something of value (McKenzie 1986:18-19).

**Hawai'i Island Royal Line.** In the following list of Hawai'i Island ali'i or chiefs (Table 1) most of the people are in a loose chronological order with multiple unions and is not inclusive as many lesser unions were not listed or recorded in official genealogies. This annotated list illustrates how interconnected the chiefly lines were with unions between island polities and families. [Macrons are not inserted because there were not in the records.]

**Table 1. Hawai'i Island Royal Line [based on McKenzie (1983, 1986), Kamakau (1992) and 'I'i (1959).]**

Kane	Wahine	Keiki
*Hanala'anui	Mahuia	Lanakawai [14 generations before the following]
[*twin of Hanala'aiki progenitor of the Maui Pi'ilani Lines – both born at Mokae, Hāna, Maui]		
Kauholanuimahu	Neula	Kihanihūlulomoku [Kiha 1]
<b>Kiha 1</b>	Waoilea [Ewa, Oahu Chfs]	<b>Liloa-a-Kiha</b>
<b>Liloa</b>	Pinea 1 [younger sib of Waoilea]	Hākau [later killed by Umi]
"	Haua [Maui Chfs]	Kapukini"
"	Akahiakuleana [←Hāna]	Umi-a-Liloa 1
Hākau	KukukalanaiPae	Pinea 2
<b>Umi</b>	Ohenahena/Hehena	Kamolaniuaumi
"	"	Kahekilimuiakapu
"	Kulamea	Kapunahuauiuaumi
"	Makaalua	Nohowaumi
"	<b>Kapukini/Kapulani</b>	Kealiiokaloa→Kalani'ōpu'u/Kamehameha I
"	"	Kapulani
"	"	<b>Keawenuiuaumi</b>
"	Piikea-a-Pi'ilani	Aihakoko
"	"	Kumalae→ Aikanaka/Lili'u
"	Kuihewamakawala	Papaikaneau
"	"	Kuimeheua (k)
"	"	Uluhu
"	Mokuahualeiaka	Akahiilikapu→ Liholiho/Kamamalu
<b>Keawenuiuaumi</b>	Koihalawai [Kauai Chfs]	Kanaloakua'ana
"	Hoopilihae	Umiokalani
"	"	Keawepaikana
"	Hoopilihae	Lililoa 2
"	"	Hoolaiikawi
<b>Keawe</b> [Hawai'i king]	Kalanikauleleaiwi [sib of Keawe]	Kalani-Keeaumoku
"	"	<b>Kekelakekeakalani</b>
Kauaunimahiolii	"	<b>Alapaiui</b> [Hawai'i king]
Lonoikahaupu [Kauai king]	"	Keawepoepoe [Chief-Hawai'i/Maui/Oahu/Kauai]
<b>Kaulahea</b> [Maui king]	"	<b>Kekuiapoiva Nui</b>
<b>Kaulaheanuikamoku</b>	Papaikaniau	Kalaninuikeihonoikamoku <b>Kekaulike</b>
Haae	Kalelemauli	Kamakaeheikuli
"	"	Haalou
Haae	<b>Kekelaokalani</b> [dau/Keawenuiuaumi]	<b>Kekuiapoiva 2</b> [Oahu/Maui Chiefess]
<b>Kekaulike</b> [Maui Rul chf]	Kahawala	Kauhaimokuakama
"	Holau	Manuhaipo
"	"	Kekauhiwamoku
"	"	<b>Kaeokulani</b> [Kauai Rul Ch/father of Kaumuali'i]
"	<b>Kekuiapoiva Nui</b> [half-sister]	<b>Kamehameha Nui</b> [Maui Ruling Chf]
"	"	<b>Kalola</b>
"	"	<b>Kahekilinuihuanu 2</b> [Iron king of Maui]
"	"	Kuhoheihēipahu (w)
"	"	Naaikalani
"	"	Manuailehua
"	Ha'alo'u [chiefess of Waie'e]	<b>Namahanaikeleokalani</b> [→ Ka'ahumau]

“	“	Kekuamanoa (k) [father of Kalanimoku, Boki, Manono]
“	Kane' alae (Molokai-also wife of Keawe)	?
Kalaninui-i-mamao [Ka' u]	Kamakaimoku [Oahu, Waianae cfs]	<b>Kalani'ōpu'u</b> *[Hawai'i king]
“	“	<b>Keōua</b> kalanikupuapaikalaninui→K-I
*[Two fathers: also Begotten by Pele-io-holani, ruling chief of Oahu and Kamakaimoku]	<b>Kalola</b> [Maui High Chfs]	<b>Kiwalao</b>
<b>Kalani'ōpu'u</b>	Kaneikapolei [Kaupo, Maui line]	Keōua Kuahu'ula [Ka' u]
“	“	Keōua Pe'e'ale
“	Mu'olehu	Manoua→ Peter Kaeo of Kauai
“	Halau	Kawelaokalani
<b>Kalani'ōpu'u</b>	Manoua [daughter/Ka' u]	Manono [Died in battle/placed on Mookini altar]
“	Kamakolunuilani	Pualinui [-→a Lahaina line]
“	“	Kukanalao [mo'opuna of 3 kings]
<b>Keōua</b>	Kahikikalaokalani	Kalokuokamalie
“	Kekuiapoewa 2 [cousin]	<b>Kamehameha I</b>
“	“	Keliimaikai [Kalanimalokuloku-Keopokalani]
“	Kamakaeihikuli	Kalaimamahu [grandfather of Lunalilo]
“	<b>Kalola</b> [-→Keopuolani]	Kekuiapoewa Liliha II [wife of Kiwalao]
“	Manononui [daughter of Alapa'inui]	Kiilaweau [wife of Keliimaikai/mother of Keuauokalani cousin of Liholiho]
“	Akahunui	Kaleiwahi
Keawemauhili [Hilo cf]	Kekikipa'a [dau of Kame'eikamoku]	Kapiolani [cfs of Ka'awaloa/Kealakekua]
[half brother of Kalani'ōpu'u; m Ululani; killed by nephew Keōua Kuahu'ula]	<b>Kiwalao</b> [Hawai'i Chf] [Sibs]	<b>Keopuolani</b> [Wailuku]
<b>Kiwalao</b> [Hawai'i Chf] [Sibs]	<b>Kekuiapoewa</b> Liliha	Kalanikauika'alaneo
“	Manoua	Kaaimalolo→ Kaeo of Kauai
Kauhi'aimoku-a-Kama	Kaho'oma'eha	Koli'i [Kailua-Kona cf]
“	“	Ka' iwi [Hilo/Waipu'o cf]
“	“	Kaleohano [Kona cf/Navigator for Boki]
“	“	Keahemakani (w)
“	Lu'ukia	Kalolowahilani (w) m Ke'e'eaumoku
Kamehameha Nui [sibs]	<b>Kalola</b> [Maui]	Kalanikauiokikilo/Kalaniiwaikua [Kapu]
“ [half sibs]	<b>Namahana</b> kaleleonalani	Pele-io-holani 2
“	“	<b>Kuakini</b> okalani
Ke'e'eaumoku	Kalolowahilani	Ke-aka-kilohi (k)
Keeaumoku Papaiahahi	<b>Namahana</b>	<b>Ka'ahumanu</b> (w)
“	“	Kaheihemalie/Hoapiliwahine (w)
“	“	Kahekili III/Ke'e'eaumoku 2 (k)
“	“	Kekuiapiia/Namahana II (w)
“	“	Kaluaikonahale/Kuakini (k)
<b>Kekumanoha</b>	Kamakahukilani	Kalanimoku (k)
“	“	Wahinepi'o (w)
“	“	Boki (k)
Kalaimamahu [K I sib]	Kalakua Kaheihemalie	Kahahaika' ao'aokapuoka/Kekauluohi
Kamehameha I	<b>Kalola</b> -a-Kumuko'a	?
“	Kanekapolei	Pauli Kaoleioku
“	Kekikipa'a [dau of Kame'eikamoku/mother of Chiefess Kapiolani]	?
“	Peleuli Kekela m Kawelolani [K-I brother]	Maheha Kapulikoliko (w)
“	“	Kahoanoku Kinau (k)
“	“	Kaiko'olani (k)
“	“	Kiliwehi (w)
“	Kauhilanimaka	Kahiwa Kanekapolei [mother of Kepelino]
“ [niece]	Ka'ahumanu	NI
Kamehameha I	Kaheihemalie Kanui	Kamehameha Iwi
“	“	Kamehamalu (w)
“	“	Kaho'anoku Kinau (w)
“	Kalanikauika'alaneo <b>Keopuolani</b> [Kapu chiefs]	Kalani Kua- <b>Liholiho</b> [b Hilo]

“	“	Kalani <b>Kauikeaouli</b> Kiwala'o [b Keauhou]
“	“	Harriet Nahi'ena'ena
“ [niece]	Kekauluohi [m Kanaina→ Lunalilo]	NI
“	Manono	?Kapua'ai (w)
<b>Liholiho</b> [cousins]	Kekāuluohi [m Kana'ina → Lunalilo]	NI
“	<b>Kamāmalu</b> [half sister]	NI
“	Kekāuluohi [mom of Lunalilo]	NI
“	Kalanipauahi	NI
“	Kekau'onohi	NI
“	Kina'u	NI
Kalani <b>Kauikeaouli</b> Kiwala'o Kapakuhaili	“	Keawe'a'ula II
“	Hakaleponi Kalama [b Kailua-Kona	NI
Leleiokoku [Wm Pitt I]	Nahi'ena'ena	(k) stillborn
[son of Kalanimoku, great-grandson of Kekaulike, hanai of Kuakini-son of Ke'e'eaumoku, husband of Princess Ruth Ke'e'elikolani]	M. Kekuanaoa	Kinau
“	“	Lot Kamehameha [Kamehameha V]
“	“	Alexander Liholiho [Kamehameha IV]
“	“	Victoria Kamamalu
Charles Kana'ina	Kekāuluohi	Wm Charles <b>Lunalilo</b>
<b>Lunalilo</b>	N	
Kepe'okalani [s/Kame'e'eamoku]Keohohiwa		'Aikanaka
'Aikanaka	Kamaeokalan	Analea/Ane Keohokalole
John Adams Kuakini	Analea/Ane Keohokalole	NI
Cesear Kapa'akea [cousins]	Analea Keohokalole	Moses
“	“	James
“	“	David <b>Kalākaua</b>
“	“	Lydia/ <b>Lili'uokalani</b>
“	“	Anna
“	“	Kaimina'auao
“	“	Kinini
“	“	Miriam Likelike [mother of Princess Ka'iulani]
“	“	Leleiokoku
Alexander <b>Liholiho</b>	<b>Emma</b> Kaleleonalani	Albert Edward Kauikeaouli
Charles Kanaina	Kekāuluohi	William Charles Lunalilo
<b>Kalākaua</b>	Kapiolani [grd dau of Kaumuali'i]	NI
Kaekokalani	Kamakahelei [queen of Kauai]	<b>Kaumu'ali'i</b>
John Owen Dominus	<b>Liliuokalani</b>	NI
Archibald Cleghorn	Miriam Likelike	Victoria Kawekiu Ka'iulani Lunalilo...

**Mo'olelo.** Legends, stories, oral histories or mo'olelo are a great cultural resource as well as entertaining. Leib and Day (1979) state in their annotated bibliography of Hawaiian legends, that legends “are a kind of rough history.” They noted Luomala’s idea of the value of legend and myth in the serious study of a culture and her following quote. “To a specialist in mythology, a myth incident or episode is as objective a unit as an axe, and the differences and similarities of these units can be observed equally clearly and scientifically.” Leib and Day also expressed concern about authenticity, and sometimes found it difficult to determine if a legend was a primary or secondary source. The following definitions of terminology, including the Hawaiian classification of prose tales--mo'olelo or ka'ao, come from their work (Leib and Day 1979: xii, 1):

<i>Tradition</i>	used to refer to that which is handed down orally in the way of folklore
<i>Folklore</i>	a rather inclusive term, covering the beliefs, proverbs, customs, and literature (both prose and poetry) of a people
<i>Myth</i>	a story of the doings of godlike beings
<i>Legend</i>	deals with human beings and used interchangeably with ‘myth’... because the collectors and translators of the tales often failed to make the strict distinction “pure fiction”
<i>Ka'ao</i>	deals with historical matters and somewhat didactic in purpose... included tales of the gods, as well as tales of historical personages... many have recurring patterns, plots, and types of characters
<i>Mo'olelo</i>	

**History of Mo'olelo Collecting.** According to Leib and Day (1979) a substantial number of legends were collected and written in Hawaiian, during the century following Cook’s arrival in Hawai’i. A few accounts of the mythology were printed in the journals of missionaries and travelers, and a few of the Hawaiian lore were printed in languages other than English. The following synopses are excerpts from the works of Leib and Day’s (1979), and gives an overview of the first collectors and compilers of Hawaiian myths and legends.

The first printed narrative legend of any importance is the epic “Song of Lono” in Byron’s *Voyage of H.M.S. Blonde to the Sandwich Islands* (1826), credited by Byron to the American missionaries. Byron had hoped that the missionaries ‘will obtain a correct knowledge of the creed and traditions of the Islanders.’ Unfortunately, the missionaries were at first more anxious to supplant the native beliefs with new ones than to perpetuate the old ones, with the result that a good many of the legends became altered or were lost. However, the missionaries did a more thorough job of writing down the legends than did the explorers and voyagers (Leib and Day 1979:5). William Ellis, who toured Hawai’i in 1823, is credited as “chronologically the first important source of Hawaiian mythology. Although (Ellis) deplored the content of the legends, they showed that the Hawaiians had mental powers which might later be ‘employed on subjects more consistent with truth’ (Leib and Day 1979:6).

About 1836 a movement was started under the influence of Reverend Sheldon Dibble, to write down in Hawaiian some of the material dealing with the native legendary history, customs, and other lore. Results of the research were published at the Lahainaluna press in 1838. A partial translation made by Rev. Reuben Tinker was issued serially in 1839 and 1840—the first four installments appearing in *The Hawaiian Spectator* and the last four in *The Polynesian*. In 1841 the Royal Hawaiian Historical Society was formed at Lahainaluna. Some of their research and the earlier *Ka Mo'olelo Hawai'i* were incorporated into Dibble’s *History of the Sandwich Islands* (1843). After his death in 1843 his work was carried on principally by two of his outstanding native pupils, David Malo and Samuel M. Kamakau. Malo wrote his own *Mo'olelo Hawai'i* about 1840 at the request of Rev. Lorrin Andrews, which was later translated by Emerson as *Hawaiian Antiquities*. In 1858 the Rev. John F. Pogue of Lahainaluna printed a third *Mo'olelo Hawai'i*, based on the 1838 history, but included additional material. Kamakau did not print any of his material for thirty years (Leib and Day 1979:7, 8, 9).

The increase in the amount of Hawaiian lore appearing in the native press in the 1860’s and thereafter was at least in part the result of an organized effort to collect and preserve such material. At Kamakau’s instigation a Hawaiian society was formed in 1863 to collect material for publication in the native press at the time, and also to aid Fornander’s research. Fornander was the greatest collector of Hawaiian lore. He credits as sources, several natives whom he sent on tours of the Hawaiian Islands to collect all available Hawaiian lore, as well as Kalākāua, Lorrin Andrews, Malo, Dibble, Dr. John Rae, Kamakau, Naihe, S.N. Hakuole, Kepelino, and Remy. The culmination of this effort was Fornander’s (1880) *An Account of the Polynesian Race: Its Origin and Migrations and the Ancient History of the Hawaiian People to the Times of Kamehameha I*. Fornander’s collection remains the most important single source of Hawaiian legends (Leib and Day 1979:9, 12, 13).

In June 1865 Kamakau began publishing in *Ka Nupepa Kuokoa*, articles on traditions and legends. His series of articles dealing with Hawaiian history, particularly from the late eighteenth century on, and especially of Kamehameha, appeared weekly in the same publication in October 1866. When the newspaper ceased in 1869, this series continued in *Ke Au Okoa* for nine months. Kamakau then wrote a series on ancient Hawaiian religion, customs, and legendary history in *Ke Au Okoa* until February 1871. All of his writings were in Hawaiian (Leib and Day 1979:8, 9). Very little work was done in translating Hawaiian mythology into English until late in the nineteenth century. It wasn’t until 1888, over a hundred years after the discovery of the Hawaiian Islands, that the first book in English dealing exclusively with Hawaiian mythology was printed; *The Legends and Myths of Hawai'i* by King Kalākāua. However, it was more likely authored by former United States Minister to the Hawaiian Islands, R.M. Daggett (Leib and Day 1979:5, 7).

Thrum is one of the most frequently cited authorities on Hawaiian lore. He was born in Australia in 1842 and arrived in Honolulu in 1853. In 1875 he began publication of the *Hawaiian Almanac and Annual*, later known as *The Hawaiian Annual* or *Thrum's Annual*, which appeared yearly under his editorship until his death in 1932. Thrum’s contribution is as editor, compiler, and publisher of translations, not translator. By providing in his *Annual* a place for the publication of such material, and perhaps by persuading authors to provide him with translations, he was instrumental in much legendary matter appearing in printed form. Thrum wrote or rewrote a large portion of his own material (Leib and Day 1979: 17).

Thrum’s first book *Hawaiian Folk Tales* was published in 1907 and consisted largely of tales that had previously been published in *Thrum's Annual*. Only 35 of the 260 pages were translated by Thrum, the rest were credited to Rev. A.O. Forbes, Rev. C.M. Hyde, William Ellis, J.S. Emerson, Mrs. E.N. Haley, N.B. Emerson, Mrs. E.M. Nakuina, Walter M. Gibson, Joseph M. Poepeo, and M.K. Nakuina. His second book *More Hawaiian Folk Tales*, published in 1923 was similar. A number were translations from Hawaiian language newspapers of half a century earlier, often with no translator cited. Translators credited were A. F. Knudsen, Henry M. Lyman, W. D. Westervelt, J. H. Boyd, and Lahilahi Webb. Some of the chapters were reprinted or abridged from the Bishop Museum translations of the *Fornander Collection*, of which Thrum was editor. His greatest work, *Fornander's Collection of Hawaiian Antiquities and Folklore*, was published by Bishop Museum in 1916 and 1920 in three volumes. The original editor was W. D. Alexander and most of the work completed under his supervision. However, he died in 1913 and Thrum was appointed to complete the production. Beckwith credits John Wise with the original translation of that work. In 1920 or 1921 Thrum completed another work “Ancient Hawaiian Mythology” which was never published (Leib and Day 1979: 18-19).

A great resurgence of interest in Hawaiian folklore began in the early twentieth century, in part caused by the annexation to the United States. People on the mainland wanted to know more about ‘their new island possessions.’ The funds of the Bureau of American Ethnology were made available for Hawaiian studies i.e., Emerson’s *Unwritten Literature* and Beckwith’s *Laiekawai*. The most important twentieth-century translators of Hawaiian legends have been N. B. Emerson, Thomas G. Thrum, William D. Westervelt,

William Hyde Rice, Laura C. S. Green, Martha Warren Beckwith, and Mary Wiggins Kawena Pukui. Emerson's extensive notes were a major contribution to Hawaiian scholarship. Most of them explain the meanings of Hawaiian words. In many, Emerson alludes to legends, giving a number of them briefly and relating a few in some detail. Some of these probably do not exist anywhere else in print (Leib and Day 1979:14).

Handy & Handy (1978) discuss a mo'olelo of Lono and a connection to Kealakekua:

The most interesting mythological and legendary materials relating to Kona have to do directly or indirectly with Lono. The stories are in many instances, however, conflicting. The story of the origin of the *Makahiki* rain and harvest festival, which we have reported under that heading, bring Lono from Kahiki, whither he returns. This places him within the era of human habitation of Kona. He is said to have landed at Ke-ala-ke-kua (The-path-of-the-god), and here was his most important temple, in the midst of sweet potato plantations, the place where Captain Cook was welcomed and entertained as Lono. Again, the story of the coming to Hawai'i of Paoa, the priest who came from 'Ulupo in Kahiki, Lono is a migrant from the southern island in protohistoric times (Handy & Handy 1978:522).

**Mo'olelo and Sources.** The following list of mo'olelo sources in the *Hawaiian Legends Index* Vol II & III by the Hawai'i State Public Library System (1989) that mention Ka'awaloa, Kealakekua, or Nāpō'opo'o; no mo'olelo of Pali Kapu o Keōua were found in these sources.

<i>Story of Lonoikamakahiki</i>	In Fornander Collection of Hawaiian Antiquities and Folklore v.1 pp 256-363
<i>Legend of Kuapaka</i>	In Fornander Collection of Hawaiian Antiquities and Folklore v.2 pp 78-135
<i>Legend of Pupukeya</i>	In Fornander Collection of Hawaiian Antiquities and Folklore v.2 pp 436-451
<i>Brief sketch of Kamehameha I</i>	In Fornander Collection of Hawaiian Antiquities and Folklore v.2 pp 464-485.
<i>Famous men of early days</i>	In Fornander Collection of Hawaiian Antiquities and Folklore v.2 pp 486-503.
<i>An account of the breadfruit</i>	In Fornander Collection of Hawaiian Antiquities and Folklore v.2 pp 676-679.
<i>Legend of Pupukeya</i>	In Fornander's Hawaiian Antiquities and Folklore v.2 pp 178-195.
<i>Lono's last martyr</i>	In Gowen, Hawaiian Idylls of Love and Death pp 89-100
<i>The destruction of the temples</i>	In Kalakaua, Legends and Myths of Hawai'i pp 431-446
<i>Captain Cook</i>	In Westervelt, Hawaiian Historical Legends pp100-113
<i>The wonderful shell</i>	In Westervelt, Legends of Old Honolulu pp 105-111
<i>The adventures of Iwikauikaua</i>	In Kalakaua, Legends and Myths of Hawai'i pp 335-349
<i>Lono and Kaikilani</i>	In Thrum, More Hawaiian Folk Tales pp108-116
<i>Kaiana, The Last of the Hawaiian Knights</i>	In Kalakaua, Legends and Myths of Hawai'i pp 383-408
<i>Kealakekua Bay: Capt Cook</i>	In Nakuna, Hawai'i its People, their Legends pp 63
<i>Lonoikamakahiki</i>	In The Hawaiian Romance of Laiekawai pp368-369

'**Ōlelo No'eau.** 'Ōlelo no'eau or proverbial/traditional sayings usually had several layers of meanings. They reflected the wisdom, observations, poetry and humor of old Hawai'i. Some of them referenced people, events or places. 'Ōlelo No'eau was compiled by Pukui between 1910 and 1960 with both translations and an explanation of their meaning (Williamson, et al. in Pukui, 1983: vii), which are often more kaona (hidden or double meaning) than obvious. The only place name reference found was to Nāpō'opo'o.

'Ōlelo no'eau:	He Nāpō'opo'o i 'ikea ke po'o, he Nāpō'opo'o no i'ikea ka pepeiao.
Translation:	A (person of) Nāpō'opo'o whose head is seen; a Nāpō'opo'o whose ears are seen.
Meaning	A play on napa'o (to sink), as the sun sinks in the west. No matter what your claim to rank may be, we can see that your head is low and that your mindfulness of etiquette is equally low (Pukui 1983:91 #839).
'Ōlelo no'eau:	Na'aupō wale o Kāneiahuea.
Translation:	Ignorant indeed is Kāneiahuea.
Meaning	A Nāpō'opo'o, Hawai'i, saying for one who blunders on without using his head (Pukui 1983:241 #2205).

**Place Names.** Hawaiians of old generally named everything; from winds and mountains, to rocks, springs, canoes, taro patches, fishing stations, and "the tiniest spots where miraculous or interesting events are believed to have taken place" (Elbert in Pukui et al., 1974: x). They all represented a story, some known only locally, while others became legendary. [Ka'awaloa LCA Map Appendix H.]

**Table 2.** Annotated place names of Kealakekua Bay State Historical Park and vicinity.

<b>Apana</b>	Ka'awaloa. LCA 9443. John Paris Jr. bought this parcel from Kapakea in 1895 who sold to Peter Whitmarsh who sold much of his lands to James Castle who sold to West Hawai'i Railroad Company (WHRC) in 1909 who mortgaged to a Japan Company who sold to local Japanese investors who sold it to Mrs. Maud Greenwell in 1930; her sons used it for cattle loading. The parcel was acquired by the State in 1971 (Alvarez 1990:5.42).
<b>Awahua</b>	Ka'awaloa. LCA 6750.1 and 6750.2 apana of Awahua, konohiki of Ka'awaloa; his wife was Makue, adopted daughter of Kapi'olani, ali'i nui of Ka'awaloa. His son Samuel Alapai conveyed these apana to Miriam Likelike, wife of A. Cleghorn (parents of Princess Ka'iulani). The Cleghorns deeded a small portion to British Consul (Alvarez 1990: 5.3-5.4).
<b>'Āwili</b>	Ka'awaloa. <i>Lit.</i> swirl. Residence of Kalani'ōpu'u at the time Cook arrived; Kapi'olani had a dwelling built here for the first missionaries there; site of old Barrett Hotel where Lanui 'ohana lived (Alvarez 1990:5.12-5.13); Ka'awaloa LCA 8452 apana awarded to Keohokalole (Alvarez 1990:5.1); later owned by Rev. John Paris, then Peter Whitmarsh, then Hannah Spencer Whitmarsh (Alvarez 990:3.35) to James Ako who sold to Conant, manager of West Hawai'i Railroad Company who sold it back to Whitmarsh who gave it to her daughter Lucy M. L. Ako who later sold it to rancher Frank Henriques; it was condemned by State in 1972 (Alvarez 1990:5.1-5.15).
<b>Cook Point</b>	Ka'awaloa. Point; The northern point of Kealakekua Bay, vicinity of Kaawaloa village (Ulukau).
<b>Halapeu</b>	Ka'awaloa. 'ili 'āina; Claim no. 9772:1 by Naihe in the "Ili o Halapeu Kaawaloa ahupuaa" was not awarded. Claims no. 221C:1 by Keaweahelu and no. 9451:1 by Nanea were not awarded. Claim no. 9449 by Naahu is for his "Apana Ili o Halepeu [sic] ma Kaawaloa." TMK 8111:12 (Ulukau).

**Haleape** Ka'awaloa. 'ili 'āina; LCA #9446 Claimant: Ioba, later owned by Cleghorn, then C. Bishop and Bishop Estate (Waihona 'Āina 2010); Alvarez (1990:3.35, 4.13, 5.2)

**Halehuki** Ka'awaloa. Site of stone building likely rum warehouse of Kamehameha I, Chief Naihe was the kahu; location of mission station in 1820s (Alvarez 1990:5.18-5.19); LCA #8452.3 apana awarded to Keohokalole; later owned by Rev. John Paris from 1859-1975 when he sold to Moses Barrett; Moses wife Julia deeded to daughter's Julia Kupehea and Martha K. Dowsett; Moses' daughter Sarah Barrett Youell sold her interest to John Paris Jr. as did Julia Kupehea; Martha Dowsett sold her interest to James Castle for West Hawai'i Railroad Company (Alvarez 1990:5.18-5.20); WHRC eventually sold to Japan investment company who sold to local Japanese investors who sold to Maud Greenwell in 1930 after the Greenwell's tracked them down in Japan. The lands went to her sons Jack, Norman and Henry who sold to Kealakekua Land Development. The lands were condemned in 1971 for the Park (Alvarez 1990: 3.35, 5.1; 5.20-5.25).

**Hali'ilua Pool** Ka'awaloa. located east of Ioba's parcel (Alvarez 1990:A-8.1 & A-8.2).

**Hanamua** Ka'awaloa. Location of residence of High Chief Keaweahu, cousin of Keōua, father of Kamehameha I; location of home of Kapiolani and husband Chief Naihe son of Keaweahu; after their death the land went to his sister's son Aikanaka who married Kamaeokalani and had Ane Keohokalole who was given the land in 1841. She and her husband Kapaakea [parents of Kalākaua, Lili'uokalani and Miriam Likelike] built a home there in 1853. In the Great Māhele she was awarded the ahupua'a of Ka'awaloa which included this LCA 8452.4 apana (Alvarez 1990:2.2, 5.26); at shore is where Cook was killed (Alvarez 1990: 4.4); in 1859 purchased by Rev John Paris; later sold to Moses Barrett in 1975 [same land history as Halehuki], then Maud Greenwell (Alvarez 1990: 3.35, 5.1; 5.26-5.28); Claim no. 9772:1 by Naihe in the "Ili o Halepeu Kaawaloa ahupuaa" was not awarded. Claims no. 221C:1 by Keaweahu and no. 9451:1 by Nanea were not awarded. Claim no. 9449 by Naahu is for his "Apana Ili o Halepeu [sic] ma Kaawaloa." TMK 8111:12 (Ulukau).

**Helehelekalani** Kealakekua. Heiau, part of complex mauka of Hikiau Heiau (Yent 1985a:4).

**Hikiau** Kealakekua. A luakini heiau of Kamehameha I (where human sacrifices were made); Captain Cook was received here as the god Lono; now a State monument (RC 256; UL 36). Lit *moving current* (surfing was famous here) (Pukui et al. 1976:45). (See also Yent 1985a:4). A major temple on the shore of Kealakekua Bay "noted as the temple where Captain Cook participated in its ceremonies..." in 1779 (Thrum). Many sources re: Capt. Cook, incl. Ellis 1917:51-52; Li 1959:115,123,129,160 (Ulukau).

**Ioba** Ka'awaloa. LCA #9446 Claimant Ioba; after Māhele went to konohiki Awahua and wife Makue; deeded to son Alapai by Makue in 1869, then deeded by Alapai and wife Kapiemoku to Likelike; later Cleghorn conveyed lot to James Castle/WHRC, then Greenwells. The Hatcher Lot, originally part of Ioba, the location of the canoe landing, sold to Hatcher by Awahua and Makue; there were several transactions to follow from Hatcher to Cummings to Kaa, Lazarus, Kaluahine, Papahemahema to C. Bishop and Bishop Estate to Caroline Robinson and divided between Paris and Shipman nieces and nephews in 1937; Mae Paris Smith's husband Raymond acquired title in 1963 with Vashti Thomas who owned east Ioba, the last owner before the State condemned it in 1971 (Alvarez 1990:3.35, 4.13, 5.2, 5.46-5.51).

**Kaahaloa** Kealakekua. 'ili 'āina; LCA Claimant: Keohokalole (Waihona 'Āina 2010); Claim no. 9728:3 by Kualaiika for his "kihapai uala ma Kaahaloa ili ma Kealakekua" was not awarded. Claim no. 9724 by Hiwa in Kaahaloaiki was not awarded. Claim no. 9731:1 by

Lono in Kaahaloanui was not awarded. Claim no. 9453F by Papaula is for "2 pahale ili o Kaahaloa ma Kealakekua ahup. & ILIloa ili ma Waipunaula." Claim no. 8452 by Keohokalole is "bounded on Kona Hema by a lot [RPG 867] belonging to P. Cummings, mauka by the lot of Nakoko, N. Kona by an old heiau [Hikiau], makai by the road". (FT) TMK 8204:9 (Ulukau).

**Ka'awaloa** Village, land section, point, lighthouse and site of the monument to Captain Cook; Hōnaunau and Kailua gds, Hawai'i. Lit. *the distant kava* (runner went to Puna or Waipi'o to get *kava* [kawa] for chiefs (Pukui et al. 1976:61); residence of Kapi'olani and her Konohiki Awahua. Ahupua'a conveyed to Ane Keokalole by Kapi'olani, but turned over to Hawaiian Kingdom in the Māhele; later awarded to Keohokalole with the exception of the flat lands (Kingdom lands) and kuleana land; however Rev. Paris sold it to his son who sold it to Whitmarsh; in 1928 Territory repossessed the flat lands; two acres then sold to Samuel Davis who built the Christ Church [platform still there], and Chinese Boarding and day School in 1879; in 1907 he leased it to Paris Jr. for 10 years; he sold his portion to Wm Kelii in 1921 who lost the land in the Court Decision 736 as did several others e.g. J. Kele, Kele Kaneao, Marie Paa, Kaiama Keka, local Japanese investors (Alvarez 1990:5.56-5.62); heiau SW (Alvarez 1990:A-8.1 & A-8.2).

**Kaholao** Ka'awaloa. 'ili 'āina; LCA #9446 Claimant Apana, later owned by Kapaakea (Waihona 'Āina 2010); Alvarez (1990:4.13, 5.2)

**Kalaemano** Ka'awaloa. Residence of Keliimaikai; Heiau once located here; name of Kona slave lands; LCA #8452.1 Apana of Keohokalole; purchased by Rev. John Paris in 1859 (Alvarez 1990:5.6); later owned by Peter, then Hannah Spencer Whitmarsh (Alvarez 1990:3.35) and her daughter Lucy M. L. Ako and later condemned by State of Hawai'i (Alvarez 1990:5.6-5.9) two burials noted; heiau located SE (Alvarez 1990:A-8.1 & A-8.2).

**Kalepeamo** Ka'awaloa. Rock; "...the dividing rock of Ka-lepe-a-moa that extends into the sea near Ka'awaloa, separating from the rest of the great cliff that portion...on the Nāpō'opo'o side...known as...Ka Pali Kapu o Keōua" (Ulukau).

**Kaluaopae** Kealakekua. 'ili 'āina; LCA Claimant: Ialua (Waihona 'Āina 2010)

**Ka-pahu-kapu** Nāpō'opo'o. Lit. *the taboo drum* (Pukui et al. 1976:87); ancient surfing area (Finney & Houston 26); Waipunaula. Surf at Nāpō'opo'o (Ulukau).

**Kapukapu** Waipunaula. Surf at Nāpō'opo'o (Ulukau).

**Kauhiaahu** Ka'awaloa. Heiau; On northern edge of Ka'awaloa village; platforms not having the appearance of a heiau (Ulukau).

**Kealakekua** Land section, Hōnaunau and Kailua qds; village, Kailua quad; bay (where Captain Cook was killed), trail and underwater State park (315 acres) extending from Ka'awaloa lighthouse to Manini Point, Hōnaunau qd., Hawai'i. Lit. *pathway (of) the god*. There were many heiau on the road from Ke-ala-ke-kua to Kai-lua; Thrum listed 40 (Restarick). It was believed that a god slid down a cliff here leaving an imprint and the gods often slid here in order to cross the bay quickly (Wilkes 90, 184) (Pukui et al. 1976:101).

**Keekeene** Ka'awaloa. 'ili 'āina; LCA 6750.1 Claimant Awahua (Waihona 'Āina 2010); 5 taro kihapai from Naihe in 1841 (Kalima 1991:B-8); Alvarez (1990:5.2); later owned by Cleghorn (Alvarez 1990:4.13).

**Kealaehu** Ka'awaloa. 'ili 'āina; Claim no. 6750:1 by Awahua is for "5 kihapai kalo...ili o Kealaehu, Kaawaloa" (Ulukau).

<b>Kekua</b>	Nāpō'opo'o. North end of sandy beach of Nāpō'opo'o (drawings of John Webber ca 1779 <u>In</u> Yent 1985a:8). The area of the Hikiau Complex at Nāpō'opo'o has been referred to as Kekua on Robert's 1779 map (Yent 1985a:9).
<b>Kuloe</b>	Kealakekua. 'ili 'āina; LCA 8452 Claimant: Keohokalole (Waihona 'Āina 2010)
<b>Loko Ali'i</b>	Fishpond in Kekua/Nāpō'opo'o ( <u>In</u> Hommon 1986b:10); see also Wailokoalii below.
<b>Maka</b>	Ka'awaloa. LCA 9441.1 Claimant. In 1862 lot conveyed to Daniel Barrett – he provided wood to weekly steamer; upon his death in 1893 it went to his son Stephen who sold it to Conrad who sold it to Dr. Lindley from Kealakekua who got a mortgage from Mrs. Henry Greenwell and later took possession of the lot in 1901. In 1968 her grandsons sold it to Kealakekua Land Development; it was condemned by State in 1971 (Alvarez 1990:5.36-5.37).
<b>Manini</b>	Beach near south end of Kealakekua Bay, Hawai'i, said to be a new name; the old names were Ka-pahu-kapu (the sacred drum) and Wai'ama'u. Lit. <i>surgeonfish</i> (Pukui et al. 1976:145).
<b>Manohihi</b>	Ka'awaloa. 'ili 'āina; LCA Claimant: Palahu (Waihona 'Āina 2010); Alvarez (1990:5.2); later owned by George Hao (Alvarez 1990:4.35).
<b>Maualii</b>	Ka'awaloa. 'ili 'āina; LCA 9447 Claimant Palau (Waihona 'Āina 2010); Alvarez (1990:5.2)
<b>Manuapii</b>	Ka'awaloa. 'ili 'āina; LCA 9447 Claimant Palau (Waihona 'Āina 2010); Alvarez (1990:5.2)
<b>Naahu</b>	Ka'awaloa. LCA 9449 Claimant (Waihona 'Āina 2010); Alvarez (1990:4.4); later purchased from tax collector by William Kamau, Sr. in 1940 and condemned by State in 1972 (Alvarez 1990:4.35, 5.54-5.55).
<b>Nahaku</b>	or Napohaku; Ka'awaloa. LCA 9444 (Waihona 'Āina 2010); Alvarez (1990:4.4); later owned by Miriam Likelike Cleghorn and later leased by Archibald Cleghorn to John Paris Jr. in 1899 for 15 years; then leased to Castle and mortgaged by Japan company and purchased by Maud Greenwell then condemned by State (Alvarez 1990:4.13, 5.44).
<b>Naieha</b>	Ka'awaloa. 'ili 'āina; LCA 6750.2 Claimant: Awahua (Waihona 'Āina 2010); house lot from Keohokalole in 1841 (Kalima 1991:B-8); later owned by Cleghorn (Alvarez 1990:4.13); at shore where Cook Monument was later erected, owned by British Consul (Alvarez 1990:3.28, 4.13, 5.2).
<b>Nāpō'opo'o</b>	Lighthouse, village, school and beach park, Hōnaunau quad. Lit. <i>the holes</i> . (The Hōnaunau place is said to have been so named because persons in canoes in the bay looking ashore saw people peering out of holes that served as doors in the grass houses.) (Pukui et al. 1976:163). The beach area and the section of Nāpō'opo'o south of Hikiau appear to have been the major occupational area for the Hawaiian population circa 1779 on the south side of Kealakekua Bay (Yent 1985a:9); Kahauloa ahupua'a; Nāpō'opo'o Park, Landing, Village (Ulukau).
<b>Nuikukahi</b>	Keopuka. 'ili 'āina; LCA Claimants: Awahua and Makuka (Waihona 'Āina 2010); house lot from Naihe in 1820 to Awahua (Kalima 1991:B-8).

<b>Palapala Holoku</b>	School House 1850-1860 located between 'Āwili #8452.2 and Halehuki 8452.3 or Hanamua #8452.4 (Alvarez 1990:3.28)
<b>Palahu</b>	Ka'awaloa. LCA 9447 became part of Awahua's property, which wife Makue conveyed to Alapai in 1869; then part of estate of George Hao, Jr. in 1971 and his heirs; condemned by State in 1973 (Alvarez 1990:5.52-5.53).
<b>Palau</b>	Ka'awaloa. LCA 9447 Claimant (Waihona 'Āina 2010); Alvarez (1990:5.2); later owned by Maluwaikoo a farmer in Nāpō'opo'o (Alvarez 1990:4.13), then Chu Ching Akui who ran a restaurant in Nāpō'opo'o that later became the Machado Store; Shu Ching Akiu became owner in 1920 (Alvarez 1990:4.22, 5.39); later her heir Mae Enfoon Aona and husband Francis Aona of Honolulu were owners, then their daughter Eleanor Judd and husband Clement who were owners when State condemned lot in 1971 (Alvarez 1990:5.40).
<b>Pali Kapu o Keōua</b>	A cliff near Kealakekua, Hawai'i. Lit. <i>sacred cliff of Keōua</i> (Kamehameha's foe slain by Ke'eaumoku) (Pukui et al. 1976:177).
<b>Pali-O-Manuahi</b>	Kealakekua. Pali; The portion of the pali above Nāpō'opo'o. Formerly, the entire pali, but after Keōua-ka-lani-kupua was buried there, that section of pali north of Ka-lepe-a-moa was called Pali-kapu-o-Keōua (KK) (Ulukau).
<b>Paohia</b>	Ka'awaloa. 'ili 'āina; LCA 9441.1 Claimant: Maka (Waihona 'Āina 2010); Alvarez (1990:5.2); later owned by Daniel Barrett-location of Barrett Hotel (Alvarez 1990:3.35); Claim no. 9441:1 by Maka is for "12 kihapai kalo & uala & kope ili o Paohia ma Kaawaloa" (Ulukau).
<b>Papa</b>	Ka'awaloa. 'ili 'āina; Claim no. 9723 by Mahuna for the " <i>ili o Papa ma Kaawaloa</i> " was not awarded. Claim no. 9445 by Kui for " <i>7 kihapai kalo &amp; uala Papa ili ma Kaawaloa</i> " was not awarded (Ulukau).
<b>Piele</b>	Waipunaula. Canoe landing; After the battle of Moku'ōhai, "Keawemauihi was...imprisoned...at Piele in Nāpō'opo'o" (Kamakau). Also called Waipiele (Ulukau).
<b>Umi's Well</b>	Ka'awaloa. located east of Apana LCA 9443 (Alvarez 1990:A-8.1 & A-8.2).
<b>Wailokoalii</b>	Kealakekua. 'ili 'āina; LCA Claimant: Keohokalole (Waihona 'Āina 2010); Pond/fishpond (Yent 1985:4, Ledyard, 1963: 110 <u>In</u> Yent 1985:9, 1892 map by S. M. Kanakanui <u>In</u> Smith 1988:9) [see Appendix C].
<b>Waipio</b>	Ka'awaloa. 'ili 'āina; LCA Claimant: Awahua (Waihona 'Āina 2010); house lot of Awahua from Keohokalole in 1841; lot from Kapi'olani in 1834 (Kalima 1991:B-8).
<b>Waipunaula</b>	Ahupua'a; Returned by Ii & Kalaimoku, retained by aupuni at the Māhele. One of several villages on shore of Kealakekua Bay. See Kīloa, Kalama, Nāpō'opo'o. Named as School Land in 1850 and sold as part of RPG 867 (IDLL) (Ulukau).

**'Ili Names of Ka'awaloa and Claimants** (not necessarily in project location or awarded)

Haleolono (Makaku, Awahua) 18 taro and potato kihapai from Naihe in 1826 to Awahua  
Haleomanu (Keawe)  
Halepau (Noolu)  
Halapeu (Nanea, Nanaihe, Keaweaeheulu)  
Kaahaloaiki (Mahuna)  
Kohelao (Makaku)  
Maunapipi (Kapua)  
Onouli (Mahuna)  
Pahoa (Kaaiohuli, Kahoowala)  
Papuaa (Ioba, Maka, Palau, Apana, Kui, Nahina)  
Punahoa 2 (ABCFM)

**'Ili Names of Kealakekua and Claimants** (not necessarily in project location or awarded)

Hinakukui (Laiolii)  
Hooui (Kaioku)  
Kaahaloa (Kualaikia, Lono)  
Kahakoai (Hiwa)  
Kaluapoi (Ialua)  
Kamakaliili (Waiakekekea)  
Kauluai (Koko)  
Punahoa 1 (ABCFM)

**Historic References.**

By and large “Historic References” pertain to notable historic events and overviews of important places and land tenure within the project area and district. One of the most significant practices in the history of the Hawaiian people was their concept of the stewardship of the land. However, over time, these practices were replaced by more western methods of land tenure and use, as the lands of Kealakekua Bay SHP went from the domain of the ali'i nui to the monarchy, to various individuals and industry entities. The history of land use in this area went from traditional ahupua'a land management and use to hunting and ranching (cattle) activities in the early 1800s to tourism and recreation.

By the 1830s, the entire island of Hawai'i participated in the cattle industry. The districts of Kohala, Hamakua, Kona, Ka'u, and Puna provided fertile grounds for hunting wild cattle. Today only the forests of Hualalalai lack wild cattle in the form of established herds (Bergin 2004:28)....

**History of Land Divisions**

It was during the time of Kahaukapu of Hawai'i and Kaka'alaneo of Maui [also said to be the time the Spanish first came with Ku-kanaloa (Kamakau 1991:324) that the division of lands is said to have taken place under a kahuna named Kalaihaohi'a. He portioned out the lands into districts, sub-districts, and smaller divisions, each ruled over by an agent appointed by the landlord of the next larger division, and the whole under control of the ruling chief over the whole island or whatever part of it was his to govern (Handy & Handy 1978:491; Beckwith 1970:383). Each island was divided into moku or districts that were controlled by an ali'i 'ai moku. Within each of the moku on each island, the land was further divided into ahupua'a and controlled by land managers or konohiki. The boundaries of the ahupua'a were delineated by natural features such as shoreline, ridges, streams and peaks, usually from the mountain to the sea, and ranged in size from less than ten acres to 180,000 acres (Moffat and Kirkpatrick 1995:24-29, see also Chinen 1958:3).

Each ahupua'a was often divided and sub-divided several times over (i.e., 'ili, kuleana, mo'o, pauka, koele, kiha pai), answerable to ali'i where the lesser division was located. However the 'ili kupono or the ili ku was “completely independent of the ahupua'a in which it was situated...tributes were paid directly to the king himself” (Chinen 1958:4). Rights to lands were mutable or revocable; a ruling chief or any “distributor” of lands could change these rights if displeased, or as favors--usually after a victorious battle, and after the death of the ali'i nui (Chinen 1958:5). During the period 1839 to 1855, several legislative acts transformed the centuries-old Hawaiian traditions of ali'i nui land stewardship to the western practice of private land ownership. In the first stage, King Kamehameha III (Kauikeaouli) divided up his lands among the highest-ranking ali'i (chiefs), konohiki (land managers), and favored haole (foreigners) (Chinen 1958:7-14; Moffat and Fitzpatrick, 1995:11, 17). This historic land transformation process was an evolution of concepts brought about by fear, growing concerns of takeovers, and western influence regarding land possession. Kamehameha III, in his mid-thirties, was persuaded by his kuhina nui and other advisors to take a course that would assure individual personal rights to land.

One-third of all lands in the kingdom would be retained by the king; another one-third would go to ali'i or chiefs as designated by the king. In 1846 he appointed a Board of Commissioners, commonly known as the Land Commissioners, to “confirm or reject all claims to land arising previously to the 10<sup>th</sup> day of December, AD 1845.” Notices were frequently posted in *The Polynesian* (Moffat and Kirkpatrick, 1995). However, the legislature did not acknowledge this act until June 7, 1848 (Chinen 1958:16; Moffat and Kirkpatrick, 1995:48-49), known today as *The Great Māhele*. “The Māhele did not actually convey title to the various ali'i and konohiki; it essentially gave them the right to claim the lands assigned to them--these lands became known as the konohiki lands. The konohiki chiefs were required to present formal claims to the Land Commission and pay a commutation fee, which could be accomplished by surrendering a portion of their land to the government.” The government could later sell these lands to the public in the form of Grants. Upon payment of the commutation fee, the Minister of Interior issued a Royal Patent to the chief or konohiki. The last one-third was originally designated to the maka'āinana, but not acted on--instead it was set aside to the government, “subject always to the rights of the tenants” (Moffat and Kirkpatrick, 1995:41-43; see also Chinen 1958:15-21).

'Ili kupono were the only 'ili (parcel) recognized in this process, all the 'ili and lesser divisions were absorbed into the ahupua'a claim (Chinen 1958:20). In 1892 the legislature authorized the Minister of Interior to issue Royal Patents to all konohiki or to their heirs or assignees where the konohiki had failed to receive awards for their lands from the Land Commission. The Act further stipulated “that these Royal Patents were to be issued on surveys approved by the Surveyor General of the kingdom” (Chinen 1958:24; Moffat and Fitzpatrick 1995:41-43). Kamehameha III formalized the division of lands among himself (one-third) and 245 of the highest-ranking ali'i and konohiki (one-third) between January 27 to March 7, 1948. He acknowledged the rights of these individuals to various land divisions in what came to be known as the *Buke Māhele* ('sharing book') or *The Great Māhele*.

**Royal Patent and L.C.A. Claims: Ka'awaloa, Kealakekua and Nāpō'opo'o**

In the Great Māhele, **Ka'awaloa** ahupua'a was listed as government land. Later, several parcels were then awarded to various people. The konohiki of the area was Awahua, and the land within which the project area lies, was granted to Keohokalole, mother of King David Kalakaua...LCA 8452, and it consisted of 2,100 acres (Board of Commissioners 1929) (In Kalima 1991:B-8).

In the following foreign testimony the surveyor spoke to Awahua, the konohiki, and he explains what he was told:

**L.C.A. 8452.** Foreign Testimony - Awahua says he knows the house lots claimed by Keohokalole at Ka'awaloa. The first one is fences all round with a stone wall. It is founded (sic) [bounded] makai by the sea shore, on Kailua side by the government lands, mauka by the land of -haku [sic] [Makaku]

and Awahua, and on the other side by the road. Claimant derived this lot from her ancestors, who held it from very ancient times. There is a stone house and several grass houses in it belonging to claimant, besides a tomb. The second lot is called Awili, and is fenced all round. It is founded (sic) [bounded] makai by government land.

Witness knows the three house lots in Kealakekua claimed by Keohokalole. The first lot is called "Kulou" and is fenced in. It is bounded makai by the sea beach, Ka'awaloa side by Government land, mauka by the road, S. Kona side by a lot belonging to T. Cummings. The second lot is called Kaahaloa. It is enclosed all round and bounded on the kona hema by a lot belonging to T. Cummings. The third lot is called Wailokoalii and is bounded on the South Kona side by an old Heiau, mauka by a govt. lot and the lot of Ialua, makai by the sea beach on the other side of the pali (Board of Commissioners 1929) (In Kalima 1991:B-8) [see Appendix C].

The subject parcel (TMK: 8-2-04-9) corresponds to the lands called Ka'awaloa which were included in a claim filed by A. Keohokalole and Kapaakea in 1854 as part of The Māhele. This parcel was awarded as **Royal Patent 3607, L.C.A. 8452**, Apana 2 in 1858. Testimony describes the parcel as a house lot enclosed all around with a stone wall. The following year, Keohokalole sold the ahupua'a of Kealakekua, including her awards at Napo'opo'o to S. Atkins (Yent 1999:8).

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Awahua also received a parcel of 0.633 acres in LCA 6750 (Board of Commissioners 1929). In the native register he asked for this plot of land and gave the names of these lots:

No.6750 Awahua, 1/25/1848  
Greetings to the Land Commissioner:  
I hereby state to you my claims for a lot and kihapais. The names of my lot claims, makai, at Ka'awaloa, are Naieha and Niukukahi [Keōpuka]. My lot mauka, at Ka'awaloa., 'ili of Waipi'o, is named Keekeue [Keekeene] (Kalima B-8).

In native testimony given by Ioba and Manoauwaa for LCA 9846 (Ibid.), residents of Ka'awaloa, they swore that they had seen:

*5 taro kihapais in section 1 of Keekeene ili of Kialaehu Ka'awaloa from Naihe in 1819.*

*18 taro and potato kihapais in section 2 of Haleolono Keopuka ahupuaa from Naihe in 1826.*

*A lot in Waipio ili in section 3 of Ka'awaloa from Kapiolani In 1834.*

*A house lot in Naieha in section 4 of Ka'awaloa from Keohokalole in 1841.*

*A house lot in section 5 of Niukukahi Ka'awaloa ahupua'a from Naihe in 1820.*

The project area [Walker et al 1991] is the property of the Paris Estate at this writing. A portion of the Paris Estate was sold to Mr. Chris Norrie, who resides in the area. He purchased his property four years ago and lives at about the 1000 ft elevation. In an interview, he noted that the area was cattle pasture and had never been used for anything else by foreign owners. He was surprised that the area had once been a highly productive agricultural area. In his opinion the absence of rain and the extreme heat would make agriculture very difficult. He speculated, however, that at one time the area may well have been highly productive, before the koa and sandalwood forests were stripped, because the forests may have captured the clouds at the higher elevations, producing more rainfall than is received today (pers. comm.) (In Kalima 1991:B-8&-9).

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## Moku – South Kona

The various land sections of Kealakekua Bay State Historical Park are located within the moku or district of South Kona. The following excerpts from various sources give a glimpse of these places through time.

## Kealakekua

According to Yent (1985a) "the interaction of Cook's men and the Hawaiian population at Kealakekua was quite extensive and it gave the Europeans the opportunity to record the people and their settlements through narratives, drawings, and maps" (Yent 1985a:11).

Regarding the population of Kealakekua at the time of contact, Lt. King with the Cook voyage stated that: "The bay of Karakakooa, in Owhyhee, is three miles in extent and contains four villages of about eighty houses each, upon an average, in all three hundred and twenty; besides a number of straggling houses; which may make the whole amount to three hundred and fifty. From the frequent opportunities I had of informing myself on this head, I am convinced that six persons to a house is a very moderate allowance; so that, on this calculation, the country about the bay contains two thousand one hundred souls. To these may be added fifty families, or three hundred persons, which I conceive to be nearly the number employed in the interior parts of the country amongst their plantations; making in all two thousand four hundred" (King, 1784: 128 In Yent 1985a:9).

Vancouver's journal is another valuable reference for Hawaiian culture and settlement at Kealakekua during this time period. Traders visiting Hawai'i were traversing the Pacific Ocean as part of the trade network between America and Asia. Hawai'i became important not only for provisions, but for whaling and sandalwood trading. As many as 32 whaling ships were reported to have anchored in Kealakekua in one year, circa 1840–1850 (In Yent 1985a:11).

The first historical accounts of Kealakekua Bay (see Ledyard 1963, Menzies 1920, Vancouver 1967), describe the product of centuries of occupation and utilization of land surrounding Kealakekua Bay. Settlement was concentrated along the shoreline, with cultivated gardens of sweet potato and wauke beginning immediately behind the residences (Ledyard 1963:118, Menzies 1920:75). Mixed fields of breadfruit, sweet potato, dryland taro, ti and sugar cane extended upslope to approximately 3,000 feet elevation, where crops of plantain and banana merged with the native forest (In Smith 1988:4).

In the 1850s, the government leased land behind the pond and restored the stone prison originally built by Kapi'olani in the 1830s. Deputy Sheriff Preston Cummings leased the pond and the adjacent land to support the prison population in the late 1850s (Smith 1892: 67). In the mid 1860s, Mr. Logan purchased the ahupua'a and developed a sugar plantation while the makai lands and 5 coconut trees were leased by S. Kekumano, the jailer (Kekumano 1892: 70). Pineapple and sugarcane were planted and cultivated by the prisoners. The prison was used until around 1875 (Yent 1999:8).

In the mid 1860s, a Mr. Logan purchased the ahupua'a and developed a sugar plantation. The plantation lands must have been mauka, as makai lands near the prison and pond were leased by S. Kekumano who was then jailer. Pineapple and sugarcane were planted and cultivated by the prisoners. Also five coconut trees were leased by Kekumano from konohiki Nunole (Kekumano 1892:70) (In Smith 1988:6).

By 1875, the ahupua'a had been bought and sold a number of times. J.D. Paris, Jr. was the owner of the ahupua'a, leasing the flat around the bay, the pali, and coconut trees to H. Haili, grandson of konohiki Nunole (Haili 1892:69). Jailer Kekumano still held the pond lease, even though the prison was seldom used by this time (Paris 1892:68 In Yent 1999:8).

In 1881, H.N. Greenwell purchased the land from Paris and began cattle ranching in the area (Kaschko and Rosendahi 1987: 6). H. Haii retained the lease on the flat land around the bay, the pali, and the pond. Evidently, Greenwell had an interest in the pond as “they had kept it stocked with fish and used it” (Smith 1892: 68). However, as a result of cattle overrunning the pond and spoiling it for raising fish, Haii paid a reduced rent for the pond (Haii 1892: 69). In 1892, the lawyer for the Greenwells wrote that the pond was valued as a watering hole (Hatch 1892: 73). Cattle were kept in pens around the pond and loaded onto boats in Kealakekua Bay from Nāpō’opo’o Beach. In the early 1900s, the area just southwest of Hikiau Heiau was used as a lumberyard for stockpiling lumber that was unloaded from boats anchored in the bay (Yent 1999:11).

### Nāpō’opo’o/Kekua

Nāpō’opo’o includes what was once a white sandy beach - also referred to as Kekua on maps - the Hikiau Heiau Complex, a village/town, a pond - which is sometimes referred to as a fishpond and a “sacred pool.”

**Kekua.** The Kekua area is evidently subject to flooding under certain conditions, such as unusually heavy rainfall. One flood witnessed by long-time residents of the area passed through the site of Kekua and deposited substantial quantities of mud and rocks in its pond. The beach and seaward portion of Kekua have also been damaged by the tsunami, the most destructive of which was that of 1960 (In Hommon 1986b:7).

**Kekua/Hikiau Complex, Pond and Vicinity.** Between Hikiau and the cliff to the north was the settlement of Kekua, consisting of houses arranged around the pond that is called, in the 19th century land records, Loko Ali’i. Occupying this village was a community of priests, including the high priest of the island of Hawai’i (In Hommon 1986b:10).

It is said that Hikiau Heiau was built circa 1754 to consecrate the god Kaili (Kūka’ilimoku) after the death of Keōua, the brother of Kalaniopuu, half brother of Kaleiopuu, and father of Kamehameha I. At this time, it was decided to have the sons of Kaleiopuu and Keōua make offerings upon the altar at Hikiau. The offerings were a pig and a soldier who had been killed. Kiwalao, son of Kaleiopuu, saw the open eyes of the dead soldier and chose the pig. Kamehameha, son of Keōua, without hesitation took the dead man. The kahuna watching this immediately knew that Kamehameha would be the high chief, not Kiwalao (Henriques, 1917:62-63 In Yent 1993:1).

This area of the Hikiau Complex at Nāpō’opo’o has been referred to as Kekua on Bligh’s 1779 map. Beyond the borders of the religious complex, the explorers make mention of the extensive sweet potato fields in the area of Nāpō’opo’o.... The beach area and the section of Nāpō’opo’o south of Hikiau appear to have been the major occupational area for the Hawaiian population circa 1779 on the south side of Kealakekua Bay (In Yent 1985a:9).

Vancouver arrived at Kealakekua in 1793 and also noted the priest’s settlement around Hikiau Heiau and the pond. He recorded 200 houses along the 0.5-mile of beach at Nāpō’opo’o, as well as, the residence of Kamehameha I located behind the pond (Manby 1929:45). Kamehameha’s residence consisted of a number of structures, including a small heiau. But by 1814, Kamehameha’s residence was reported as empty and “uncommonly filthy” (Lisiansky 1914: 105 In Yent 1999:8).

Map attached to Māhele claim filed by Ana Keohokalole and Kapaakea in 1854. Houselot labeled as Kaahaloa (no. 2), corresponds to current boundary of Kealakekua Bay Park. The pond is within the parcel called Wailokoalii, north of the heiau (In Smith 1988:8) [Appendix J].

The site area at Nāpō’opo’o was next recorded in maps and photographs in the time period 1880—1910. John Stokes, an archaeologist with Bishop Museum, mapped the Hikiau Complex circa 1900—1910. Within this complex, Stokes identified Hikiau, the sacred pool with a stone retaining wall 25 feet in height, priest’s house platform on the northeast side of the pool (labeled Hewahewa), the location for other priest’s houses without physical evidence, and the boundary wall of the sacred complex with a platform built adjacent to the wall. Stokes labeled this platform a hale pea (menstrual house) (In Yent 1985a:14).

Map of Nāpō’opo’o, circa 1892 [see Appendix C], showing a structure in Kealakekua Bay Park situated near the present pavilion. Note pond north of heiau labeled as “fish pond” (Hawai’i Territory Survey, Map of Nāpō’opo’o, traced in 1928 from 1892 map by S. M. Kakanui) (Smith 1988:9).

The best description of the priestly compound at Nāpō’opo’o (Kekua) comes from the journal of John Ledyard. The text in parentheses is added to correct and clarify (Yent 1999:7):

*“West (north) of the morai (heiau) was the residence of the priest that conducted the ceremony. It consisted of a circle of large cocoanut and other trees that stood upon the margin of a pond of water in the center of which was a bathing place. Upon the north (east) side of the pond were a row of houses standing among the trees and were most delightfully situated. These houses extended almost to the morai, nearest which was that of the priest who was the lord of this beautiful recess. Between the houses and the pond were a number of grass plots intersected by several square holes with water in them which were private baths. On the east (south) side under the wall of the morai was a thick arbour of low spreading trees, and a number of ill carved images which was hung round with old pieces of their cloths and some viands” (Ledyard, 1963: 110 In Yent 1999:7).*

The priestly compound at Nāpō’opo’o consists of Hikiau Heiau, Helehelealani Heiau, the Great Wall, the brackish pond to the north of Hikiau, and the housesites of the priests, including Hewahewa, high priest to Kamehameha I. Hikiau Heiau was the state-level religious center for this chiefly complex at Kealakekua Bay. The Great Wall marks the mauka (eastern) boundary of this priestly compound. The annual tour of the island associated with the Makahiki season began and ended at Hikiau Heiau. During this 4 month period, the god Lono returned, bringing rain and fertility to the land. A complex of religious ceremonies was conducted at Hikiau Heiau in conjunction with the Makahiki. At the end of the Makahiki, Lono would leave and the god Kū would return (Yent 1999:7).

The Kealakekua Bay area, both land features and ocean depths, was mapped by George Jackson in 1883. The section of Nāpō’opo’o which was mapped, included Hikiau, the pond, a wall along the beach, and three housesites. Two of the housesites are northwest of the pond and the third is southeast of the pond (In Yent 1985a:14)

Another small heiau, whose exact location is uncertain, is the Hale O Lono at Kekua (Hommon 1986b:23-24).

A photograph from 1890 shows the beach area west of the pond where there is a road that impacts the northwest corner of Hikiau and the stacked boulder wall that paralleled the beach line. Another photo details the northern half of Hikiau and the road that cut into the north face of the heiau in the 1890. These photographs show the white sand beach (Yent 1985a:20) [Appendix L].

The pond is said to have been stone-lined along the edges and on the bottom (Henry Leslie, Jr.). Lucy Perkins stated that this was a fishpond with a ditch and sluice for seawater to enter the pond. However, the other informants stated that there was no outlet and none is recorded in the maps or the explorer’s descriptions. Many informants refer to the ‘opae in the pond with some fish, mostly talapia. These opae were caught and sold by the Masuhara’s, a Japanese family that lived on the

north side of the pond. Several families lived in the pond area from the 1920s. William Paris stated that the only house at the pond in the 1920s was a little rest cottage mauka of the pond used by Mr. McFarlen, manager of Captain Cook Coffee Company. Maertens had a little house by the pali where he lived for many years and the house was broken down after he left. The Masuhara family also had a house on the pali side of the pond. However, the Masuhara house is separate and much later than Maertens. Farming was also carried out on the mountain side of the pond during this time. Flooding and high surf has filled in much of the pond with sand and silt. This filling in may have begun as early as the 1868 tidal wave but the informants refer to the tidal wave in 1960 and Hurricane Nina in 1962 (In Yent 1985a:27).

**Prison.** Land records indicate that a prison was built by Captain Cummings in the area just mauka of the pond, circa 1850. The land records state that the prison was built by prison labor but was never occupied by a large number of prisoners. These prisoners planted gardens in the area, growing cane and pineapples. It appears that by 1875, the prison was seldom used. There is presently no evidence of the stone masonry building or foundation on the ground (In Yent 1985a:14).

**Nāpō'opo'o Town.** Nāpō'opo'o town in the oral histories incorporates the area from Hikiau to Kahikolu Church. ...There were at least two stores in the area. One store was located on the southeast corner of the intersection of the Lower Government Road and Nāpō'opo'o Beach Road. The store was first owned and run by a Japanese family named Arima; it was then bought by Machado who hired Perkins to run the store. The other store was in the vicinity of the County park. This store was converted to a bar owned by a Korean man in the 1950s. The 1960 tidal wave destroyed this store site. There were also two churches in the town, one Catholic and one Protestant. The Catholic Church and cemetery, called St. Joseph's, was located to the east of the Amfac Coffee Mill. The church was torn down sometime after 1970. Two houses were mentioned by the informants between the church and the Amfac Coffee Mill, but these houses have also been removed. However, the cemetery is still being used and visited. The Protestant church is Kahikolu which is located on the south side of the Lower Government Road. Kahikolu was first built in 1840 by the Reverends Forbes and Ives who moved the church from Ka'awaloa to Nāpō'opo'o. Kahikolu was built again in 1854 by Reverend Paris when the original structure was destroyed by an earthquake. The Nāpō'opo'o schoolhouse is also located on the south side of the Lower Government Road and makai of Kahikolu. The foundation of the one-room stone masonry structure still remains. This school was replaced early in the 1900s by Konawaena in Kealakekua town (In Yent 1985a:27 &30).

## Ka'awaloa

The ancient villages of Ka'awaloa and Kekua and the other archaeological remains along the shores of Kealakekua Bay constitute the most significant unexplored historic resources known in Hawai'i today (In Hommon 1986b:1).

The name given to this ahupua'a meaning 'the distant kava' is thought to be derived by the fact that many runners were sent from this area across the island to Puna to fetch kava (awa) for chiefs. Kalima recounts a traditional legend that refers to Ka'awaloa; the legend concerns a male visitor to Ka'awaloa named Akalele, and the canoe race between he and a king with a fully crewed canoe. In this tale, the men race to Awili, a harbor on the flat coast of Ka'awaloa, and Akalele wins singlehandedly (Walker et al 1991:8).

Ka'awaloa was the home of many important chiefs including Kalanli'ōpu'u, king of the Island and uncle of Kamehameha I; Kekuaokalani and Manono, a chief and chiefess who were killed in the famous battle of Kuamo'o, Chief Naihe and his wife, chiefess Kapi'olani, known for her defiance of Pele in the days of the missionaries (Kuykendall 1968:142) [In Kalima 1991:B-1].

Ka'awaloa was also where a group of chiefs were residing at the time of the persecution of Catholics in Hawai'i, and it was there, in 1831 that a formal order of banishment was issued to all Catholic priests (Kuykendall 1968:142) [In Kalima 1991:B-1].

Kapi'olani, a chiefess residing at Ka'awaloa descended from chiefs of great sacred and secular power, was an early convert not only to Christianity but also to Western ways in general. James and Louisa Ely established the Ka'awaloa mission station. These people represent the old and the new, the Polynesian and the Western (Hommon 1986b:37-38).

The ahupua'a of Ka'awaloa was listed as government land in the Great Māhele of 1848. Several parcels were then given to various people. The land on which the [Walker et al. 1991] project area lies closest to was once the property of Keohokalole, mother of King David Kalakaua (L.C.A. 8452), a parcel with an area of 2,100 acres. Renowned in ancient days as the home of several chiefs, Ka'awaloa housed Hawaiian ali'i and served as their meeting place. Thrum, Soehren, and Stokes all list many previously located historical and cultural sites in Ka'awaloa (Walker et al 1991:8).

Ka'awaloa and Kekua are the only two early Hawaiian administrative centers known to exist today as archaeological complexes. They are also by far the most thoroughly documented settlements in the visitors' accounts of the first forty years of Hawai'i's post-contact history (Hommon 1986b:21).

The coastal portion of Ka'awaloa flat is covered by a relatively dense forest of kiawe (*Prosopis pallida*) trees in which are scattered coconut (*Cocos nucifera*) and kou (Cordia subcordata) trees. The sparse to moderately dense vegetation cover of a portion of the interior of the flat behind the forest and the lava slopes to the north consists predominantly of shrubs such as lantana (*Lantana camara*), rattlepod (*Crotalaria* sp), Christmas berry (*Schinus terebinthifolius*), hialoa (*Waltheria indica*) and klu (*Acacia farnesiana*). Portions of the Ka'awaloa flat include, in addition to this scrub vegetation, koa haole (*Leucaena leucocephala*) and opiurna (*Pithecelobium dulce*) shrubs up to 12 feet high (In Hommon 1986b:8).

Other indigenous religious structures noted in the eyewitness literature and known to exist today in the form of archaeological sites include *Puhina O Lono* (the small enclosure above Ka'awaloa village where Cook's body was taken after his death), a platform in Ka'awaloa said to have been a fishing heiau and a portion of a structure that was apparently a household heiau or a hale mua (men's house) of Keli'imaika'i, Kamehameha's brother (Hommon 1986b:23).

'**Captain Cook Pilikia**' Nothing of special note happened until the afternoon of the thirteenth when a watering party on shore from one of the ship had some kind of altercation with the natives. At nearly the same time, a native on board the Discovery daringly seized a pair of tongs and a chisel from the blacksmith's forge and made his escape in a canoe that lay alongside the ship. Shots were fired after him and he was pursued by one of the ship's boats. The stolen goods were restored, but the thief escaped and the officer in charge of the ship's boat attempted-unwisely, it would seem-to seize the canoe. This led to a scuffle on the beach in which a chief named Palea was struck on the head with an oar and the boat's crew was rather roughly handled by the natives. As it happened, the canoe belonged to Palea, but it appears also that it was he who caused the tongs and chisel to be restored.

On the following morning it was found that the Discovery's large cutter had been stolen during the night. Afterwards it was reported, on good authority, [B-1] that the cutter was taken by some of Palea's people as a reprisal for the indignity he had suffered; but it is uncertain whether Palea himself was the instigator of the deed. Captain Clerke being unwell, Captain Cook assumed direction of the effort to recover the stolen cutter. He first placed a cordon of boats to guard the entrance of the bay and then went in a pinnace with Lieutenant Phillips and a squad of nine marines to the village of Ka'awaloa where King Kalani'ōpu'u was residing; he was accompanied by a launch and a small cutter, both under command of Lieutenant Williamson. Cook's plan was to get the king on board the Resolution and keep him there until the stolen boat was returned-a plan that had been effective under similar circumstances in the south Pacific.

Cook landed with Lieutenant Phillips and the marines and marched to the house where the king was staying. The latter came out and after an abort conversation with him Cook became satisfied that he was entirely innocent of what had happened. Kalani'ōpu'u readily consented to go with Captain Cook and they started to walk down toward the shore. The king's youngest son, a boy of perhaps twelve years, ran on ahead and climbed into the pinnace. Before the king reached the shore, his wife Kanekapolei and several chiefs surrounded him and begged him not to go farther; he stopped and sat down. The suspicions of the Hawaiians had evidently been aroused, as well they might be. Lono, if indeed this was Lono, had never before come to visit the king in this fashion-armed, supported by an escort of soldiers, and with a concerted and apparently hostile movement of armed boats from the two ships. In the meanwhile, a great crowd had gathered about, many of the natives being armed with daggers, clubs, spears and stones. While the king was hesitating, news came that a chief crossing the bay in a canoe had been killed by a shot from one of the foreign boats. This caused an angry reaction among the people and some of the bolder ones began to make threatening motions toward Cook and the squad of marines.

Captain Cook gave up the attempt to take the king on board, and directed his efforts to getting the marines and himself safely into the boats. The marines withdrew to the waterside and formed in line cit she rocks. One of the natives made a pass at Cook with a dagger and Cook replied by firing one barrel of his gun, either a blank or a charge of small shot, which apparently did no damage and ominous change in the situation and was allowed to return on shore. Cook fired the other barrel of his gun, loaded with ball, and killed a man. Lieutenant Phillips also fired and the marines on shore and the sailors in the boats began firing. Cook turned, ordered the boats to cease firing and come in close, and then started toward the water. By this time a general melees was in progress; Cook was knocked down with a club and as he tried to get up was struck in the back with a dagger and fell into the water; it is uncertain whether he drowned or died of his wounds. Four of the marines were killed; the others managed to swim off to the pinnace. The Hawaiians carried away the bodies of Cook and the four marines; Cook's body was treated like that of a high chief (Kuykendall 1968: 18-19) [Kalima 1991:B-1&3].

#### **Pali Kapu O Keōua**

Among the best known of Kealakekua Bay's archaeological sites are the burial caves in the Pali Kapu O Keōua. For more than a century vandals and curiosity-seekers have been stripping these caves of skeletal remains and grave furnishings. Presumably, most of the damage has been sustained by those caves that are most easily accessible from the base of the cliff (Hommon 1986b:24). Other impacts are from natural events such as earthquakes and rock slides [Yent 2018].

The major agricultural features have been recorded above Pali Kapu O Keōua (Newman and Soehren, 1968) (In Yent 1985a:9).

The strip of land along the top of the Pali Kapu O Keōua to be included in the park is characterized by grassland dominated by guinea grass (*Panicum maximum*). The cliff itself supports patches of koa haole, lantana and 'opiuma (In Hommon 1986b:8).

#### **Kona Field System**

Behind the coastal settlement at Nāpō'opo'o and atop the pali were the extensive agricultural fields that have been designated the Kona Field System (Site No. 50-1047-6601). This field system, consisting of walls and mounds, was planted with sweet potato ('uala), sugarcane (kō), mulberry (wauke), and dryland taro (kalo). Upslope of these crops were the groves of banana (mai'a) and breadfruit (ulu) trees. It was this field system that supported the chiefly compound at Ka'awaloa and the priestly compound at Nāpō'opo'o (Yent 1999:7).

Evidence of this extensive field system, known as the Kona Field System (site 50-10-37-6601), remains on higher slopes in the form of abundant agricultural features including stone walls, terraces, platforms and mounds. These features can be viewed as products of clearing rocky soils for planting (Soehren and Newman 1968), and/or intentionally constructed planting surfaces. The piled stones would serve as mulch during frequent drought conditions on the Kona coast (Yen 1978:13). At lower elevations fewer stone agricultural features are present, suggesting different agricultural strategies in a changing environment. Menzies (1920:75) recorded that at lower elevations in less rocky soils, earth mounded around sweet potato stems served as mulch. This offers one explanation for the relative paucity of stone agricultural features at lower elevations (In Smith 1988:4).

The Kona Field System has been listed on the Hawai'i Register of Historic Places (HRHP No. 10-37-6601) and has been declared eligible for the National Register of Historic Places. The project area also lies within the limits of the Kealakekua Bay Historic District (HRHP site No. 50-10-47-7000), which was placed on the National Register of Historic Places in December 1974 (ibid:5). A summary of the Kealakekua Bay Historic District states that it is one of the most important historical and archaeological areas in Hawai'i and that "the bay offers a cultural continuity not found in other areas of the Hawaiian chain (SIHP records, 10-47-7000 Kealakekua Bay Historic District) (In Kalima B-9).

**Whaling Industry.** The first whaling ship arrived in Hawai'i in September 1819 (BMedia 2010), but it wasn't until 1824 that it was noted in Kealakekua Bay. [See Moore (1934) below]

#### **Coffee Industry in Project Area**

Don Francisco de Paula Y Marin, one of Kamehameha's advisors planted the first coffee plant on the island of Oahu in 1813. In 1825 John Wilkinson on the British warship HMS Blonde brought more coffee seedlings to O'ahu. Reverend Samuel Ruggles brought the first coffee cuttings from Brazil to Captain Cook, Kona in 1828 (MacGowan 2009; Keopu 2003). The Kona or western slopes of Mauna Loa has ideal climatic conditions at elevations between 700 and 2500 feet (Keopu 2003).

Henry Nicholas Greenwell was born (1826) in Lanchester, County Durham, England, the fourth son of William Thomas and Dorothy Smales Greenwell. He expected to have a military career and purchased a commission in the British Army in 1844 and was stationed in Ireland during the Famine. He became dissatisfied and sold his commission and went in California for the Gold Rush in 1849, but soon ended up in Hawai'i in 1850 where after a brief stay in Honolulu, went to Kailua-Kona and purchased a store in Kona. He grew oranges for a while, but in 1866 a blight destroyed his crop. He eventually got into coffee.

His Kona coffee was honored at the 1873 World's Fair in Vienna and in 1876 he provided coffee as part of the Centennial Exposition in Philadelphia, Pennsylvania. The Greenwell's traded in sheep skins and dairy products, eventually using the profits to buy more land in the Kona area. Coffee only grows in a narrow elevation band, so drier areas were used as pasture land for cattle, sheep, and horses. In 1879, the physician Georges Trousseau sold all of his holdings in Kona to Greenwell.

Henry Greenwell also served as Collector of Customs at the port at Kealakekua Bay, and as Postmaster and area School Superintendent. He and wife Elizabeth Caroline Hall had six sons and four daughters and 23 grandchildren. Henry died in 1891; Elizabeth continued to run the store, but the lands were divided into three main ranches (see below). Thomas Frederick Greenwell (b 1958) (great-grandson of Henry Nicholas, grandson of William Henry and son of Norman Leonard) still grows and sells coffee on a farm adjacent to the original homestead (Nowicki 2010).

The following excerpts are about the coffee industry in the project area:

Hackfeld established a coffee mill along the present day Lower Government Road. The foundation of this coffee mill still exists within the park boundaries (TMK: 8-2-04:01). A second coffee mill, the Hawaii Coffee Mill, was built along the Nāpō'opo'o Beach Road in the vicinity of the present day Nāpō'opo'o village. The present day Captain Cook Coffee Mill and Museum is located mauka of the Amfac Coffee Mill along the Lower Government Road. This coffee mill is said to have started as a pineapple cannery (Henry Leslie). Mr. McFarlen who was a manager for the Captain Cook Coffee Company, built a house on the east side of the pond, in about the same location as the prison. This house was probably built circa 1920 but there is no evidence of this structure on the ground today (In Yent 1985a:20).

The Hackfeld Company which became Amfac in 1918, started in Kealakekua in the late 1890s. Hackfeld established a market basis for Hawaiian coffee and the Amfac Coffee Mill was built on TMK: 8-2-04:01. The mill was run by John Gaspar. Many of the women of Nāpō'opo'o worked in the mill, drying and sorting the beans which were then shipped out for processing. Hackfeld also had a warehouse next to the wharf for the storage of lumber and gasoline. This warehouse was destroyed in the 1960 tidal wave but the concrete foundation still remains. The present wharf was built in 1912 and was used for the loading and unloading of cattle and goods for the Kealakekua area. The Gaspars had a six wheel wagon pulled by horses that was used to haul cargo to and from Kona that supplied additional goods to the Kealakekua Bay area (In Yent 1985a:20).

**Ranching Industry in Project Area.** The following excerpts are about ranching in the project area:

In 1881, H.N. Greenwell purchased the land [ahupua'a of Kealakekua] from Paris and began cattle ranching in the area (Kaschko and Rosendahi 1987: 6). H. Haii retained the lease on the flat land around the bay, the pali, and the pond. Evidently, Greenwell had an interest in the pond as "they had kept it stocked with fish and used it" (Smith 1892: 68). However, as a result of cattle overrunning the pond and spoiling it for raising fish, Haii paid a reduced rent for the pond (Haii 1892: 69). In 1892, the lawyer for the Greenwells wrote that the pond was valued as a watering hole (Hatch 1892: 73). Cattle were kept in pens around the pond and loaded onto boats in Kealakekua Bay from Nāpō'opo'o Beach (Yent 1999:11).

After Henry Nicholas Greenwell died in 1891, his lands were divided into three ranches. Palani Ranch was first managed by son Francis Radcliffe (Frank or "Palani") Greenwell (b1876); it is currently run by great-grandson Jimmy Greenwell. Arthur Leonard Greenwell (b 1871) managed Kealakekua Ranch until he died in 1951 - his son Sherwood Robert H. Greenwell took over until 1989. Kealakekua Ranch was about 11,490 acres (4,650 ha) and located south of Hōkūkano Ranch with access via Greenwell Mountain Road. It was sold to Sekin International of Japan in 1990 who proposed to build a golf course and 500 estates – they sold it in 2002. Norman Leonard Greenwell (1926-1992), son of William H. Greenwell, oldest son of Henry Nicholas Greenwell, inherited the Hōkūkano Ranch (11,000 acres/4,500 ha) located just uphill from the Kalukalu Store. John Pace bought Hōkūkano Ranch in 1984 and Kealakekua Ranch lands in 2004, but both ranches were put up for sale in 2009 (Nowicki 2010).

Stokes also recorded several historic structures at this time. These historic features include a cattle pen built contiguous to the north side of Hikiau, a wall along the beach, the site of the grass house on the north end of the beach, and the prison site on the southeast side of the pond. The historic features are no longer evident on the surface due to both later historic modifications and natural slopewash (In Yent 1985a:14) [Appendix L].

As ranching began in the Nāpō'opo'o area, a market economy developed. Hackfeld, a shipping company based in Honolulu, set up a store and lumberyard at Nāpō'opo'o wharf to facilitate the shipping business at Kealakekua Bay in the late 1800s (In Yent 1985a:20).

The informants mention the loading of cattle onto boats from Nāpō'opo'o beach and later from the Nāpō'opo'o wharf. Much of the vegetation reflects the cattle grazing in the area. The pumphouse is shown in a 1936 map and was built to pump water from the well adjacent to the pumphouse, up the hill on the north of the pond, to the upland areas to supply water for the cattle. The remains of this system include the pumphouse and wells, the water pipeline running up the hill, and the power poles that supplied electricity to the pumphouse. The use of the pumphouse was discontinued when the County installed waterlines (In Yent 1985a:27) [Appendix M].

**Pineapple Industry in Project Area.** According to a resident, a pineapple cannery was constructed along the Lower Government Road, but later repurposed into Amfac's Coffee Mill (In Yent 1985a:20).

**Previous Studies.** The following studies are listed chronologically with selected summaries that have descriptions of features and/or significant activities within the project area.

**Forbes, Cochran (1838)** Report of Ka'awaloa Station for the Year Ending April 31, 1838

**Pogue, John F. (1849)** "The Report of the Churches at Kealakekua and Kealia for 1848-1849"

**Stokes, John (1900-1910)** Mapped the Hikiau Complex for Bishop Museum (In Yent 1985:14).

(Stokes 1991: 99) Shown on this map [Appendix N] are Hikiau Heiau, Helehelekalani Heiau, the Great Wall, the pond, the prison, Hewahewa's house platform, a modern cattle pen, a sea wall, and the government road which cut through the makai portion of Hikiau Heiau. The area to the south of Hikiau Heiau is labeled rocky ground and no features are indicated except for Helehelekalani Heiau to the southeast. However, in his narrative description, Stokes quotes Brigham who notes that a lumberyard occupied the location of Cook's observatory off the southwest corner of the heiau (Yent 1999:18).

**Menzies, Archibald (1920)** *Hawaii Nei 128 Years*.

**Morison, Samuel Eliot (1920)** "Boston Traders in the Hawaiian Islands 1789-1823"

**Thrum, Thos (1924)** "Hawaiian Annual for 1924."

**Restarick, Rt Rev Henry Boyd (1924)** *Hawaii 1778-1920 from the Viewpoint of a Bishop: Being the Story of English and American Churchmen in Hawaii with Historical Sidelights Paradise of the Pacific*, Honolulu.

At Kealakekua, Hawaii, Bishop Staley found an opening for a mission station. Henry N. Greenwell and others were ready to welcome the Anglican Church. Mr. Greenwell had been an officer in the British Army in India, but had resigned, and come to Hawaii by way of Australia. At first he engaged in business in Honolulu, and then went to Kona where he tried the copra industry, and from that, early in the fifties, so turned his attention the growing of oranges, there being many trees of this fruit in the district. He hoped to develop a market for oranges in California, where certain Hawaiian products then had a market. A blight attacking the trees, he went to the West Indies to observe the method of raising citrus fruit and to find, a remedy for the blight. On the Island of Montserrat, famous for its lime juice, he met Miss Elizabeth C. Hall and returned with this lady as his wife. She has indeed been a mother in Israel in the Kona Church and district. Mr. Greenwell went into the cattle and sheep business and acquired by purchase and lease large tracts of land for his ranch [366]....

Mr. Williamson opened a school, but in 1808 severe earthquakes occurred in the district, of which the clergyman [367] counted 300 shocks. At this time there as an eruption of Mauna Loa a tidal wave which swept the coast of Ka'u, where the sea came in as high as the tops of coconut trees, causing considerable loss of life. Queen Emma collected food and clothing and Kamehameha V went in person to relieve those who had suffered loss....[368]

**Restarick, Henry (1928)** “*Historic Kealakekua Bay*”

There is no locality in the Hawaiian Islands which has so many associations with its early history as Kealakekua Bay and its surroundings. The two villages on its shore, Ka'awaloa, and Kekua, now called Nāpō'opo'o, are mentioned in nearly all the books and journals written by explorers and traders, from the death of Captain Cook in 1779 onward, but as far as I know there has been no collection of historic data relating to this district.

The first circumstance, which I believe to be authentic, is connected with the landing of seven men at Kealakekua Bay at a period less remote in point of time, than the reputed landing of other foreigners. The Rev. William Ellis, who came to Hawai'i in 1822, and remained here over two years, was soon proficient in the Hawaiian language, as he had lived in Tahiti for six years, where a variation of the Polynesian dialect is spoken.

He heard as he journeyed about the Hawaiian group, several stories of the landing of foreigners, but they varied greatly as to the place and details. One story he heard from different men, on many occasions, and all who told it agreed as to the number of men, the description of the boat in which they came, the clothes they wore, etc. Shortly before Liholiho left for England he gave Mr. Ellis a detailed account of the occurrence, which is as follows:

“In the days of Kahoukapu, King of Ka'awaloa, seven foreigners arrived at Kealakekua Bay. They came in a painted boat, with an awning over the stern, but without mast or sails. They were all dressed, the color of their clothes was white or yellow, and one of them had a pahi (that is a long knife, or sword) by his side, and had a feather in his hat.

The natives treated them kindly. They married native women, were made chiefs, and ultimately became very powerful in the island of Hawai'i”. Liholiho had no idea whence they came. I am inclined to believe that they may have been deserters from the Dutch ship *Hope*. This vessel in company with the *Charity* sailed from Chile taking a north-west course until they reached 27 degrees north. When about 16 degrees north they passed an island, and seven men took the ship's pinnace and made for the land, and were not seen again. The course of the *Hope* would have taken her near Hawai'i, and according to the log of the pilot Will Adams, they would have been here in February, 1600. I am aware that this is only a theory, but I have seen no refutation of it which has been satisfactory to me. From the description, the men would seem to have been Europeans. In any event this is the first chronicled event connected with Kealakekua Bay.... [5-6]

In December, 1788, the *Iphigenia*, Captain Douglas, anchored in the Bay. Douglas was the first white man to land at Kealakekua since Cook's death, although several ships had been off Hawai'i. Douglas had brought from Canton the chief Kaiana, this Hawaiian chief having been taken there by a ship which had called at Kauai. The Captain of the *Iphigenia* thought a good deal of Kaiana, though later navigators had reason to mistrust him. The consort of the *Iphigenia* was a schooner, named the *North West America*, which had been built at Nootka, and when Kamehameha came on board and was told this, he was anxious to have a similar ship built at Kealakekua. On December 12, the captains of the *Iphigenia* and her consort went on shore and were met by three priests, who went before them chanting, and after a ceremony lasting some ten minutes, Douglas was seated and presented with a pig and coconuts. Later there was more chanting and two baked hogs were presented to him. As a matter of fact, Douglas had about as much respect and adoration paid to him as had been rendered to Cook, but like him this party did not understand it to be worship as to a god.

Moreover, Douglas had been feather clothed in a cape just as Cook had been. He was very careful while in the Bay, for he was fearful that the natives might try to seize his ship [9-10].

**Manby, Thomas (1929)** *Journal of Vancouver's Voyage to the Pacific*

**Reinecke, John (1930)** “Survey of Coast from Honaunau to Ka'awaloa” Ms. Bishop Museum Library, Honolulu.

**Stokes, John F. (1930a)** “Burial of King Keawe” Paper presented to Hawaiian Historical Society.

- (1) In 1830, the remains of the twenty-three kings and chiefs at Hale O Keawe were encased in two large wooden coffins and concealed in the burial cave of Hoaiuku at Ka'awaloa, together with the remains (in native wrappings) previously deposited in Hale O Liloa. The latter included those of Liloa and Lono.
- (2) In 1858, all were removed by the *Vixen* to Honolulu and placed in the old tomb. Of the kings mentioned or listed, the most distinguished by tradition were Liloa and Lono, and the remains being identifiable perhaps by external marks on the packages, the two were encased in a modern coffin and their names engraved. They were then comparable to the members of modern royalty in similar coffins, and were given a place in the torch-light procession to the new mausoleum in 1865 [71].

**Stokes, John F. (1930b)** “Origin of the Condemnation of Captain Cook in Hawai'i: A Study in Cause and Effect.”

**Moore, Golda Pauline (1934)** *Hawaii During the Whaling Era; 1820-1880*

The first record of a whaleship visiting the islands is found in a letter written by Captain Edmund Gardner of Now Bedford, Connecticut. In this letter Captain Gardner states that he arrived in the Hawaiian Islands on his first cruise in 1818 or 1819, says that his ship was one of the first whalers to visit this group [2].

He tells of his stay in Kealakekua Bay, his experiences with the natives and the capture of a sperm whale first seen just outside the bay.

At this time conditions in the islands were of the most primitive. Lahaina on Maui, and Honolulu on Oahu, were the largest settlements. Honolulu is described as a village of thatched huts scattered irregularly about, and having some three or four thousand inhabitants. No mention is made of the number of foreigners at that time, but there were some, including one or two hundred run-away sailors, on each of the more populous islands [3].

Government was moved to take steps to encourage even more vessels to make use of Hawaiian ports. Accordingly, a resolution was passed by the Nobles and Representatives of the islands granting the following special favors to whaleships: Whaling vessels were to be exempt from all anchorage fees and tonnage dues imposed upon other vessels trading in island ports Such vessels might barter, free of duty, foreign goods to the amount of \$200 ad valorem. No intoxicating liquors were permitted, however. Kealakekua, Hawai'i was recognized as a port of entry for whaling vessels, and the government agreed to pay pilotage fees for whaleships entering and leaving Honolulu, Lahaina, Hanalei and Hilo [44].

**Forbes, Eureka Barnum (1938)** “The Life and Work of Cochran Forbes, Missionary to the Hawaiian Islands from 1832 To 1847.”

**Lind, Andrew W. (1949)** “Kona, Haven of Peoples.”

**Healy, John Raymond (1959)** "The Mapping of the Hawaiian Island From 1778 TO 1848"

**Ledyard, John (1963)** John Ledyard's Journal of Captain Cook's Last Voyage.

**Apple, Russell A. (1964)** "Hawaiian Archaeology: Trails: From Stepping-stones to Kerbstones"

**Vancouver, George (1967)** "Voyage of Discovery to the North Pacific Ocean and Round the World"

**Daws, Gavan (1968)** "Kealakekua Bay revisited: a note on the death of Captain Cook" pp21-23

**Doty, Maxwell S. (1968)** "Biological and Physical Features of Kealakekua Bay, Hawai'i." Hawai'i Botanic Science Paper No. 8, University of Hawai'i

As a start toward accumulation of knowledge critical to the assessment of the long-term and multiple use values of the State's shore areas, the State of Hawai'i engendered a study of Kealakekua Bay, an undeveloped and apparently rather undisturbed marine site. The resulting data as compiled to December 1968, are presented in the following text along with a summary of the major scientific results and conclusions. This information is essential to the State's planning for the development and use of Kealakekua Bay to the optimal benefit of the people of Hawai'i [1].

This report has been prepared for the Office of the Lieutenant Governor of the State of Hawai'i, pursuant to Purchase Order LG67-311, and agreement of June 1, 1968. The work was coordinated in the Botany Department of the University of Hawai'i through the Research Corporation of the University of Hawai'i [1].

**Currents.** Local fishermen indicated that during most of the year the current outside the bay remains southerly.... During a falling tide the current through the bay remains generally southerly. The movement along the shore is from Ka'awaloa Cove toward Nāpō'opo'o. Manini Beach Point acts to fork the water mass into westerly and easterly directions. Directly off the point movement is nil, but water approaching along the bay side of the point is directed eastward toward Nāpō'opo'o. The current meters then beach along the strip of land from Manini Beach to the State dock. The current meters directed west around Manini Beach Point are either carried around Palemano Point anywhere from Ashihara's cottage to south of Manago's cottage (? Palemano Point is known as Keei Point by local residents and its north face as Keei Beach) [31-33].

**Spring-Brackish Water.** A total of 29 discrete brackish stations were located and plotted, and 22 of these stations are concentrated within the confines of Kealakekua Bay. The majority of stations were sampled on several occasions, at various tide heights, and with results often dissimilar due to the tide height. Samples were taken for salinity, temperature, total phosphate content, total nitrate content, dissolved organic matter, coliform count and fecal coliform count. The samples were of both surface and depth, usually taken from a variety of points at the station... [36 and 45].

The areas of maximum percolation are four in number and are taken up below in serial order. They are by Umi's Well in Ka'awaloa Cove (Sta. 4) the gravelly beach area fronted by private homes facing the State dock (Stas. 12-17), Kahauloa Cove (Sta. 21) and an inlet by T. Ashihara's cottage (Sta. 22) Station 7 The old mullet pond at Nāpō'opo'o Beach. The area is swampy and polluted, and it is recommended that it be eliminated or renovated [45-46] [Appendix O].

**Coral.** 4) At Nāpō'opo'o Light the boulders were very large, and their surfaces were generally barren with very little coral growing on them. (See Jones, 1967, one rife with *Ctenochaetus striosus*) [52].

Photo 12. Finger Coral (Wiki-Porites)



5) Moving from Cook Point and the Nāpō'opo'o Light toward Cook's Monument, the bottom became covered 100 per cent by Porites and finger corals. As area 6 was approached at a distance of 50 to 100 feet from shore, many of the finger corals were broken and lying on their sides without having been displaced much from where they must have grown.

6) In much of area 6, 50 to 100 per cent of the finger corals had been broken, and often there was a certain amount of displacement. Sometimes the corals were destroyed in a relatively narrow line, perhaps damaged by the anchoring of vessels. Water so deep the bottom cannot be seen comes very close to shore here. There was a lot of detritus in the water which seemed to be of irregular form and size, as though from the disintegration of jellyfishes or perhaps an aggregation of ecdysis crustacean exoskeletons. Except for this one instance, the water throughout the Kealakekua Bay area was exceptionally clear.

7) In moving from 6 toward 7, the broken finger coral decreased with an increasingly larger percentage of the damage seemingly that which we feel may have been caused by the anchoring of vessels. Toward area 8 appeared the most intensive coral head development seen. However, here and there three-to-five-meter areas were seen where one large coral had died, and near such areas slate pencil urchins (probably *Heterocentrotus manimillatus*) were more abundant.

8) Perhaps this area is best characterized as one covered over 90 per cent by very large (3 to 4 meter) Porites heads, having between them narrow crevices. Here and there were dead Porites heads densely covered with slate pencil urchins. In some cases, coral head substratum was deeply eroded with sharp-edged concavities, many of which were occupied by pencil urchins. (This relationship of urchins and holes reminds one very much of similar erosion features seen on the inshore edges of very large reef-edged algal ridges in the Tuamotus [53]).

9) Near this steepest cliff face area of the bay and continuing on around toward Nāpō'opo'o, the bottom is completely covered with sand except for a Porites reef very near shore in a narrow band where the water was perhaps two meters or less deep. As far as could be told, in water any deeper than this, and we circled around to check the point, there was nothing but sand on the bottom. This sand bottom had small circular areas about 2 or 3 inches in diameter on it such as are made by various worms.

10) From the boulder point at the southeast end of the pali area to Hikiau Heiau, the grey sand has major ripple marks parallel to the shore. This major pattern is covered with a reticulate, irregular finer pattern.

11) Beginning at the northern end of the beach and increasing southward, here and there coral mounds appeared in the sand flat until opposite the Heiau they covered about 50 per cent of the bottom. No physical damage was seen to any of these. There was considerable fresh water distinctly colder than the sea, especially just off the Heiau, as sensed by the swimmers being towed behind the boat.

12) The bottom of Nāpō'opo'o Bay, itself, is about 100 per cent covered with coelenterate corals. (However, the aerial photographs show a sharp difference in bottom type not noted during this boat run.) The coral bottom cover consists of three to five foot Porites heads with some finger coral between, and as one progresses seaward Pocillopora heads appear [54].

13) The north shore of this point, Manini Beach Point, is very shallow and as one progresses further westward the Pocillopora heads increase until they may cover as much as 25 per cent of the surface. On the shallowest of the volcanic rock surfaces along with the *Pocillopora* there are many dense cone-like *Turbinaria thalli*. This situation was seen off almost each of the ridges of rock running into the sea between Manini Beach Point and Palemano Point.

14) The situation in area 13 concerning *Turbinaria* is more strongly emphasized to the west of Manini Beach Point where the igneous rock knobs of the seaward extensions of each point have unusual amounts of *Turbinaria* on them, but are rather barren otherwise or are sometimes covered with an abundance of quite small coral heads [55].

*Porites pukoensis* (everywhere), *Porites compressa*, *Psammocora stellata* (common), *Pavona explanata* (everywhere), *Pavona sp.*, *Pavona clava*, *Pavona minuta*, *Pavona varians* (common), *Cyphastrea ocellina* (common), *Leptastrea purpurea* (common), *Montipora verrucosa*, *Montipora sp. cf. studeri*, *Montipora colei* (or *granulosa*) (common), *Leptoseris hawaiiensis* (common) [90].

**Coral, Sea Urchins, Algae.** (No. 15): 31° to ruins on the point, due north to the point. Moving around the point) large volcanic boulders at 30 ft depth. Three or four *Echinothrix* in any one view; no other sea urchins; melobesioid algae encrusting some of the boulders. Large *Porites* castles about 10 ft in diameter are quite numerous. Now 100% cover by coral; 50% finger *Porites* and 50% castle *Porites* no *Pocillopora* around this point yet. Now about 70%, castle and 30%, finger *Porites*. More *Echinothrix*, some bare rock, some dead castle *Porites*. Under the castles are numerous *Echinothrix*. Now 100%, cover by about 50% finger and 50% castle *Porites*. Now we have dead castle colonies in the center and living on the outer margins. Several were seen. Now moving into 100% cover by finger *Porites* here and there are scattered castle *Porites*. Castle *Porites* more numerous, 100%, cover by coral, about 50%, finger and 50% castle *Porites*. Now 100% finger *Porites* [72]; shallow depths are almost 100% covered by castle *Porites* between is a changing picture of the two. Dead finger *Porites* is intermittent. Now 80% cover by *Pocillopora*.

No. 16: Zone 5, 32° on Cook's Monument and 24° on the point seaward of the monument; about 25 yards offshore, depth is 20 ft. The finger corals are broken and dead; these corals are all strewn on their sides. Castle coral are dead with only patches of living material. Scattered *Heterocentrotus* in among the coral, with several logs, steel bars and so forth left in the water. A rubble of rock is present off a ledge of dead coral. *Heterocentrotus* and *Echinothrix* are quite abundant in the cracks around the dead coral. Onto a ledge 30 to 40 meters from the monument is living castle *Porites*. Just off Cook's Monument the coral is all dead, but does not appear as broken up.

Now is an area of broken coral; deeper, many parts broken away from the large colonial masses lie on their sides in the crevices. The coral is mostly dead; the finger variety broken up the most. Moving to zone 7; still dead corals. Castle *Porites* and finger *Porites* present, but the dead is mostly finger. Associated with the dead coral are *Echinothrix* [sea urchin] and *Heterocentrotus* [slate pencil urchin] the latter is more abundant; some sand pockets present. In among the broken and dead coral are living fingers coming up. The bottom is at least 90% covered with coral. Castle *Porites* is dominant at the end of this transect; 23° on the monument [73].

(No. 17): 6° to the fallen rock and 27° to Cook's Monument. Visibility is quite blurred by fresh water. We are in an area of 100% sand; almost entirely volcanic except in wave-cuts there are calcareous particles. Spotty cover by Castle *Porites*. Now about 50%, finger *Porites* cover, 40% black sand and 10% Castle *Porites* abundant *Heterocentrotus mammillatus* in the finger *Porites* channel of black sand; then a mixture of 80% finger and 20% Castle *Porites*. *Echinothrix* [sea urchin] does not appear present here; ridges one after another of castle *Porites* mounds with finger *Porites* along its margin; between are black sand channels; depth 30 ft. 26° on Cook's Monument and due north on bottom end of fallen rock [73-74].

**Algae.** There are no conspicuous seaweed beds anywhere in Kealakekua Bay, and the passing observer might conclude that benthic algae are not present. The list of species collected is brief.

There was, however, only a single survey directly concerned with algae for, since they are not conspicuous, the present project did not require more. However, it was felt that were more extensive investigations carried out, the majority of Hawaiian species could be found here, but growing only in minimal numbers. It would appear the normal benthic algal role is replaced by zooxanthellae (dinoflagellates) in the extensive coelenterate coral beds. The only conspicuous alga in Kealakekua Bay at depths over three meters is *Turbinaria ornata*. Generally, it grows singly amongst castle coral (*Porites pukoensis*) colonies and in the superficially impoverished southern reaches of the bay. Algal encrustments occurs abundantly on boulders and dead coral; and on the bluffs and exposed points of land meeting the sea, a one-meter band of melobesioid algae capped with *Ahnfeltia* is widely apparent. Cowries feed nocturnally in this *Ahnfeltia* [90].  
List of Alga in Kealakekua Bay (1968): *Chlorophyta* (green) sp; *Cyanophyta* (blue-green) sp; *Phaeophyta* (brown) sp; *Rhodophyta* (red) sp [91].

**Marine Molluscs.** The marine molluscs of Kealakekua Bay may well be unparalleled in any other similarly circumscribed area in the Hawaiian Islands in a number of important respects. These include species diversity, densities, peculiarities in faunal composition and habitat differences. A total of approximately 170 species were identified from the bay. Examples of peculiarities in faunal composition would include the snails, *Gibbula marmorea* and *Leptothyra verruca*, which are... virtually absent in Kealakekua Bay. Although not considered particularly abundant, tiger cowries (*Cypraea tigris*) and triton's trumpet (*Charonis tritonis*) were collected at depths of 10 feet.... Opihi (*Cellana sandwichensis*) and auger shells (*Terebra*) were very abundant, their densities estimated at 68/m<sup>2</sup> and 30 to 40/m<sup>2</sup>, respectively [107].

**Shoreline: Spray Zone.** From Nāpō'opo'o Light to Palemano Point, the substrate is comprised of black pahoehoe (smooth) basalt sand patches (Zone 3) and loose rock and rubble (Zones 7 & 9). Despite its apparently barren and dry surface, populations of some of the zoologically most interesting, also the most colorful, marine molluscs are found here, including the pūlmonates, *Melampus* and *Pedipes*, and the minute prosobranch, *Assiminea*. These molluscs are not uniformly distributed, but rather are found in colonies among loose rocks and rubble. Often their densities exceed 100/m<sup>2</sup>. The snails remain concealed under rubble and rocks and in crevices during the day, but at night and on cloudy days swarm over the rocks apparently feeding on decaying vegetation and fungi [108].

**Shoreline: Splash Zone.** Four genera of snails are consistently found in the splash zone, and all are more closely tied to the ocean than are the snails of the spray zone because of the occurrence of pelagic veliger larvae during their life histories. The genera are *Littorina*, *Peasiella*, *Nerita* and *Siphonaria*.... Two littorines (*Littorina picta* and *L. pintado*) are found on the of the substrate, and the shoreward fringes of their populations may encroach on those of *Melampus* and *Pedipes* in the spray zone [111].

**Exposed Cliffs.** Only one mollusc was seen on the cliff face, the 'opihi, *Cellana sandwichensis*. Its density was 68/m<sup>2</sup>. Associated with it is the shingle urchin, *Colobocentrotus*, in even greater densities [112].

**Sea-level shoreline.** 'Opihi is again the dominant mollusc in this habitat, but is present in far fewer numbers than on the cliff face. Other snails in this area include the carnivorous muricids, *Nucella harpa*, *Thais intermedia*, *Morula granulata* and *Drypa ricina* the pulmonates, *Siphonaria normalis*, and *Onchidium* and the opisthobranch, *Smaragdinella calyculata*. At night the crevices and overhanging edges of this shoreline abound with three cowries: the humpback (*Cypraea mauritiana*), the reticulate cowry (*C. maculifera*) and the snakehead (*C. caputserpentis*) [112].

**Tidepools.** The shoreward pools are diluted by fresh water, especially those near Cook's Monument which encroach on the strand. These pools are inhabited by a characteristic molluscan fauna: the nerite (or pipipi), *Theodoxus neglectus*, the clusterwink (also pipipi), *Planaxis labiosa*, and the bivalves, *Pinctada margaritifera* and *Isognomon californicum*. Shoreward saline pools are inhabited principally by nerites and hermit crabs...[and a] diversity of algae and micromolluscs in addition to

larger snails such as *Cypraea caputserpentis*, *Morula ochrostorna* and *M. granulate*. Sessile snails are also a component of the pools. For example, the bivalve, *Chama iostoma*, is easily recognized by its massive white shell, the left valve of which is cemented to the substratum [112 and 115].

**Sand.** The sand pockets described above also support a community of sand-dwelling organisms. In the pocket analyzed above were three species of *Terebra* (*T. affinis*, *T. argus* and *T. guttata*), *Conus pulicarius*, *Cerithium granifera* and the bivalve, *Pinguitellina*. These molluscs occur at densities from 0.1 to 0.5/m<sup>2</sup> and a variety of other [116]

An even more diverse sand community with greater densities was found in the surf zone at Nāpō'opo'o Beach. Here the community consists of four species of *Terebra* (*T. inconstans*, *T. striolata*, *I. penicillata* and *T. hectica*), the polychaetes on which the terebrids feed and a variety of other invertebrates and vertebrates, including crabs (*Emerita* and *Ocypode*), a portunid (*Gammarus*) and a flounder.

**Marine Fauna.** The most noteworthy feature of the marine molluscan fauna of Kealakekua Bay from the standpoint of general interest is its diversity, the densities exhibited by some species, and the occurrence of some of the more spectacular molluscs in relatively shallow water. These features are, of course, enhanced by the sparkling, clear waters and exceptional visibility in the bay. The diversity of marine molluscs is probably associated with both diversities in habitats and conditions of the bay, and with the unsilted waters [118].

**Sea Urchin.** Some sea urchins are taken for food but not in great numbers. Tourist activities involving the animals [- they] are collecting slate-pencil urchins, *Heterocentrotus maminillatus*, for their spines and removing snails and small coral heads. Tourists are concentrated in Kealakekua Bay at Captain Cook Monument.... Edmondson (1946) lists 14 regular urchins as members of shallow water benthic assemblages of Hawai'i. Eleven of these were found in Kealakekua and Hōnaunau Bays [131 and 134].

**Shrimp.** The only larger crustacean seen in numbers was the "cleaning shrimp," *Stenopus hispidus*. Although it seems likely that many smaller decapods live among the deep interstices of the coral, it seems equally likely that such crustaceans would occur among the coral rubble bordering the deep sand. Several coral fragments were overturned without noting such crustacean [171].

**Lobster.** The number of lobsters (*Panulirus japonicus*) observed in Kealakekua Bay was thought disproportionately few considering the abundant cover. It was concluded they are scant here [171].

**Kona crabs** (*Ranina serrata*) were also rarely seen, but are thought by some to be abundant in Kealakekua Bay. They were noted in the sandy bottom on two Fish and Game transects in the bay, and local residents engage in crab trapping. The red pebble crab (*Etisus spleen didus*) was also infrequently reported. Kona crabs live in sandy areas not frequented by fish. They are dawn feeders, remaining burrowed in the sand during daylight hours, and hence would be easily missed by the surveying SCUBA divers working, as they did during this survey, only by day [171].

**Fish.** This is a summary of the Division of Fish and Game's fish survey activities at Kealakekua Bay and Hōnaunau Bay, Kona, Hawai'i. During the period from June through December, 1968, three fish surveys were made to the area in June, August and October [172].

One hundred and twenty-one different species of fishes were observed in Kealakekua Bay and Hōnaunau Bay on the three surveys. Of this, 110 species were found in Kealakekua Bay... Of the fishes in Kealakekua Bay, 32 species were found on all five stations.... The number of species observed at each station ranged from 37 to 58 with an average of 48 species per station [174].

Fish species observed at all stations on every survey in Kealakekua Bay and Honaunau Bay.

Scientific Name	Common Name
1. <i>Centropyge potteri</i>	Potter's angel
2. <i>Chaetodon ornatissimus</i>	Orange stripe butterfly
3. <i>C. multicinctus</i>	
4. <i>Chromis leucurus</i>	White-tail damsel
5. <i>Ctenochaetus strigosus</i>	Kole
6. <i>Forcipiger longirostris</i>	Long-nose butterfly
7. <i>Naso lituratus</i>	Kala
8. <i>Parupeneus multifasciatus</i>	Moano (Pacific goatfish)
9. <i>Pomocentrus jenkinsi</i>	Yellow eye damsel
10. <i>Scarus dubius</i>	Uhu
11. <i>Zanclus canescens</i>	Kihikihiki
12. <i>Zebbrasoma flavescens</i>	Yellow tang
13. <i>Thalassoma duperreyi</i>	Hinalea [174]

**Kealakekua Stations Mean:** (1) 49 (2) 51 (3) 51 (4) 42 (5) 37 [175]

Of the 34 species involved in this comparison, the yellow tang (*Zebbrasoma flavescens*) and kole (*Ctenochaetus strigosus*) occurred in all seven stations and were the commonest and most numerous species in both bays [176].

**Silverman, Jane (1968).** "The Historical Significance of Kealakekua Bay: A Brief Resume of the Sites and Events Relating to the Visit of the Discovery and Resolution to the Bay in 1779."

**Soehren, L. J. (1968)** "An Evaluation of the Archaeological Features Between Hōnaunau and Ka'awaloa, South Kona, Hawai'i"

**Soehren, Lloyd and T. Stell Newman (1968)** " Archaeology of Kealakekua Bay"

The work requested includes: (a) an inventory and evaluation of the archaeological and historic features in the lands of Kealakekua and Ka'awaloa, South Kona, Hawai'i, lying immediately above the Pali-kapu-o-Keōua; (b) specific recommendations as to sites or areas suited for preservation and possible restoration in a proposed historic park at Kealakekua Bay. The project is a joint undertaking of Bishop Museum and the University of Hawai'i, with the Museum taking primary responsibility for the ground survey, identification and description of features, and the University for aerial reconnaissance, preparation of maps and discussion of the Hawaiian agricultural system as found in the area involved. The recommendations concerning preservation and restoration of sites in an historical park context are essentially those made previously by the Museum in an earlier report (Soehren 1968) [2].

The authors gratefully acknowledge the kindness of Miss Ethel V. Paris and of Kealakekua Ranch, Ltd., both of Captain Cook, Hawai'i, for permission to enter their lands for the purposes of this survey. The personal interest of Miss Paris, Mr. Sherwood Greenwell and Mr. Gregory Henriques, who gave freely of their great knowledge of the area, is deeply appreciated. Mr. Greenwell also most generously loaned the field party a jeep, which greatly facilitated the field work [2].

This [Kona] field system of garden plots bordered with stone walls is still in existence although long since abandoned. I have made several hundred low altitude flights along the Kona coast in the course of over two years of part-time employment as a captain with Sky Tours Hawai'i, an aerial sightseeing company based in Honolulu. During the flights over the Kona coast I have been able to detect extensive aboriginal field systems from the vicinity of Kealakekua Bay to about Kailua. These field systems are virtually continuous along the coast and extend three or four miles inland. We determined, therefore to map a portion of the field system inland of Kealakekua Bay in the course of our general site survey. We dealt with only the most seaward portion of the field systems traditionally supporting the old villages at Ka'awaloa and Kealakekua [3].

The area mapped extends inland from the steep cliff or pali on the northern rim of Kealakekua Bay to about one half mile inland. The area includes the lands directly inland of the old villages of Kealakekua and Ka'awaloa in their native land divisions or ahupuaa [4].

The field system discussed and mapped in this site survey undoubtedly provided the agricultural support for the coastal villages of Ka'awaloa and Kealakekua. The fields are marked by stone or earth boundary walls and are generally long strips of tillable land oriented on both a sea-mountain and north east-southwest axis. The most probable crop was sweet potatoes although one may not rule out the possibility of taro [10].

[Recommendations for preservation and/or restoration] [20-25]

**Hommon, Robert J. (1969)** "An Intensive Survey of the Northern Portion of Ka'awaloa, Kona, Hawai'i"

**Hommon, Robert J. and Neal Crozier (1970)** "An Intensive Survey of the Southern Portion of Ka'awaloa, Kona, Hawai'i"

Most of section 2 is covered with a thick forest consisting of kiawe, opiuma, klu, Lantana and, particularly in the northwest corner of the section koa haole. The swamp supports several types of grass as well as noni and fern [2].

**Newman, T. Stell (1971)** "Hawai'i Island Agricultural Zones, Circa A.D. 1823: An Ethnohistorical Study"

This paper delineates the environmental characteristics of aboriginal agricultural lands on Hawai'i Island, Hawai'i for approximately A.D. 1823 to provide a basis for better understanding Hawaiian land exploitation patterns. Little is known about the ecological variables of early Hawaiian agricultural lands, although general data exist on Hawaiian agriculture, per se (such as Handy 1940).

It was decided to rely upon the observations of the Reverend William Ellis (1963), recorded during a two month journey around Hawai'i Island in 1823. His account is the first description of an entire island and includes many observations on Hawaiian agricultural areas, practices, crops and demography. References made by Ellis were used to define the perimeters of the agricultural zones on Hawai'i Island during the period of his tour [335].

It was necessary to bring another set of information into the study-information gleaned from a study of aerial photos covering the potential agricultural areas of Hawai'i Island. It proved possible to establish geographical boundaries for native agricultural areas of West Kohala, East Kohala valleys, and the Kona coast from Kailua to Honaunau [336].

One additional problem, however, presented a formidable obstacle to the logical validity of this study. This major problem is that of applying modern environmental data to observations made almost a century and a half ago. It is a standard assumption of paleoecologists that conditions of the past were substantially the same as conditions in the present, or if different, would be predictable on the basis of what is now known. In the case of Hawai'i, however, such an assumption of this hypothesis is immediately compromised by a record of certain major environmental changes ensuing after European contact in A.D. 1778. Herbivores such as cattle, horses, goats, sheep, and deer were introduced and have caused large scale floristic changes, and this in turn has affected soil erosion patterns; exotic flora has achieved a virtual climax in many areas, causing the displacement of species prevalent at the time of Ellis; modern cultural demands have changed the water table and the direction of surface streams; and Hawai'i Island volcanoes have continued to spew forth streams of lava which have since covered some agricultural areas described by Ellis. There is apparently no way out of this problem short of having the type of information needed dating from the time of the observations by Ellis, which is patently not possible [538].

Types of Hawaiian Agricultural Zones: Irrigation, Dryland, Scattered Farms, and Field Systems [540].

**Sato, Harry, W. Ikeda, R. Paeth, R. Smythe, and M. Takehiro (1973)**. "Soil Survey of the Island of Hawai'i."

**Hommon, Robert (1977)** "Fieldnotes for Kealakekua."

**Morgenstein, Maurice E. (1977)** "Preliminary Survey of Kealakekua Bat, Including Two Test Trenches, Soils Analysis and Basaltic and Bottle Glass Studies"

**Gibbs, Jim (1977)** *An Informal Marine History of the Hawaiian Islands Shipwrecks in Paradise*

Credit must go to early missionary, The Reverend William Ellis who first put into print several of the traditions handed down by the Hawaiians concerning the early visits of Europeans to the islands before Cook's arrival, none of which had ever before been put into reading material. Ellis came to Hawai'i in 1822, following a short term of service in Tahiti, and was thus able to communicate with the natives whose dialect did not greatly differ. The missionary's findings revealed three accounts of foreigners coming to the islands prior to Cook, and ship wreck may have been involved in each case.

The initial story told of the priest Paoa, who was alleged to have landed at Kohala, on the north coast of the Big Island, and to whom the priests of that district traced their genealogies right up until the coming of the missionaries.

A second account took place during the life of Opiri [Pili], when the natives believed the son of Paoa came ashore in the southwest sector of Hawai'i either as a castaway or by purpose, and established a colony on the *mauka* side. The natives of the district prostrated themselves before him and his party, befuddled as to whether to regard them as men or gods. The king of the local district presented the strangers with specially prepared provisions, and after a short period of time the visitors allegedly departed. Tradition gives no indication as to the type of vessel on which they arrived or departed but the name applied to the leader among them was Manahini, from which it is believed the Hawaiian word *malihini* (stranger) originated. Manahini was a word used in the Society and Marquesas islands to describe a stranger or foreigner.

A third account relates the arrival of either five or seven foreigners at Kealakekua Bay, near the place where Cook later met his untimely death. The incident took place more than a century before the English came, in the reign of Kahoukapu, king of Ka'awaloa. Tradition claims they arrived in a painted boat with a canopy draped over the stern. Garbed in white or yellow apparel, one carried a knife or sword, and additionally wore a feather in his headgear. The castaways, or discoverers, as the case may have been, were properly received with awe and respect and remained among the natives, ultimately being made chiefs, intermarrying and becoming respected warriors. In time, all had places of authority among the people [24].

Each of these accounts probably involved maritime mishap and though the whole truth will never be known, the pieces fit together somewhat like an incomplete jigsaw puzzle. The last of the three accounts received additional merit from a story handed down by Captain Otto von Kotzebue, an officer in the Russian Navy and skipper of the *Predpriate*. He visited Honolulu early in 1825, his second call as commander of one of the Czar's ships. Von Kotzebue drew on the wisdom on Hawaiian prime minister Kalanimoku, a key official under Kamehameha [II] the man who had received the initial missionaries to Hawai'i in 1820. Kalanimoku's account agreed with the one told by Don Francisco de Paula Mann (Don Francisco Paula y Marini), perhaps the first Spaniard to officially make Hawai'i his home. Born in Jerez, Spain in 1774, Marin was a Spanish expatriate and a controversial figure who served as Kamehameha's royal physician and distiller. He further was an interpreter, horticulturist and land owner. Marin came to Hawai'i in 1793 or 1794 and died in 1837.

Kalanimoku's version told of a craft with five Caucasians that put in at Kealakekua Bay near the heiau where Opuna was buried. The natives regarded them as superior beings and therefore, did not prevent them from taking possession of the sacred enclosure, in which sanctuary they were not only safe from pursuit, but were also supplied with food, which traditionally was brought daily to the temple for sacrifice to the idols. They became regarded as ecclesiastical envoys of Lono, who, according to traditions, governed Hawai'i in the fabled ages and was looked upon as a god. Mixing freely with the priest, they performed the holy ceremonies in the temple along with the other members of the priestly rank. They inter married with maidens of noble birth and some later became landowners and rulers.

While von Kotzebue was in the islands he noted that a large proportion of the nobility was distinguished by their lighter skin.....

If indeed Gaetano did discover the Hawaiian Islands in 1542 or 1555, it must have been kept a deep, dark secret by Spain. There is however, much consideration given to the fact that two vanishing ships under Alvaro de Saavedra may have been shipwrecked in the islands as early as 1528, though no positive proof exists. If true, this may involve one of the incidents alluded to in Hawaiian legend...[25].

On the basis of available information Fornander, from native genealogies and the fact that happened during the reign of King Kealiikahoa, deduced that the castaways arrived in Hawai'i sometime between 1521 and 1530 which would have undoubtedly made them among the first, if not the first Caucasians to reach the islands. They were believed to have been from a Spanish or Portuguese ship and of the Roman Catholic faith. Fornander further speculated that the stranded ship may have belonged to Alvaro de Saavedra's squadron...[29].

From somewhere, the early Polynesians, who had no contact with the outside world had to derive the design for their ceremonial cloaks and helmets, so indicative of Spanish influence. They were made from the feathers of birds, placed on a background of tree and plant fiber, woven together like strands of rope, in design, like those worn by early Spanish warriors. The cloaks also bore a similarity to those used by the ancient Greeks and Phoenicians, although the head gear was definitely Spanish....

The arrival of the legendary strangers was apparently in the reign of Umi, known as the "mountain King", whose kingdom was all of the island of Hawai'i in the 16<sup>th</sup> century, and where existed a mosaic pavement in the form of a cross which traversed the enclosure in the entire length and width. The symbol, strongly resembling outside religious influence was not found in monuments preceding Umi, nor in those built after his demise. All indications would point to the fact that there was no attempt by the strangers to spread their religion to other island locales, for the finding of the cross was peculiar only in Umi's domain [29].

Hawaiian chants, poetical legends and traditions form the frail evidence of many of those early happenings, but it is an accepted version that 'Urni was father of the king who reigned when Gaetano is alleged to have sighted the islands. The castaways supposedly were wrecked near Kealakekua while 'Umi was still living. They must have found favor with the king, if indeed he and his priests adopted the cross as a symbol in a division of their (heiau) temple.... There exists little doubt, however, that the victims of the above mentioned calamities were of Spanish descent...[29].

It might also be mentioned here that historians have suggested the Hawaiian legend telling of strangers arriving in an open boat with an awning over the stern and a leader wearing a feather in his headgear, were actually deserters from a Dutch ship which missed that number of men while traversing the Pacific in the 1500's [29].

**Kennedy, Gavin (1978)** *The Death of Captain Cook*.

**Roy, David Kahelemauna, Jr. (1979)** "A Report of Emergency Repair Work on Hikiiau Heiau."

**Yent, Martha and Jason Ota (1981/1984)** "Archaeological Reconnaissance Survey of the Nāpō'opo'o and Ka'awaloa Portions of Kealakekua Bay, South Kona, Hawai'i."

An archaeological reconnaissance survey was carried out in portions of Nāpō'opo'o and Ka'awaloa at Kealakekua Bay, South Kona, Hawai'i Island on April 4-5, 1981. The areas surveyed will be part of a state park with lands having been purchased or in the final process of acquisition at the time of this survey. This reconnaissance was an initial walk-through of the State Parks lands to facilitate archaeological input into park planning and to evaluate the need for future archaeological work prior to development.

#### **Kealakekua Bay State Park**

Kealakekua is a large, sheltered bay, approximately one square mile in area. The Ka'awaloa Flat on the northern end of the bay is a flat, coastal plain of a'a lava. The southern end of the bay is marked by Palemano Point but the park boundary at Nāpō'opo'o is a central location on the bay. The Nāpō'opo'o area is part of a thin strip of coastal flat and a'a lava. These two flat areas of the bay are connected by a sheer, 500-foot cliff known as the Pali Kapu O Keōua. The area just south of the pali and behind the coast at Nāpō'opo'o is a low-lying area where water ponds during high tide and heavy rains. This low-lying area is the mouth of a large, broad gully originating mauka of the pali.

The vegetation in the Kealakekua vicinity is largely grasses, koa haole, and kiawe. Much of this is a result of cattle grazing and the relatively recent age of the lava flows at Ka'awaloa and Keei. At present, there is a swampy area on the southeastern side of Ka'awaloa flat where the vegetation consists of other grasses and reeds [4].

The Great Māhele (1848—1855) resulted in major changes in land organization and settlement. The construction of the kuleana walls destroyed earlier sites as well as defined property boundaries. By the late 1800's, much of the land was used to graze and pen cattle. Ka'awaloa was occupied up to 1930 but there is still a small community at Nāpō'opo'o.

The Kealakekua Bay State Park is part of the larger Kealakekua Bay Historical District and Marine Life Conservation District. The Historical District is under State site number 50-10-47-7000 which has been determined to be valuable and is listed on the Federal Register of Historic Places.....

**Puhina O Lono Heiau** (50-10-47-3734) is commonly referred to as Cook's Heiau because it is the site where Cook's body was taken to be prepared for disposal. The original heiau construction, however, was pre-1778 for the worship of the god Lono. The heiau is located on the slopes above Ka'awaloa Flat within an a'a lava flow area. The heiau has been modified by historic activities in commemoration of Cook [5].

**The Ka'awaloa Road** (50-10-47-1980) is still used as a means of getting from Māmalahoa Highway to Ka'awaloa Flat. It was built as a cart road prior to 1861. The downslope side of the road on the lower portion of the road has been faced with stacked stone and rubble.

**Hikiiau Heiau** (50-10-47-1963) is located at Nāpō'opo'o and adjacent to the coastline. This heiau was visited by Cook in 1779 where a service was held and a crewman was later buried. The heiau structure was reconstructed most recently in 1979. Hikiiau is part of a larger religious complex dating from the pre-1778 period. Included in this complex is the sacred pool (the low-lying area behind the beach and north of Hikiiau), the Great Wall mauka of the pool and heiau which defines the boundary of the sacred enclosure, and the priest's house platform.

**Helehelekalani Heiau** The site of Helehelekalani Heiau is thought to be adjacent to Hikiau. This site is important because it is where 'Ōpūkahaia was to have studied for the Hawaiian priesthood before travelling to the East Coast in 1808 to study Christianity and encouraging the first group of missionaries to come to Hawai'i in 1820.

**The Pall Kapu O Keōua** (50-10-47-3733) contains a number of caves and rockshelters that were reportedly used as burial sites. There [7] has been no systematic survey of these caves but need to be considered as part of the prehistoric cultural pattern.

**The Kona Field System** (50-10-47-6601) is eligible for the Federal Register of Historical Places and is adjacent to the Kealakekua Bay Historical District....

**The Captain Cook Monument** at Ka'awaloa was erected in 1874. It remains today as a historic landmark and tourist attraction. The Nāpō'opo'o Lighthouse, also at Ka'awaloa, is still present but the accompanying Coast Guard settlement is marked today by only a basalt wall and concrete pilings.... The foundation of the Christian mission established at Ka'awaloa still remains.... [9]. There are also at least two recorded heiau on the northern portion of Ka'awaloa Flat and several other features which may also be heiau [11].

#### **Kealakekua Mission Station Report (1839-1857)**

Reports filed by:

1839-1840 Forbes

1840-1842 Ives

1843-1844 Forbes

1846 Ives

1851 Pogue

1855-1857 Paris

1839-1857 (referred to as Kealakekua station, not Ka'awaloa)

Ka'awaloa: 460 inhabitants in 1835

160 inhabitants in 1846

Drop in population due to famine and movement of people to towns along with reduced cultivation of crops

Kealakekua: 32 whale ships anchored in bay in one year [23]

**Clark, S.D. (1983)** "Archaeological Reconnaissance Survey in Kealakekua Ahupua'a, South Kona, Island of Hawai'i"

**Greenwell, Jean (1984)** History of Kealakekua Bay, South Kona, Hawai'i

**Johannes, R.E. (1984b)** "Archaeological Field Inspection. Private Subdivision Development. Waipuna'ula, South Kona, Island of Hawai'i (TMK:3-8-2-03: 1)"

**Yent, Martha (1984)**"Archaeological Reconnaissance Survey of Proposed Residential Parcels in Kealakekua, South Kona, Island of Hawai'i."

**Yent, Martha (1985a)** "Archaeological Survey and Mapping of the Hikiau Complex (Site 1963) And Nāpō'opo'o Section of the Proposed Kealakekua Bay State Historical Park, South Kona, Island Of Hawai'i"

Based on site numbers and descriptions from the Statewide Inventory of Historic places, 1972-1974, there were two complexes designated in the survey area. These are the Hikiau Complex (site #1963) and the Nāpō'opo'o Complex (site #1983). The two complexes were then incorporated with other

sites into the Kealakekua Bay Archaeological and Historical District (site #7000) which was listed on the National Register of Historic Places in 1973 [32].

Within the complexes are sites. These sites are locations of prehistoric and historic occupation or activity and can include both structures and areas of events. Features, then, are structural parts or activity areas of a site. Sites are designated numerically and features are designated by letters attached to the site numbers. During the survey, numerous site types were identified: platforms, free-standing walls, retaining walls, enclosures, modified outcrop, historic concrete forms (slabs, chute), talus mounds, heiau (2), pits, burials, cultural deposits and artifact scatter [32 & 35].

**Hikiau Complex.** The Hikiau Complex consists of Hikiau Heiau, Helehelekalani Heiau, the Great Wall, the pond, and platform alignments. The complex is defined by the Great Wall on the north and east, the ocean on the west, and a property wall on the south. This complex is approximately 8 acres in size. Although the Hikiau Complex is defined as a prehistoric settlement, historic structures are also noted in this pond area. The greatest historic modification within the complex appears to be the pumphouse, pipeline, and stacked rock walls built for erosion control and retaining the cattle. The other historic structures such as the prison and McFarlen's house, have left no existing surface remains in the area. The roadway on the makai side of Hikiau and between Hikiau and the pond that led to these structures is evident but not intrusive. However, the road did destroy a portion of Hikiau, circa 1890.

The significance of the Hikiau Complex is that it was a religious area recorded by Cook and his men at the time of Western contact. The complex consists of the Great Wall to define the religious area, Hikiau and Helehelekalani Heiau, the sacred pond, and the priest's houses. This was the area where Captain Cook first landed at Kealakekua. The first Christian service was conducted at Hikiau and the observatory was established just southwest of Hikiau. Some of the structures of this complex remain intact and the historic modification of the area has done little to alter the integrity of the site. Still present at Nāpō'opo'o are the Great Wall, Hikiau Heiau, the pond, a platform that may be Helehelekalani Heiau, and a platform recorded as Hewahewa's housesite (Stokes, circa 1906). The priest's housesites, many of which were located to the north of the pond, are less evident. This is a result of flooding and slopewash in this area which may have covered the platform remains [37].

**Nāpō'opo'o Complex.** The complex as defined in the 1972 inventory encompassed the area around the Hikiau Complex and extended to the boundary of Kahauloa 1st and 2nd (TMK: 8-2-04, 8-2-05, 8-2-06, and 8-2-07). The complex extends mauka to Kahikolu Church and makai to the coastline. The complex consists of both prehistoric and historic sites. During the inventory, historic kuleana walls were noted along with platforms and possible burials that could be either historic or prehistoric. Within the park area, the sites within the Nāpō'opo'o Complex consist of mostly property and ranching walls and historic features. The ranching features are mostly cattle chutes and stacked rock property walls. The other historic feature in the park area is the Amfac coffee mill foundation. Other Amfac features, such as the store and lumberyard, were in the vicinity of the wharf [37].

**Trail.** Foot and horse trail from the Hikiau area up the slope to the pali. Trail is faced with a retaining wall on the down - slope side. Trail is historic but is now discontinuous as it has not been maintained. Starts mauka of park area in TMK: 8-2-02:44 and marked by walls on both sides of the trail. Unmapped and undetermined number of switchbacks [60].

**Summary and Recommendations.** The historical sites at Nāpō'opo'o represent both the prehistoric and historic periods of occupation and use. There is a historical continuity in this area that can be documented through historical records, oral histories, and archaeological survey and testing. This continuity holds both research and interpretive potential for the park [61].

### Preliminary Cultural Sequence

Prior to 1778	Traditional Hawaiian cultural pattern prior to Western contact.
1778-1850	Early Western contact through explorers and traders stopping at Kealakekua Bay; changes in material goods.
1820-1850	Missionary Period with major changes in the Hawaiian economic religious, social, and political system.
1880-1930	Market economy with ranching, coffee, pineapple and fishing the major economic base; Hackfeld/Amfac developed Kealakekua for shipping; abandonment of Ka'awaloa and Kekua area of Nāpō'opo'o, circa 1920-1930. [Ka'awaloa abandoned ca. 1940 (WWII) (Yent 2018)]
1930-present [1985]	Shift in settlement and economy to towns along the upland Belt Highway [64].

The overall objective of the coordinated archaeological, historical, and ethnographical research is development of a management plan that addresses the formulation of an interpretive program and a resource protection program (Cultural Resources Management Plan, CRMP). This research is the basis of the interpretive program, including a determination of interpretive themes, an evaluation of the most effective techniques to interpret these themes, and developing the interpretive materials (text, graphics). The research also is the basis for a CRMP with the goal of preserving and protecting the significant cultural resources for research, interpretation, and as a unique or representative sample of a historical site [64].

The greatest potential threats to the cultural resources are park development and public impact. As mentioned, many of the sites in the Hikiiau Heiau Complex area have a potential for park interpretation. In order to protect and preserve these sites for future research and for park interpretation, park planning must address walkways and viewpoints that will limit the public impact on the resources. Park planning must also consider the design and location of facilities that do not hamper the integrity of the area or impact significant cultural resources [75].

#### Yent, Martha (1985b) "Archaeological Research Design: Kealakekua Bay State Historical Park, Kealakekua Bay, South Kona, Hawai'i Island"

The goals of the park are to preserve the important historical sites and present the history of Kealakekua to the park visitor. In order to protect, preserve, and interpret the cultural resources at the park, it becomes important to develop an archaeological research design which will provide direction to the archaeological research conducted at the park. Because the archaeological work to date has been limited to surface surveys, our knowledge of subsurface remains and the research potential of individual sites is limited. Therefore, this research design should be considered preliminary and subject to change after archaeological testing has been conducted [1].

#### Herb Kawainui Kane (1986) "A New Look at Captain Cook"

As Cook was sailing around Hawai'i, the annual procession of the Makahiki season was also making its circuit in the same clockwise direction. On shore gifts were being brought to Lono's standard. But with the "Lono" offshore it was strictly business. Cook buying only what he needed, conserving his iron, and the Hawaiians holding out for the established prices. If a nail seems a small price for a pig, we must remember the cost of transporting it half way around the world, as well as the absence of metallic ores in Hawai'i, and its novelty and usefulness to an advanced Neolithic civilization that placed high value on the efficiency of materials.

Of the trading at sea, Lt. King remarked on the honesty of the commoners: "It is also remarkable that they have never once attempted to cheat us in exchanges or once commit a theft." Cook tried to keep his men honest also: "Punished James Dermot with 12 lashes for passing Tin as Iron on ye Natives"[13].

#### KEALAKEKUA BAY

Rounding the southern cape they at last got into the lee of the island. Here more canoes came out to meet them, an escort which grew in numbers until, when they arrived off Kealakekua Bay, they were surrounded by an estimated 1,000 canoes, including 160 large sailing canoes, and 10,000 persons on the water in canoes, on surfboards, or swimming "like shoals of fish". Cook could no longer keep women off the ships and gave up trying. His sailing master William Bligh (the same Bligh who was mutinied on the Bounty nine years later) went ahead with two boats to [13] take soundings in the bay and, in his search for a spring of fresh water, became the first European known to have set foot on Hawai'i.

The ships entered the bay on the following morning to a tumultuous rejoicing. So many persons were aboard the smaller ship Discovery that she began to heel over, a situation remedied by two pleasant, young, and handsome chiefs, Parea and Kanina, serving as the harbormaster authority, who cleared the decks and rigging of visitors. British trust in their hosts was so strong that it did not occur to them that these chiefs, at that moment, had the power to take the ships. Nor did they speculate on what might have happened had Cook decided not to enter the bay to which they were obviously led. The vast quantities of foodstuffs that were immediately available to them suggests that the reception had been planned well in advance of their arrival. [14]

When the anchors went down, Parea introduced Cook to an elderly priest who presented a small pig, placed a wrap of red tapa over Cook's shoulders, made "quite a long oration", then accepted Cook's invitation to lunch. King wrote after dinner, he and Parea accompanied the Capt. on shore, & Mr. Bailey we landed on the Beech, & were receiv'd by 3 or 6 men who held wands tip with dogs hair, & who kept repeating a sentence wherein the word Erono was always mention'd, this is the name by which the Capt'n has for some time been distinguished by the Natives."

The Hawaiian scholar Mary Kawena Pukui believes that the term may have not been "E Rono" (Oh, Lono), but "E rono" (Oh, hearken!), a Hawaiian "Hear ye!" by which the heralds warned commoners in the vicinity of Cook's approach. Western historians tell us that Cook was being announced as Lono the god. [14]

"Not a Soul but those I have mention'd were to be seen on the beech, but close round the huts we saw numbers of the inhabitants Prostrate, as they were on our first Visit to Atoui (Kauai)". This was the "manner in which the commonality shew'd their respect".

Cook was led up the beach to the temple of Hikiiau (much of the rock platform [15] remains today) and suffered through a ceremony more elaborate than any he had witnessed in all his travels. There was a long oration which the British could not comprehend, but which is believed to have been a genealogical chant in which a place was made for Cook in Hawaiian society. Cook was again draped in red cloth. The worst moment came, when he was induced to prostrate himself before the smallest -- but perhaps most important -- image on the temple platform, the image of the king's god Ku, and then kiss it.

This act of humility shatters any illusion that Cook was being received as the god Lono, or as any kind of god as that term is used today. There is some opinion that the temple was dedicated to Lono during the Makahiki; but the presence of the Ku image within a fence festooned with skulls of Maui warriors, as well as the use of red cloth, signified that this luakini heiau (state temple) remained dedicated to Ku. And red was the color symbol of Ku.

The British appear to have regarded "Orono" or "Erono" as a chiefly title conferred upon their captain; evidence for this being found in the presence of a high-status chief whose name was

“Omeeah”, but who was distinguished by the same title “Orono” given to Cook. This Orono was also given the same honors as those paid to Cook, we are informed, including prostration by commoners. Some of the officers dined at his house and found him to be a pleasant host. [15]

The priests seemed eager to make Clerke an “Orono” also. They took him to the temple as “...with a vast deal of ceremony, singing, and fuss, sacrificed a small Pig to me with as much respect as though I had been a being of a superior Nature ... this they did to Captain Cook and afterwards would have often done to me but I always avoided it as a very disagreeable kind of amusement, but these worthy fellows continued invariably to the last our very good and firm friends.”

Beings of a “superior nature”? In Hawai‘i, all high chiefs were regarded as [15] being of a superior nature. Toward their visitors the Hawaiians must have experienced an awe such as we would have today toward extra-terrestrial strangers arriving in space ships loaded with evidence of a superior technology, for the British were indeed visitors from another world. “Rono”, King observed, was also a proper name [16] commonly used among Hawaiians. As “Lono it is still in common use today.

The British waited nine days for the king to arrive. On the day before he was expected “No canoes were suffered to come on board the Ships & the Natives kept close to their houses; We could only learn that any intercourse with us was Tabooed, because of Teereeooboo’s coming. A Mark of such consequence made us impatient to see this Monarch who kept his Subjects in such, great awe”. On the next day: “In the afternoon were told that Teereeooboo was coming, & which we now believ’d by seeing towards evening many canoes coming round the north point of the bay ... we on shore observed till dark a continued line of large Sail & paddling Canoes coming round the point.”

The old showman had made his dramatic late entrance. He boarded Resolution, and the British were surprised to see that this was the same old chief they had met off Maui. After some pleasantries he went ashore at Ka’awaloa, the low flat land on the western arm of [17] the bay where the Cook monument now stands. Here was the king’s residence in the village of the chiefs, a community of about 125 structures.

On the following morning the bay was cleared of all traffic. Then the king came out with three large canoes, his own being seventy feet long. He sat upon the center deck of the first canoe surrounded by a great number of chiefs, many in feather capes and helmets brilliant in the sunlight. Then, came a canoe carrying chanting priests and four large feather gods; then a canoe loaded with provisions. It was the most impressive sight the British had seen in all the Pacific. After a stately circuit around the ships, the canoes landed on the opposite shore, at the beach near the temple. Cook followed, and was officially received.

This was not the reception of a god, but of an equal. The two “exchanged names” and “ratified a firm friendship”. Presents were exchanged also, and here Kalaniopuu dazzled Cook with fine feather cloaks and helmets, and all the provisions that filled the third canoe. [18]

**Bergendorff, Steen; Ulla Hasager and Peter Henriques (1988) “Mythopraxis and History: on the Interpretation of the Makahiki”**

This paper deals with one of the more interesting institutions in traditional Hawai‘i, the Makahiki festival, where the principal element was the annual return of the god Lono from Kahiki (the home of the gods beyond the sea Heaven). In 1778 Captain Cook arrived at Hawai‘i and his arrival is supposed to have coincided with the time of the festival. It is generally believed that Captain Cook was taken for Lono and treated accordingly because his behavior seems to have followed the ritual scheme of the Makahiki. This has, in short, become a “standard theory”. According to Malo (1903:187), the Makahiki lasted several months and involved the entire society. It was the Hawaiians’ largest complex of rituals and ceremonies in terms of time and space.

Despite some initial doubts (Sahlins 1982:85), the standard theory has been used by Marshall Sahlins (1981) to account for the later history of Hawai‘i.

It is our intention to render probability to the point that the Makahiki festival at the time of Cook’s arrival had neither the spatial or temporal extent nor the content which it is generally ascribed. [391]

The argument in this article concerns one point-to refute the argument stated by Sahlins on the relation between Cook and Hawaiian history via the Makahiki ritual. We do this: 1) By demonstrating a lack of fit between the ritual itself and Cook’s presence. This is not the lack of fit to which Sahlins refers himself, but a lack of fit between his description of the ritual and certain crucial facts about Cook’s presence; 2) via a critique of sources, i.e., chronicles written decades later from a very definite point of view with respect to the relation between Westerners and Hawaiians; and 3) by attempting to indicate an alternative -that the Hawaiians’ strategies were of a different nature from those Sahlins hypothetically deduces from cosmological schemes, and that the material suggests that interaction (of course, culturally informed) between Westerners and Hawaiians had another logic. [392]

**Hommon, Robert (1986b). “Preliminary Archaeological and Interpretive Plans for Kealakekua Bay State Historical Park”**

Part of a larger report on the historical resources of Kealakekua Bay State Historical Park prepared under contract no. 14137. [The] chapters, including an archaeological research design and preliminary interpretive plan, were prepared for State Parks planning purposes. The research portion of the report, including the bibliography, indexes, and other appendices, has been separated from the planning portion of the report for distribution [iii].

This report presents the results of preliminary research in literature pertaining to the archaeology and history of the Kealakekua region, Kona, Hawai‘i and plans for the initial steps of field research in and development of the Kealakekua Bay State Historical Park [1].

The fifteen lands included within the Kealakekua Region are, from north to south: Ka’awaloa, Kealakekua, Kiloa 1, Kiloa 2, Waipunaola, Kalamakumu (Kalama 1), ILiiloa, Kalamaumi (Kalama 2) Kalamakowali (Kalama 3), Kalamapala (Kalama 4), Kalamawaiawaawa (Kalama 5), Kahauloa 1, Kahauloa 2, Ke’ei 1 and Ke’ei 2 [4].

Archaeological data from outside the region suggest that the shores of Kealakekua Bay were probably occupied by about A.D. 1000, that is, perhaps 400 to 600 years after the Hawaiian Islands were first settled by Polynesians. Probably about A.D. 1400 the local residents began to expand their activities inland on a large scale, establishing what would eventually become the large mid-slope field systems that were seen by Captain James Cook and his men in 1779 [9].

Western Contact. The weeks in early 1779 during which the H.M.S. Resolution and H.M.S. Discovery lay at anchor in Kealakekua Bay are the central focus of Kealakekua’s historical and cultural significance, for the more than 40 journal accounts, maps and drawings produced by the members of the Cook expedition constitute the only detailed eye-witness record of Hawaiian culture at the moment of Western contact. Included in these documents are accounts of virtually every aspect of Hawaiian culture including ceremonies, dance, military tactics, settlement patterns, political organization, agriculture, arts and crafts. Soon after his arrival at Kealakekua, Captain Cook was honored as the returning god Lono at the heiau of Hikiau, the traditional center of the ceremonies marking the beginning and end of the Makahiki ceremonial season on Hawai‘i. According to legend, the illustrious chief Lonoikamakahiki, with whom the Makahiki is associated, was raised at Kealakekua, and it was from Kealakekua that he set forth on his voyage to Kahiki, the sacred land to the south [9-10].

While it seems reasonable to expect that the dwellings of chiefs, particularly those of high rank, would be larger and more elaborate and would include more individual structures than those of lower ranked people, neither the archaeological nor the ethnohistoric record has been clear in this matter. At Kealakekua, this problem is one of several that can be addressed by the direct historical approach, that is, the use of written eyewitness accounts of the houses and their identified occupants to guide archaeological research at specific sites. On a general scale the eyewitness documents demonstrate clearly that Ka'awaloa and Kekua were occupied by unusual concentrations of high-ranked chiefs and priests throughout the early post-contact period. This fact, important though it is, should be tempered with two observations. First, until the early 19th century, the Hawaiian royal court was a highly mobile institution that favored certain locales such as Kealakekua, but had no permanent capital. Second, beginning with the time of Captain Cook's arrival and throughout the early post-contact period it is apparent that prominent chiefs, including Kamehameha, were attracted to Kealakekua because, apart from any traditional importance of the area, it was the primary port of call of Western ships [22].

As important as are the general observations of Ka'awaloa and Kekua as administrative centers, the eyewitness accounts offer far more. They include numerous references to the houses of specific named priests and chiefs, including both Kamehameha and Kalani'ōpu'u, his predecessor as paramount chief of the island of Hawai'i, as well as many other prominent figures in early Hawaiian history. As would be expected, these accounts vary considerably in precision, reliability and detail. The best of them will allow archaeologists to identify and investigate the house foundations of specific historically - known individuals of the early post-contact period, something that is only possible in all Hawai'i at Kealakekua. By investigating the remains of the houses of chiefs and priests of known rank archaeologists should be able to shed light on material characteristics (such as large size, complexity of structure or the presence of particular arrays of artifacts) that might be expected in chiefs' residence sites. Detailed investigation of such a residential site will be a complex undertaking to be planned and executed with great care. Among the difficulties that may be expected in such an endeavor is the disturbance of early post-contact archaeological data by subsequent construction and other activities. Additionally in this regard it should be stressed that those designing future archaeological activities at Kealakekua should always be aware that the requirements of research and interpretations must always be tempered with the third imperative of a historical park such as Kealakekua: the preservation of the cultural resources by "banking" intact archaeological sites for future generations [22].

The best known of the religious sites at Kealakekua, and one of the most important such sites in Hawai'i is Hikiau heiau. It served, at various times, as the site both for fertility ceremonies dedicated to the god Lono and for ceremonies, including human sacrifice, dedicated to the god Ku. This heiau was the center of Makahiki ceremonies at the time of Western contact and was the temple where Cook was first honored as the returning Lono. While Hikiau heiau is undeniably one of the most important single structures at Kealakekua or anywhere in Hawai'i and will be a focus of the interpretive program of the planned park, its value in terms of archaeological research is severely limited. At least twice within the last century major changes were evidently made in the structure by those wishing to stabilize, repair and/or prepare it for public display. The stone structure in its present form (which is actually the remnant of the platform for the perishable heiau structures and not the heiau in the strictest sense) probably bears little resemblance to the platform that existed at the time of Cook's visit except perhaps in general size [23].

At the time of Cook's visit, the settlement of Kekua was set aside largely or entirely as a priestly community. The investigation of the size, complexity, distribution and contents of habitation sites at Kekua may shed light on what, if any, evidence distinguishes the house foundation of a priest from that of a non-priest, a problem closely related to that of distinguishing the social rank of a house's inhabitant, discussed above [24].

By far the most detailed accounts of Kealakekua of this period are to be found in the journals of Vancouver and other members of his expedition. By the time of Vancouver's visits in the early 1790s Kekua was one of several residences from which Kamehameha ruled his new and growing

kingdom. These two men, who met on several occasions at Kealakekua, represent the Polynesian and the Western, persistence and change, as did Kalaniopu'u and Cook at contact [37].

**Hommon, Robert J.** (1986b:39-42) summarizes the history of Kealakekua Bay area suggested to be in a brochure.

When Cook's ships, the H.M.S. Resolution and H.M.S. Discovery entered Kealakekua Bay in January 1779, they had already paid brief visits to the Hawaiian islands of Kauai, Niihau and Maui and had sailed along much of the coast of Hawai'i itself. At Kealakekua, however, where Cook's ships remained for nearly a month, Hawaiians and English were to truly begin to learn something of one another. It is only in the Journals and other eyewitness accounts of the Cook expedition's sojourn in Kealakekua Bay that we catch a detailed glimpse of Hawai'i at the moment of its first contact with the non-Polynesian world [39].

Every year in ancient Hawai'i the months of October through February were given over to Makahiki, a season of rituals, offerings and games dedicated to Lono, the god of peace and fertility. Kealakekua was once the home of the namesake of this god, Lono-i-ka-Makahiki ("Lono-of-the-Makahiki"), a renowned chief of ancient Hawai'i. It was also the place, the legends whispered, from which Lono had departed these islands, promising someday to return. The heiau (temple) of Hikiau at Kealakekua was the center of the Makahiki ceremonies for the entire island of Hawai'i. Each year the Makahiki procession, with a tall wooden image of Lono at its head, carried the celebration along the coastal trail around the island and back to Hikiau where it had begun. When Cook, a powerful stranger possessed of tall ships, iron, firearms and other wonders, arrived at Kealakekua at the end of Makahiki after having shadowed the Makahiki procession around much of Hawai'i, it is perhaps not surprising that he was honored at Hikiau as Lono, returning to participate in ceremonies held in his honor [39-40].

The priests who presided over the ceremonies at Hikiau Heiaulived in the village of Kekua, which surrounded the pond between the heiau and the high cliff to the north. Today little can be seen of the village as painted by John Webber, a member of the Cook expedition. The pole and thatch houses have, of course, long since perished, but archaeologists believe that their stone foundations and other evidence of Kekua remain preserved under the soil and sand deposited during the last two centuries [40].

To the northwest, on the low level peninsula across the bay, are the ruins of Ka'awaloa, the other major village of Cook's day. Ka'awaloa, built largely on lava flows, consists today of stone walls, terraces and platforms in a thick forest of kiawe and other introduced plant life. It was in Ka'awaloa that Kalaniopu'u (paramount chief of Hawai'i) and his royal court took up residence shortly after Cook's arrival. Here also Captain Cook was killed, an event that culminated an escalating series of misunderstandings between the English and the Hawaiians, people of radically different cultural traditions [40].

The site of Cook's death is marked by a small plaque set in the stone at the water line. The white obelisk closer to the cliff and visible from the Kekua side of the bay is the Cook Monument, erected in 1878. On the slope above Ka'awaloa flat is Puhina O Lono, a small stone-walled enclosure where Cook's remains were taken by the Hawaiians after his death [40].

The cliff that extends between the two villages, called the Pali Kapu O Keōua, is riddled with dozens of lava tubes, many of which once served as burial caves. Over the years many of the caves have been vandalized [40].

Behind the cliff and extending inland to an altitude of about 2500 to 3000 feet was the local section of the Kona field system, which, with some 30,000 acres under cultivation, was the largest agricultural complex in aboriginal Hawai'i. The sweet potatoes, dry taro and other crops grown in these fields, together with the products of the koa forests above and the fishing grounds below were

the wealth of the ancient district of Kona. Kamehameha's alliance with the chiefs of this wealthy, populous district was a major factor in his rise to power after Western contact [40].

During the first forty years after the Cook expedition, Kealakekua, as the most important Hawaiian port for the provisioning of European and American ships, was the primary center of contact between Hawai'i and the outside world. Throughout Kamehameha's early career and his reign as first king of the united Hawaiian Islands he maintained a household at Kekua, the old priests' enclave. Many of his most powerful chiefs and trusted advisors lived at Kealakekua as well. Much that we know of Hawai'i of this era comes from accounts of Kealakekua set down in the eyewitness accounts of the members of the Vancouver expedition and other visitors and in the later works of the native Hawaiian historians who drew upon a rich body of oral literature [40-41].

By the time of Western contact, Hawai'i had evolved what is widely recognized as one of the most highly developed, most sophisticated of Pacific cultures. Population density, often an indirect measure of social complexity, was roughly the same as Great Britain in AD. 1400 or the United States about 1900, unusually high for a non-industrial society [41]....

The courts of even the most powerful of chiefs, consisting of hundreds of royal family members, administrators, priests, craftsmen, servants, soldiers and hangers-on, were highly mobile. Still, for a variety of reasons, these chiefs favored certain places over others. Waikiki was one of these places as were Kailua, O'ahu and Kailua, Hawai'i; Waiakea, Hawai'i; Waimea, Kaua'i and others. A characteristic these places share is that with but one exception, they have been swept clear of nearly every vestige of the past as modern towns and cities have grown in their places [41].

The single exception is Kealakekua. In addition to being the most well-documented example of Hawai'i at contact and the most important early ports for Western trade, the Kealakekua settlements of Kekua and Ka'awaloa are the only surviving early chiefly centers in the Hawaiian islands. More renowned chiefs are documented as having lived at Kealakekua during this early period than in any other area of the Hawaiian Islands. In addition to Kamehameha and his predecessor Kalani'ōpu'u, the famous residents of Kealakekua included Kamehameha's favorite wife Ka'ahumanu, who achieved political prominence after his death; his younger brother Keli'imaika'i; his political rival Keōua; his high priest Hewahewa and several of his most important political allies; as well as many of his ancestors and contemporary relatives [41]....

- In 1806, a young man named 'Ōpūkahaia, then in training for the Hawaiian priesthood at Kekua, boarded a ship anchored in Kealakekua Bay and sailed to New England. After 'Ōpūkahaia's conversion to Christianity his testimony concerning his homeland was instrumental to a significant degree in precipitating the journey of the first company of missionaries to these islands [42].
- In 1819, the chiefs opposed to the abolition of the ancient religion, led by Kekuaoakalani, nephew of Kamehameha, took refuge at Ka'awaloa on Kealakekua Bay shortly before their final defeat at the Battle of Kuamo'o [42].
- In 1824, one of the earliest mission stations in Hawai'i was established at Ka'awaloa at the insistence of the chiefess Kapi'olani, among the earliest Hawaiian Christian converts. Kapiolani's husband Nāihe was one of a hereditary line of chiefs of Ka'awaloa that can be traced through seven generations down to Keohokalole, mother of King Kalakaua and Queen Lili'uokalani, the last of the Hawaiian monarchs [42].

Eventually seven mission families were to live and work in the Kealakekua region, beginning with James and Louisa Ely who established the station at Ka'awaloa in 1824 and ending with John and Mary Paris, who arrived in 1852 and died at Kealakekua in the 1890s. Among the houses, schools and churches built by the missionaries in the Kealakekua region the best known is Kahikolu ("Trinity") Church, the stone masonry building situated on a rise behind Nāpō'opo'o. Kahikolu Church is presently being restored by residents of the area [42].

Early land records seem to indicate that by about 1850 Kekua, the former priestly enclave and home of Kamehameha, was nearly abandoned. Nearby Nāpō'opo'o and Ka'awaloa across the bay became minor whaling ports during the 1840s when as many as 32 whaleships a year visited the bay [42].

During the last half of the 19th century large sections of the ancient Kona field system, abandoned as population declined, were transformed into pastures and coffee plantations. Steamers stopping at Kealakekua would take on passengers and cargo as well as cattle brought down to the bay by the Greenwells and other area ranchers. Herded by Hawaiian cowboys on horseback and in longboats, the cattle would swim from the shore to the waiting vessels anchored in the bay. Nāpō'opo'o had become the most important of the two settlements on the bay by about 1900 and Ka'awaloa, after decades of declining population, lost its last resident families in 1929 [42].

Today the ancient villages of Ka'awaloa and Kekua lie quiet and abandoned. It is the purpose of the planned Kealakekua Bay State Historical Park to piece together the story of Kealakekua through documentary and archaeological research and to present this extraordinary story through the medium of the villages themselves, transformed into 'open-air museums' where the visitor will be invited to explore Kealakekua's history as he walks among the remnants of its past [42].

**Hommon, Robert J. (1986b:55-59)** also creates a scenario of the park ten years down the road in 1996. The following excerpts are examples:

Ka'awaloa is presented to the visitor in much the same way as is Kekua, by means of guided and self-guided tours, labels and signs along a network of trails and stabilized archaeological deposits and structures. Among the structures of known function that are singled out are the household where Kalani'ōpu'u was living at the time of Cook's death, Keli'imaika'i's shrine, the "fishing heiau", "Umi's well", a shelter cave in the cliff, Puhina O Lono (which is reached by a separate branch trail) and the mission establishment [59].

As the canoe makes its way back to Nāpō'opo'o in the waning light of the day, the sound of music can be heard. The visitor walks to the open grassy area south of Hikiau Heiau, watches a performance of ancient hula by members of a Kona halau and is then invited to partake in the lu'au that follows the performance. The living traditions of the people gathered here provide an additional link to the past as a day among the echoes of Kealakekua's history fades into night [59].

**Kaschko, Michael W. And Paul H. Rosendahl (1987)** "Full Archaeological Reconnaissance Survey of Kealakekua Ranch Makai Land Subdivision (TMK 3-8-02:2.33)"

**Smith, Marc B. (1988)** "Archaeological Testing Prior to Comfort Station Relocation Within the Proposed Kealakekua Bay State Historical Park at Nāpō'opo'o, Kealakekua, South Kona, Hawai'i (TMK: 8-2-04:9).

Preceding comfort station construction, the proposed new location was tested by Martha Yent and Marc Smith, Division of State Parks archaeologists. During nine days of testing, 1-4 February and 6-10 September 1988, eleven 1 meter square test pits were excavated. This report details the 1988 test findings, and summarizes information collected from a previous test in the parcel during October 1985. The 1985 test was conducted by M. Yent and A. E. Griffin, Division of State Parks archaeologists. Two 1 meter square test pits were excavated in the northeast corner of the park, approximately 100 meters northeast of the 1988 tests [1].

**Barrera, W. Jr. (1989)** “Kealakekua Ranch Makai: Interim Archaeological Investigations”

**Wayne H. Souza (1989)** “Captain Cook Memorials and Monuments Erected at Kealakekua Bay, South Kona, Hawai‘i: A Synopsis (Draft). Listing of memorial plaques erected at Ka‘awaloa from 1825 to 1985.

**Johannes, R.E. (1989)** “Kealakekua Bay 33-Ac. Development Parcel Field Inspection. Lands of ILīloa. Kalamaumi and Kalamakowali, South Kona, District. Island of Hawai‘i (TMK:3-8-28:28)”

**Alvarez, Patricia M. (1990)** “Land Use At Ka‘awaloa, Kealakekua Bay State Historical Park, South Kona, Island of Hawai‘i 1848-Present”

Ka‘awaloa ahupua‘a begins in the west at Ka‘awaloa Flat, a fan-shaped outcropping of lava approximately 40 acres in area. It climbs up the sharp cliff called Pali Kapu O Keōua, past remnants of the pre-contact Kona field system, and across the sloping, verdant side of Mauna Loa volcano. Its 2,100 acres stretch from the flat at sea level to the 4,280 foot elevation. The ahupua‘a ends well before reaching Mauna Loa’s summit. Ka‘awaloa ahupua‘a is bounded by the ahupua‘a of Keōpuka on the north and Kealakekua on the south. Like its neighbors on the Kona side of the island, Ka‘awaloa is characterized by drier weather than that of the eastern side and by a general lack of surface water. Many recent lava flows have traversed this district.

In addition to identifying the ahupua‘a and the flat, the name Ka‘awaloa is used for the village that developed on the lava outcropping at the coastal end of the ahupua‘a. Historically, it was a village reserved for the highest chiefs of the district and contained numerous heiau for the worship of Hawaiian gods. It shared Kealakekua Bay with several other villages, the most important of which was Kekua. Kekua was a priestly village with its center at Hikiau Heiau, a luakini heiau. A trail across the pali, linking the two villages, was used for religious processions. The area of study for this report is the entirety of Ka‘awaloa Flat, including its thirteen apana, and a small portion at the west end of LCA 8452.10, the apana which encompasses the remainder of Ka‘awaloa ahupua‘a. Its parameters are those adopted by the State of Hawai‘i for the Kealakekua Bay State Historical Park [1.1].

In the early nineteenth century, Ka‘awaloa continued as the home of several important chiefs of the realm, including Naihe, Kapi‘olani, Alapa‘i, and Kamakau. This accounts for its selection in 1824 as the second site on the Island of Hawai‘i for a Protestant mission station.

The missionary legacy remains in Kahikolu church at Nāpō‘opo‘o and in the road system into Ka‘awaloa which they fostered. Ka‘awaloa Road, the cart road up the pali was for half a century the best road in Kona. At the end of the road was the government wharf which was heavily used by resident foreigners. As the nineteenth century progressed, and as foreign influence in the islands increased, Ka‘awaloa’s position as the home and meeting place for ali‘i declined. Politically, it became increasingly obscure as Kailua and Honolulu ascended [1.5].

The relative political and economic isolation of the village in the nineteenth century protected its archaeological and historic sites from destruction. Thus Ka‘awaloa contains a “multitude of remains of this contact period, undoubtedly overlying pre-contact structures and deposits.” Preliminary mapping shows “a virtual maze of standing walls, platforms, historic house foundations, refuse pits and religious structures. Most of these features are in good condition and promise to have some of the highest research potential in all of Hawai‘i.” Its wealth lies in the “relative completeness of the evidence of the pre- and post-contact patterns of the economic, social, political and religious systems of the settlements around the bay.”

The upper ahupua‘a contains evidence of the Kona Field System, which was “composed of a series of interlocking earthen and rock field boundaries.” This pre-contact agricultural system “continued to at least the Māhele.” Its remnants reveal much about the practices of the ancient Hawaiians [1.6].

The history of Ka‘awaloa echoes much of the history of Kona, yet it is devoid of the renaissance enjoyed by Kailua since statehood. It evolved from a bustling community into a deserted landscape, from a Hawaiian seafront village into a hillside Asian plantation, from a subsistence economy to dependence on cash crops, from a chiefly enclave to a political backwater .... Land was alienated soon after the Māhele, sold by its chiefs to haoles. These new landowners initially turned to dairy and cattle ranching. Kailua, Nāpō‘opo‘o and Ka‘awaloa were major cattle shipping ports for the Island. Coffee, [1.7] sugar, tobacco, and pineapple were later alternatives. Among new ventures in the early twentieth century were Kona Development Corporation and Hala Canning Company, both of which had interests in Ka‘awaloa [1.8].

Prosperity finally arrived with the Captain Cook Coffee Company, which was headquartered in upper Ka‘awaloa. It was coffee which made Kona “the most prosperous district in the Hawaiian Islands” by 1930. Coffee also brought the division of the land into numerous leaseholds held by Japanese farms, producing a community of “quaint little homesteads.”

The Paris and Greenwell families have dominated economic circles in South Kona as stock raisers and landowners. Rev. John Paris bought the ahupua‘a from its chief shortly after the Māhele, but the Greenwells have come to own major portions of it in this century. Both families were politically active as well. Other Kona pioneers - John Hind, W. W. Bruner, and Robert Wallace - farmed Ka‘awaloa land. Even Bishop Estate, which owned approximately fifty percent of all improved land in Kona,” held a square of it (the Hatcher Lot) for a time.... Ka‘awaloa Flat is [now] deserted. With the exception of hippies in the 1960s and occasional squatters since then, the land has not been occupied since World War II [1.8].

In the early 1970s, the State of Hawai‘i began acquiring land around Kealakekua Bay for the Kealakekua Bay State Historical Park. The park was conceived as part of a larger complex, the South Kona Coast Historic and Recreation Area. When completed, it will return to Ka‘awaloa Flat the much deserved attention which its historical significance in Kona and in Hawai‘i warrants [1.9].

The family histories begin in the period before the Great Māhele, with the chief Keawe-a-Heulu, his descendant Ane Keohokalole, and the last konohiki of the ahupua‘a, Awahua. The major landowning families at Ka‘awaloa Flat after the Māhele were those of John Paris, Sr., Moses Barrett, Peter Whitmarsh, and Mrs. Henry Greenwell. The Kaneao family was a long-term lessee at the flat [2.1].

**Keawe-a-Heulu** was the chief of Ka‘awaloa during the early years of the reign of King Kamehameha I. His son Nāihe and daughter-in-law Kapiolani succeeded him as chiefs, serving until Nāihe’s death in 1831 and Kapi‘olani’s in 1841. Keawe-a-Heulu had been among the successful warriors and faithful followers of Kamehameha I who, as king, made him his chief counselor. Keawe-a-Heulu was also a relative of the new Hawaiian king, being a cousin of Keōua, Kamehameha’s father. As Kamehameha defeated his rivals and gradually consolidated his power over the islands, he made the customary grants of the spoils of war to his entourage. For Keawe-a-Heulu, the reward was three important ahupua‘a on the island of Hawai‘i - Kapaliliua, Ka‘awaloa, and Kealakekua. These former lands of Chief Kalani‘ōpu‘u fell to Kamehameha after the defeat of Kīwala‘o, Kalani‘ōpu‘u’s son. The historian Samuel Kamakau places Keawe-a-Heulu’s residence in Ka‘awaloa on the lot called Hanamua.

**Naihe and Kapi‘olani.** Keawe-a-Heulu married Ululani, a haku mele [sic?]. Their son Haiha Naihe, as had his father, served as an advisor to Kamehameha I and became the chief of Ka‘awaloa. Naihe’s command of the English language was said to have been very good, a result most likely of the substantial intercourse he had with foreign ships which weighed anchor at Kealakekua Bay. His wife Kapi‘olani became a devout follower of the Protestant missionaries who came to the islands in 1820. Naihe was a reluctant convert [2.2].

Visiting ship captains were astounded by how westernized Naihe and Kapiolani had become, not only in their speech but also in their habitat. They had built a single large house in which all the functions of living could be accomplished, as opposed to the multiple dwellings of the earlier ali'i. V. M. Golovnin reported that on a visit to Naihe's house on the seashore of Ka'awaloa in 1818 he found him "sitting in an armchair of European make...." Naihe died in 1831 and Kapi'olani served as "magistrate over the districts of Ka'u and South Kona" until her own death in 1841. They left no children [2.3].

**Keohokalole & Kapaakea.** Chiefess Ane Keohokalole, with her husband Caesar Kapaakea, was the ruling chief of Ka'awaloa from approximately 1841, during the Great Māhele, and until 1859 when she and her husband sold the land to pay off debts. The lands that Naihe had inherited from his father Keawe-a-Heulu were passed down in the family to the son of Naihe's sister Keohihiwa.

Keohihiwa married Kepookalani and they produced a son, Aikanaka. As an adult, Aikanaka was charged by Kamehameha III with the guns at the fort on Punchbowl Hill. It was reported that he was not allowed to become a Christian because he could neither read nor write. Aikanaka married Kamaeokalani and fathered Ane Keohokalole. As the sole surviving descendant of Keawe-a-Heulu, Keohokalole eventually inherited the ahupua'a awarded to him, including the valuable properties of Ka'awaloa and Kealakekua. Keohokalole married Caesar Kapaakea who was descended from equally noted forebears. His great-great grandfather was the noted eighteenth century ruling chief of Hawai'i, Keaweikekahialiokamoku.

The children of Keohokalole and Kapaakea, raised by other parents as was the Hawaiian custom, played an important role in late nineteenth century Hawai'i. Two of their surviving children, David Kalākaua and Lydia Lili'uokalani, were the last reigning monarchs of Hawai'i, and their granddaughter, Ka'iulani, would have succeeded them, had the monarchy not been overthrown. The claim of this family to the throne, in the absence of Kamehameha heirs, was through Keawe-a-Heulu, whom Lili'uokalani referred to in *Hawai'i's Story* as "the founder of the Kamehameha dynasty". She added that "Kamehameha owed his selection to the monarchy to the early chiefs of my [2.4] family." Such was their claim to greatness that after their deaths, the bodies of Keohokalole and Kapaakea were removed from Kawaiahao cemetery and laid to rest with those of other royalty at the Royal Mausoleum of Hawai'i in Nu'uano. The Governor of O'ahu who ordered the change was John Dominis, their son-in-law and husband of the future Queen Lili'uokalani.

Both husband and wife were active in the Hawaiian monarchy. Kapaakea served in the House of Nobles from 1845 to 1866. A Privy Councillor and "aid-de-camp" to Kamehameha V, he "was created Knight Companion of the Order of Kamehameha, for good services." Keohokalole served in the House of Nobles from 1841 to 1847, and in the Privy Council in 1846-47. Like her great-aunt Kapi'olani, Keohokalole was an early convert to Christianity. Yet in the House of Nobles, she took a stand against the growing westernization of her country by opposing the division of land into individually-held plots.

Nevertheless, by the terms of the Great Māhele of 1848, all the chiefs were required to turn their land holdings over to King Kamehameha III. Keohokalole, acting in accord with the decree, handed over to the king the ahupua'a of Ka'awaloa and Kealakekua, as well as numerous other properties. The legal term used to convey her land to the king was "Ka'awaloa Awa a me kahi honu i kai" meaning "Ka'awaloa the harbor and flat land towards the sea." Most of her lands were returned to her in the form of Land Commission Award (LCA) 8452 on March 30, 1853. In Royal [2.6] Patent 4385 which accompanied the award of Ka'awaloa and which was made on June 23, 1858, the king added a significant reservation for the government: "Koe nae kahi honua i kai a me ka a" meaning "reserving the flat land makai and the harbor." Denied the portion of the ahupua'a that was the most valuable at the time, Keohokalole followed her first claim with the claim of four small apanas at the seashore.

It is unlikely that Keohokalole ever lived at Ka'awaloa. On Oahu, she and her husband were reported to have a "large and comfortable thatched house near the Pumping Station on the slope of Punchbowl." However, their children were said to have played in the stone house built at Kuapehu by Kapiolani, and the Rev. John Paris reported that his wife rode a mule belonging to Keohokalole from Kuapehu to Hilo. It is possible that she spent some of her time there, perhaps peripatetically as in the fashion of the earlier ali'i. In 1869 at the time of her death, she was departing from Hilo.

No sooner had Kapaakea and Keohokalole acquired title to their lands than they were forced by their financial circumstances to sell them. The commutation fees required for lands claimed in the Māhele may have complicated an earlier embarrassment. Public records reveal that they mortgaged their lands, including Ka'awaloa and Kealakekua, to James I. Dowsett on November 1, 1856 for the sum of \$8,500. Dowsett, a prominent kaima'āina and owner of a fleet of whaling vessels, was said as a child to have been a "playmate" of three future Hawaiian monarchs. Surely he would have been a sympathetic lender. Yet in January 1858 the chiefs sold the entire ahupua'a of Kealakekua to the British subject Stephen Hastings Atkins for \$2,000. The [2.7] mortgage on Ka'awaloa was assigned to Benjamin F. Snow of Honolulu in June 1858 for \$6,250, only a few months after David Kalakaua, their son, had been "assigned from him (Kapaakea) of his life estate." Thus the name of the future Hawaiian monarch appears on the subsequent deed of sale of the ahupua'a.

The Protestant minister Rev. John D. Paris purchased twenty acres of their land near the former mission station at Kuapehu on June 25, 1853, only months after the Land Commission had awarded it. Their daughter Miriam Likelike, still a young child, was given thirty-five acres at Kuapehu in 1855. John Paris bought the whole ahupua'a of Ka'awaloa and their four apanas on March 5, 1859 for \$3,000. The sale of Ka'awaloa did not solve the financial situation of the chiefly couple. On June 14, 1860 Keohokalole and Kapaakea made Charles R. Bishop the trustee of their real and personal property in the Hawaiian Islands. Their land tenure under the Great Māhele had been short, indeed.

**Miriam Likelike and Archibald Cleghorn.** The connection of the family with Ka'awaloa did not end with the sale of the ahupua'a to John Paris in 1859. Princess Miriam Likelike, the daughter of Kapaakea and Keohokalole, was named an heir of Awahua, the konohiki of Ka'awaloa. Along with Awahua's wife Makue, Princess Miriam inherited LCA 2862 in [2.8] neighboring Keōpuka. It was probably through a trade with Makue that in 1869 Likelike became the owner of Awahua's two apanas at Ka'awaloa, as well as that of Ioba. She also became the owner of Nahaku's kuleana.

Miriam Likelike was raised on the Island of Hawai'i. In 1870, she married Archibald Cleghorn, a prosperous Honolulu merchant who did business throughout the Hawaiian chain. At Ka'awaloa, the Cleghorns deeded a prime portion of their waterfront property, about 5,707 square feet, to the British consul Mr. James H. Wodehouse. On this property was erected Ka'awaloa's most famous landmark, the Cook Monument. It was completed at this location in 1874. Behind the monument, Cleghorn built a wooden bungalow. Living as they did in Waikīkī, the Cleghorns may have used this as an occasional summer or weekend retreat. Cleghorn had coffee interest in South Kona, for which he may have come to the region.

Likelike died in 1887 and their daughter Kaiulani did not live to adulthood. Cleghorn leased several parcels they owned at the shore (LCAs 9444, 6750 and 9446), equaling about one acre, to John Paris, Jr. in 1899 for fifteen years [2.9].

**Awahua** was the konohiki of Keohokalole in Ka'awaloa village. Awahua made five claims at the time of the Great Māhele, compared to the one or two made by most claimants. This and his residence in close proximity to the chief's house on the seashore demonstrate his significance. Awahua was married to a notorious lady of the village, Heneriata Makue. Cochran Forbes referred to her as a "noted prostitute" who was well behaved in the days when Kapi'olani lived there, but who subsequently entertained foreign sailors in her house and who generally spread just the kind of wickedness that the missionaries were attempting to eradicate from the village.

Makue (or Makui) is thought to be the daughter of Apau, one of Kapi'olani's handmaidens. Apau had been a beautiful young girl growing up in Hilo when the chiefess spotted her, "adopted" her, and brought her to her residence in Kona. At Ka'awaloa, Apau converted to Christianity and was married under protest to Kawika, the cook of the missionaries. Apau and Kawika had three children, Makue among them. When Apau ran away from her forced marriage, she left Makue in the care of the good Kapi'olani.

At Ka'awaloa, Awahua was awarded one kuleana consisting of two apanas and came into possession of two other kuleanas very soon after the Māhele. No deeds were found for these transactions so it is unknown whether Awahua or Makue inherited or bought these other lots. The lots in question are those of Ioba and Palahu [2.10]

The **Paris** family, especially John Paris, Sr., dominated the life of the ahupua'a from its purchase in 1859 to his death in 1892. His son, John Paris, Jr., retained much of his father's interests. John, Jr. and his sister Ella were followed by a succession of Paris descendants who continue to be a presence in Ka'awaloa [2.12]. . . . Paris' purchases began with a small piece of land in 1853 from Keohokalole at Kuapehu, continued with the purchase of the entire ahupua'a in 1859 and culminated with the purchase in 1863 the neighboring ahupua'a, Kealakekua, from Stephen Atkins. He subsequently sold Kealakekua, the LCAs Kalaemano and Hanamua to John Logan. He received back the LCAs and half of the ahupua'a when Logan had difficulty paying the mortgage held by Paris [2.14]. . . . Paris built a residence at Kuapehu which he called Mauna'alani or "Orange Hill. . ." he sold this to his son John, Jr. . . . he built another residence on the site of Kapi'olani's mauka house [2.14]. . . .

In 1909, [John Jr.] bought the parcel deeded to James Paris by John Sr. This included the "stone house and 3 lots" rented to Jose Henriques since 1888 on the road to Ka'awaloa Landing. In 1913, he bought back from Joseph Medeiros two parcels on both sides of the road to Nāpō'opo'o, adjacent to Kealakekua. Later that year, he sold the two parcels to Arthur L. Greenwell, son of Henry N. Greenwell.

John Paris, Jr. and his wife maintained a cottage on the flat, where Mrs. Paris brought her grandchildren in the summertime. It is not known which house this was - perhaps the Cleghorn house or the old Barrett Hotel which Paris had briefly owned. Their grandson William Paris, Jr. reported that when they were growing up, they spent interludes at the shore in the dry season, in order to conserve water up above [2.16].

John Paris, Sr.'s daughter Ella inherited her parents' last home, built on the site of Kapi'olani's mauka house. She ran a boarding house there, sometimes referred to as the "Paris Hotel. . ." Governor Walter Frear had appointed her a member of the Hawai'i Board of Missions, School Agent and later School Commissioner. She was also a noted translator of hymns into the Hawaiian language. Small portions of Ella's land had passed into the hands of the Captain Cook Coffee Company and others, but the bulk of it was inherited by her niece Mae Paris Smith in 1939.

John Paris, Jr.'s heirs were his children John, James, William, Ethel, Samuel Alexander, and Mae Paris Smith. His land was managed by a trust until his wife's death in 1938, at which time the property was to be divided equally among them. His heirs agreed to their own distribution of the land. Recipients of major Ka'awaloa parcels were Mae Paris Smith, who acquired 120 acres above the pali, north of [2.17] Ka'awaloa Road. Ethel was given the land south of the road; John III, much of the land between the two government roads; and William, the "triangle" [sic] at the intersection of those roads and the family homestead at Mauna'alani. This generation of the family, notably John III and William Paris, no longer lived at Ka'awaloa. In 1940, both gave Kealakekua as their residence. William, in fact "controlled the whole village (of Kainaliu) until 1938." His daughter Margaret Schattauer inherited Mauna'alani.

Hannah Johnson Paris and her sister **Carrie Johnson Robinson** were members of a distinguished Kona family. Their ancestors included Isaac Davis, an advisor to King Kamehameha; one of South Kona's chiefs; and William Johnson, a major Kona landowner. Carrie Robinson was dedicated to keeping the family lands intact. She became a presence in Ka'awaloa in the 1920s through her purchase of Awahua's original LCA and the Hatcher Lot. In 1910, she was listed as a "rancher" with a residence in Kainaliu. . . ." Without children of her own, Carrie left her numerous properties, including those at Ka'awaloa Flat, to the children of her sisters Hannah Paris and Mary Shipman [2.18].

**Daniel Barrett.** Members of the Barrett family owned parcels at Ka'awaloa Flat from 1862 until the end of the century. . . . The first member of the family there was Daniel Barrett, a British ship's carpenter whom Rev. Paris described as a "gypsy from old England (who) had been left on the Islands sick." As early as 1835, he was a resident of the neighboring ahupua'a of Onouli. After Barrett regained his health, he took in a variety of sick seamen and nursed them back to health. . . . Barrett married a Hawaiian woman named Keoholua. He had one known son, Moses, born in 1842.

At the time of the Māhele, Barrett sought to claim the lot Awili, which he said Kapiolani had given him in exchange for services rendered. However, the lot was awarded to Keohokalole. Barrett's attempt to gain land near seaside succeeded in 1862 when he bought the lot of Maka. . . one of the smallest LCAs in the village. . . on Ka'awaloa Road. That would have been a convenient location from which Barrett could conduct his wood-supplying business for the weekly steamer that stopped at Ka'awaloa in the 1860s. Complaints to the Minister of the Interior stated that Barrett's wood hauling severely [2.20] damaged the road. . . . By 1880, Daniel was listed in Bowser's Directory as a "coffee planter." On his death in 1893 the age of 90, his lots went to Stephen S.M. Barrett, presumably his grandson.

**Moses Barrett.** The only known son of Daniel Barrett, Moses Barrett was a "grazier" at Keekee in 1880. He owned two lots at Ka'awaloa Flat--Hanamua and Halehuki--which he bought from John D. Paris in 1875. He established an enterprise there known as the Barrett Hotel. Moses and his wife came down to the hotel periodically when there were guests. The hotel would seem to have been in operation until Barrett's death in 1894. At various times, Moses was also Commissioner of Fences for North and South Kona, South Kona Road Supervisor, and overseer of the Ka'awaloa Royal Burial Grounds in the cliff above the village. It was at his house in Keōpuka that the Boundary Commission met in 1872 to determine the line between Kealakekua and Ka'awaloa.

He was also reportedly an "agent" for King David Kalākaua. John Paris, Sr. sent a letter to Moses on December 11, 1885, "in reply to your inquiry and application in behalf of His Majesty Rex Kalakaua." Paris offered to [2.22] sell the King the ahupua'a of Ka'awaloa for \$10,000 in gold. . . . His obituary in 1894 described Moses as a "well-known character," of about 50 years of age. On his death, Halehuki and Hanamua were assigned, in undivided half-interests, to his widow Julia K. Barrett and to Sarah Barrett, presumed to be his daughter. Julia transferred ownership of her parcels to Julia Kupehea (Kupihea) and Martha H. Dowsett. Neither of these women carried the Barrett name. They are thought to be her daughters by a prior marriage [3.23]. . . .

**Peter Whitmarsh.** The Whitmarsh connection to Ka'awaloa began in 1889, when Peter Whitmarsh bought Ka'awaloa Flat, Kalaemano, and 'Awili from John Paris and his son. The connection continued until 1959. . . . Peter Whitmarsh Keka was a carpenter's apprentice in Kainaliu. . . . He was the adopted son of William Whitmarsh, described. . . as a boot and shoe maker and a landowner in Kainaliu in 1880. William sometimes went by the alias Peter Pendegass. He conveyed 172 acres at Hokukano to his son Peter in 1879. At Peter's death in 1902, his widow Kamaka and Joseph, his seventeen-year-old son by an earlier marriage, jointly held the Ka'awaloa properties. In a settlement of the inheritance, Kamaka handed over to Joseph her dower rights to these. Joseph subsequently married Hannah Spencer. Hannah came from a well-known Kona family. Her great-great-grandfather Samuel Rice was a blacksmith for Kamehameha I and her great-grandfather was Charles Hall, a prominent Kona businessman. Both she and Joseph worked for Hawaii Telephone Company in Kealakekua. . . . He later worked as a county road supervisor.

Neither Joseph nor Hannah, who later became their sole owner, had an easy time managing their assets. After selling off various parcels of the flat land, Joseph was forced by the High Sheriff to sell his remaining interests [2.25] at the flat in 1913 and 1914. The flat land and two apanas were awarded to James Ako of Kailua. Six months after acquiring them, Ako sold these parcels to Elmer E. Conant, manager of the West Hawaii Railroad Company who had bought and leased the east side of the flat land. Conant held a mortgage on another piece of Whitmarsh land in Hokukano. Conant soon sold back the Ka'awaloa properties to Hannah Whitmarsh. Hannah took out a mortgage from the First Bank of Hilo and leased everything except Kalaemano to J. D. Paris, Jr. Again, however, the Whitmarsh's ownership was challenged. The territorial government, through the 1928 decision in Land Court Case 736, repossessed the flat land outside the kuleanas in Ka'awaloa. The government successfully maintained that Rev. Paris had not held title to the flat land at the time that Peter Whitmarsh purchased it. Hannah retained title to Kalaemano and Awili until 1953, at which time she turned them over to her daughter, Mrs. Lucy M.L. Ako. Lucy and her husband Herbert Ako sold them in 1959 to local rancher Frank Henriques [2.28].

**Greenwell.** Among other land purchases, Henry [Nicholas Greenwell] bought a portion of Kealakekua ahupua'a from John Paris, Jr. in 1880. The Greenwell acquisitions in Ka'awaloa began in 1901 with Mrs. Elizabeth C. Greenwell, his widow. She bought Daniel Barrett's Maka lot at the flat. Her son Arthur bought land above the pali from John Paris, Jr. in 1913. About 1929, members of the Greenwell family, including their in-law Fred Richards, decided to resume shipping cattle from Ka'awaloa Flat. The wharf had been abandoned about 1913, but they were ready to experiment with a new method, a cattle chute. Maud Greenwell, the wife of Henry's son William, purchased five of the seaside lots belonging to Japanese owners, after "much trouble" finding them in Japan. She bought Halehuki, Hanamua, Nahaku, Apana, and Western Ioba. Henry N. Greenwell Ranch and Arthur Greenwell Ranch shipped from Ka'awaloa's shore from 1931 until 1941. A more recent Greenwell acquisition in Ka'awaloa was the property above Mamalahoa Highway, which was initially sold to Manuel de Gouveia by John Paris, Sr. [2.29].

**Kaneao.** Several Hawaiian or part-Hawaiian families were said to be living at Ka'awaloa Flat in the early twentieth century. The only family that can be named with certainty is that of Henry Lanui Kaneao. The family was sometimes referred to as the Lanui family and the name was spelled in several different ways. Henry's father was reportedly a full-blooded Hawaiian, but his mother's ethnicity was not ascertained. Theirs was the last known family to live on the flat. Henry Lanui Kaneao was listed...in 1910 as a fisherman in Keei. However, three other Kaneaos - George, Kele, and Manolau - all gave Ka'awaloa as their address in that year. Kele Kaneao, a fisherman whose exact relationship to Lanui has not been ascertained, had bought a portion of Joseph Whitmarsh's land at Ka'awaloa Flat. Thomas Barrett was married at one time to Hannah Kaneao, Henry's sister. Henry raised his niece, Barrett's daughter Victoria, as his own at Ka'awaloa. Mrs. Whitmarsh was also said to have been a relative of the Kaneaos. Henry Lanui's family is variously reported to have lived at Awili in the Barrett Hotel and "in Lepeamoa by the [2.31] monument... about 2 or 3 blocks away from it." The family lived at Ka'awaloa until about 1940. The Kaneao children attended school at Konawaena several miles inland. They climbed the mountain side every school day, using Ka'awaloa Road. Victoria Barrett said that "sometimes we'd ride the donkey to the gate (at government road) and leave it there for the return trip." Henry Lanui Kaneao made a living by fishing, and the family had extra income by tending the Captain Cook monument. They also made a dry dock at the base of the pali.

**The Leslie Family.** Henry Kaneao's daughter Mary married Henry Leslie, Jr. of Nāpō'opo'o. In 1872, Henry Leslie's maternal grandfather John Gasper had built the first coffee mill in Kona at Nāpō'opo'o. Various members of the Leslie family tended the Cook Monument at Ka'awaloa and, on occasion, the beacon light [2.33].

**Ka'awaloa Missionaries.** Missionaries Stationed at Ka'awaloa and Kealakekua by the American Board of Commissioners for Foreign Missions 1824-1869 [3.3].

James Ely	1824-1828
Samuel Ruggles	1828-1832
Cochran Forbes	1832-1845
William Van Duzee	1837-1838
Mark Ives	1839-1848
John Pogue	1848-1848
John D. Paris	1852-1869

**Trails.** Ka'awaloa's connection to the outside world had not been limited to its shore landings. From early times, two trails led there, one crossing over the pali from Kekua and the other connecting it to Keauhou and Kailua. The name Kealakekua means, in Hawaiian, "the way of the gods" or "the road of the Gods." The name is said to derive from the path linking the two villages on the bay, Kekua (Nāpō'opo'o) and Ka'awaloa. (Figure 2) According to Albert Baker, it was "an old trail up which an idol used be carried in the regular processions to Ka'awaloa." Russell Apple, who sketched several maps of the area based on his intense research of its trails, shows this trail in use in 1750.

The second trail to the outside world was a seaside route from Ka'awaloa to Keawekaheka. Originally a footpath and later upgraded for horses, the road subsequently fell into disuse. It does not appear in Apple's map of Ka'awaloa for 1875. However, it is probably the trail used and mentioned by the early Christian missionaries. Some of them preferred it to its alternative, a pre-dawn canoe ride, when traveling between their two mission stations in Kona. Rev. William Ellis in 1822 wrote about using a "rugged road" to get Ka'awaloa, along which he had counted nineteen heiaus.

A third significant trail called Umi's Road, while not connected to the village itself, formed part of the boundary [3.33] of Ka'awaloa ahupua'a. Umi was a sixteenth century Hawaiian chief. According to Baker, he "built a road from this place (20 miles inland from Kealakekua) to Ka'u and in South Kona, on the flow which comes down just north of Miss Paris' home on the site of Kapiolani's stone house, and about a dozen miles above."

**Roads.** Several important roads linked Ka'awaloa Flat to the outside world in the nineteenth century. The first and most important of these was Ka'awaloa Road, which is discussed in a later section. A second road, built by Governor John Adams Kuakini in 1836, was described by Baker as the "ancient trail to Kailua, built by Kuakini...bordered by the smooth steppingstones of a still older trail." Both roads were clearly visible in drawing and engraving done from across the bay about 1840.

The editor of the Sandwich Island Gazette noted on September 10, 1836 that "an excellent road...has been constructed by the indefatigable Governor John Adams Kuakini, at great expense of labor." The editor said that the road leading from Kailua was sixty to seventy miles long, although he neglected to note through which villages it passed. It is probably the new road from Ka'awaloa to Kailua described by Barrot in 1836 as "almost finished." Apple classified this as a "C" trail, a refined horse trail. The road avoided the seashore in favor of a straighter route to Kailua. It corresponds to today's jeep trail from Ka'awaloa, one that appears on current maps as a "cart road." It has been called by some the "King's [3.34] Trail," but Apple denies that it bears any relationship to an actual king.

**Government Road.** A third road was built above the pali by later governors. Acting Governor of Hawai'i George Kapeau wrote to the Minister of the Interior on June 26, 1847 about "the highways to be built from Kailua to Ka'awaloa, and from Kailua to Ooma." In another letter, he noted that "the roads from Kailua and down the pali of Kealakekua... are now being surveyed." This is no doubt the road of which Russell Apple says, "Sometime early in the period 1840-1918, a road was

built from Kuapehu to Kailua.... All that is known of the route is that the starting place was the Paris' house at Kuapehu and the destination the former Thurston home in Kailua." Work on the road was performed in the late 1850s. Road Supervisor J. E. Taylor reported on February 5, 1858 that "the road leading from Kealakekua to Kawaihae... has received most of the work done this year."

Shortly after, a petition to the Interior Minister described it as "running from the main road leading through Kona to the beach (Keauhou) and terminating at Cook's point on Ka'awaloa." This same petition for "improving the road which had been laid" was signed by 36 Kona residents, led by H. N. Greenwell. In 1862, the road was mentioned in a letter of H. L. Sheldon to the Minister of the Interior in which he states that, "There is now a good cart road from the beach at Keauhou to the Ka'awaloa road." This is the road which [3.35] appears in current maps as the "Old Government Road." It was usually described in Interior Ministry accounts as the "Road from Kealakekua Pali....."

Upper Ka'awaloa was connected to Ka'ū about this same time. T. H. Paris, brother of John D. Paris, was the South Kona Road Supervisor in 1858. He reported that, "I have been opening up a new road, or rather an old road that has been closed for 15 or 20 years past--which is the only practicable rout (sic) to Kau." It linked up with Ka'awaloa Road and the road to Kailua to become the "main road from Kawaihae to Ka'u."

**Ka'awaloa Road.** Chief Naihe and Chiefess Kapi'olani built the first major road, and for many years the most important one, in Ka'awaloa. The story of its construction is an interesting one. It began with the passage of a law punishing persons who broke the new Christian marriage laws. Impugning the [3.36] motives of the Protestant missionaries, a French visitor to Ka'awaloa in 1836 explained the road's construction:

The road is due to the missionaries, who resorted to a singular expedient to accomplish the object. They caused a law to be enacted, by which every person, man or woman, convicted of adultery, should pay a fine of fifteen dollars (75 francs), or in case of non-payment, should labor on the road four months. The plan of the missionaries has been so much encouraged by the people, that this road was completed in less than two years, and that another road from Ka'awaloa to Kailua (Apple's "C" trail) is almost finished.

The missionary James Ely, who lived at Ka'awaloa, put the matter in another perspective by explaining that "The rulers of this district have declared that, in the future, marriages shall not be accounted valid, unless solemnized by a minister of the Gospel. Offenders are punished by being made to work on a public road."

Building of the road would have begun about 1827. The marriage law in question was the Chief's Proclamation of October 7, 1829. But James Ely reported as early as November 5, 1827, that "Naihe ordered them [the people] to labor on the public road...if they don't get married legally."

Cochran Forbes said that although the road wound around the cliff, it was still very steep, "too steep for a horse to draw a cart up." Help for travelers was provided, however, in periodic "rani [ranai] as they call them, a temporary shed erected for a resting place which we found very desirable indeed. There are three of these stopping places on the way up....." [3.37]

In 1895, the Interior Minister reported that, "In South Kona a new road was laid out by Mr. Bruner to connect with the upper road.... The road was begun at the junction with the upper road, and by March 31st will probably be completed to Nāpō'opo'o. The new road to Nāpō'opo'o, combined with a new wharf under construction there, completed the bypassing of Ka'awaloa. The abandonment of Ka'awaloa Road and then of Ka'awaloa's wharf assured its isolation [3.40]."

Once the home of the island's chiefs, by 1848 Ka'awaloa was politically a backwater. The island's governors now lived at Kailua. After the establishment of Honolulu as the capital of the Hawaiian Kingdom, the chiefs rarely met on the other islands. Chiefess Keohokaloie is not thought to have lived at Ka'awaloa. Its only significance resided above in the caves of the pali, Ka Pali Kapu O Keōua. The pali took its name from the eighteenth century chief Keōua Kalanikupapaikalaninui [father of Kamehameha I (Kamakau 1992:489)] whose bones were deposited there. The area's increasing isolation recommended it as a safe repository for the remains of ancient chiefs. A major transfer of bones was made to Ka Pali Kapu O Keōua about 1829 by Chiefess Kapiolani and Queen Ka'ahumanu. Both converts to Christianity, they removed the bones of almost two dozen chiefs from their resting places at Hale O Keawe at Hōnaunau and Hale O Līloa in Waipi'o. They did this to prevent the worship of the bones by chiefs who were [4.10] resisting the new foreign influences. These bones stayed in coffins in the caves at Ka'awaloa until they were moved in 1858 at the order of King Kamehameha IV. They probably rested at Pohukaina, the Royal Tomb on King Street in O'ahu until, in 1865, the bones were finally laid to rest in the Royal Mausoleum of Hawai'i in Nu'uauu. Deprived of their special wards but containing other sacred bones, the caves continued to be guarded at the government expense of \$20 per month. Two such guardians, supervised by the Minister of the Interior, were S. Makue and Moses Barrett. Their title was "Overseerer and Keeper of the Royal Burial Grounds at Ka'awaloa" [4.11].

In 1890, there was only one inhabited house at Ka'awaloa. According to Robert Barnfield, the Mokepuhi family lived there in a native grass [house] wherein live thirteen people men women and children. . .The old woman professed to be a kahuna. . .Barrett was under her treatment for some complaint [4.16]. Of the Mokepuhi family he said further, "these are quiet enough people--their days spent in fishing and their nights--half of the night anyhow--in dancing the hula."

The family may have been renting the house from Peter Whitmarsh, who had recently bought much of the flat land from John D. Paris. When Paris had tried unsuccessfully to sell this area several years before to King Kalākaua, he enumerated its dwellings and included "grass house ceiled with boards on the seashore, in Awili." As late as 1910, Husted's Directory listed a fisherman named Moki Puih living at Ka'awaloa....[4.17]

It was at the site of Kapiolani's house that Paris was living in 1890. He had sold Mauna'alani to son John in 1881 when he moved to Honolulu. Now back in Kona because of his wife's knee injury, he razed Kapiolani's old stone house and rebuilt a new home on its foundations. Never one to sit idle for long, he soon after opened a boy's boarding school on the premises....[4.18]

A monument for Captain Cook had only recently been built on the LCA Awahua, on land donated by Princess Likelike. It was the destination of an endless round of resident and foreign visitors, not the least of which were King David Kalākaua and Queen Lili'uokalani.... [4.18] [King Kalākaua and party...visit took place in February 1888, according to Feher, Pictorial, p. 324. Queen Lili'uokalani's visit was described by Barnfield in his Diary, May 21, 1891. The queen's party arrived about 10 A.M. and left before 1 P.M (4.18)]

[Major land owners in Ka'awaloa in 1920 were Hannah Whitmarsh and John Paris Jr. (4.21 & 4.23)] The third major landowner at Ka'awaloa in 1920 was West Hawaii Railroad Company. The company was owned by Kona [4.23] Development Corporation which intended to use Ka'awaloa as a ship-loading point for their Kona sugar production. In 1908 and 1909, West Hawaii Railroad Company's President James Castle had bought up the land and leases on the eastern half of the flat, with trifling exceptions. His purchases included Halehuki and Nahaku, which he acquired from Martha Dowsett and Archibald Cleghorn respectively; and Hanamua and Apana from John Paris, Jr. The leases were on Awahua and the western portion of loba, which Paris leased from Cleghorn. From J. Whitmarsh, Castle bought the 10.51 acres of 9lat land east of the road that was not in kuleanas. The only lots which he did not secure were the Hatcher Lot, belonging to Bishop Estate, Palau, Palahu and Naahu. Upon buying up the Ka'awaloa properties, Castle conveyed them directly to West Hawaiian Railroad.[The railroad only went as far as Onouli due to financial problems.... (4.24)]

Mrs. E. C. Greenwell, widow of the former Postmaster of Kealakekua. She bought Daniel Barrett's Maka lot in 1901. Her son Arthur bought land above from John Paris, Jr. in 1913..... A second small landowner was C. Akui. The operator of a general merchandise store in Nāpō'opo'o, he is the first Chinese to be noted at Ka'awaloa. He bought Palau's lot in 1911 and put it in the name of Shu Ching Akui in 1915. The Akui family thus began a long association with Ka'awaloa.[4.24]

By 1920, coffee had taken over as the premier crop of South Kona, dwarfing pineapple, tobacco, and sugar cane production. The lands above the pali at Ka'awaloa were at the center of this development. Coffee production in South Kona began on a large scale at the Kealakekua Coffee Plantation owned by Robert Wallace. Wallace reportedly began his ventures on one hundred acres of 91, and formerly belonging to William W. Bruner in Kealakekua. As early 1898, Wallace was listed in Husted's as a coffee planter, and from 19 to 1903, he served as manager of R. R. Hind in Kealakekua. William Bruner, the government engineer for the Island of Hawai'i, "played a large role in the development of South Kona." Added to his government job was that of coffee planter, beginning about 1898, and mill owner by 1900. From 1903 to 1904, he seems to have dropped these interests to serve as president of Hawaiian Carriage Manufacturing Company. The next year he was back in the agricultural business, this time as a "coffee and pineapple planter," latter going by the name Captain Cook Fruit Company. Bruner was also the manager, probably the owner, of the Canning Company, a pineapple cannery in Nāpō'opo'o [4.25].

From John Paris, Jr., Hala Canning purchased land on the pali ridge in Ka'awaloa in 1909. In 1907-08, Captain Cook Fruit Company produced about 5,000 cases of canned pineapple, a small amount by industry standards. The company was in operation into the 1920s [4.26]. [1922 last mentioned in Polk-Husted Directory, p. 1023 (4.26)].

Wallace, Bruner, and Hind operated large plantations on leased and private lands. They were the more prominent South Kona planters in this era. Initially, they employed Chinese, then Portuguese, and later Japanese laborers leaving the sugar plantations. However, the vagaries of the market led them to divide up the large acreage and sublet the land to individual farmers. The Japanese especially were to "love the freedom of being coffee farmers in Kona." Many of them stayed on for decades through the ups-and-downs in the market [4.28] upper Ka'awaloa now called the Village of Captain Cook from company name Captain Cook Coffee Company....

Although Nāpō'opo'o was not mentioned in this account, ranchers regularly used its sometimes perilous beach for loading cattle onto Honolulu-bound ships. Major shippers from this port included John Paris, Jr., Henry N. Greenwell Estate (managed by his oldest son, William), Arthur L. Greenwell Ranch (later Kealakekua Ranch), and the McCandlesses. In 1902, Thrum listed the Greenwells and Paris as among the twelve principal stock and sheep ranchers on the island of Hawai'i... [4.29].

**Nāpō'opo'o.** That village had recently burgeoned, with the establishment of the Hackfeld & Company general merchandise store. At the same time, the village could boast of two churches (Kahikolu Protestant and St. Joseph's Catholic), two coffee mills (belonging to Hackfeld and Captain Cook Coffee Company), a pineapple cannery (Captain Cook Fruit Company), and a public school. By 1920, Hackfeld's had been bought by American Factors, which maintained the store among the several other general merchandise outlets in Nāpō'opo'o. The post office was located in the American Factors (now known as Amfac) store. A new concrete pier and access road also made the village flourish [4.30].

Husted's Directory for 1910 listed many Hawaiian names in the [Ka'awaloa] ahupua'a, although it did not specify whether they were living on the flat or above the pali. Those named as fishermen included Kanakaole Keliikipi, Kalani Kalele, Paalua P. Kaleikou, George Kamala, and Kuinuku Kauhi [4.31].

The Hawaiian teacher and composer who lived at Nāpō'opo'o [4.31] Zero P. Kalokuokamaile, was listed at Ka'awaloa in the same directory. Named as a taro planter was Aben Kukui. None of these men was similarly listed in 1920 [4.32].

**Kona.** As early as 1900, the Japanese formed 27.7% of its population and the Chinese 7.4%. Fewer than one half the people in Kona were full-blooded Hawaiians, so Ka'awaloa's mixed population was a microcosm of the larger district's. [4.32]

In 1940 coffee was the seventh largest industry in the Territory. A decade earlier, coffee had made the "most prosperous district in the Hawaiian Islands" [4.37]

By 1940, Japanese formed a majority of the population while Filipinos were close to 10%. Native Hawaiians and part-Hawaiians made up only a quarter of the population [4.38]

World War II brought an end to the human occupation of Ka'awaloa Flat. After the attack on Pearl Harbor, a Japanese invasion of Hawai'i seemed imminent. To secure the shore against an enemy assault, U.S. military authorities forced the evacuation of the flat and tore down the remaining buildings, including the Barrett Hotel. No one was allowed to live or visit here. An artillery defense system was installed "mauka." These military precautions were lifted in 1943.

In the ensuing years, an abandoned Ka'awaloa Flat played host to Hollywood movies, hippie squatters, and tour boat patrons. Plans were being formulated for a marina and restaurant in the 1970s, before the state acquired the land for the Kealakekua Bay State Historical Park [4.40].

The day after granting the right of way, Paris sold the property [upper Ka'awaloa] itself to the Hala Canning Company. This company, owned by John Hind, had a pineapple cannery in Nāpō'opo'o. Pineapple was planted above the pali and processed at the nearby cannery. Never a major producer of canned pineapple, the company was affiliated with Hind's other venture, the Captain Cook Coffee Company, and eventually phased out its pineapple business [5.32]. The heirs of both Mae Smith and Ethel Paris are currently in possession of most of this land, although some of it has been subdivided for sale. A total of 88.833 acres of Ethel's property, the area bordering the pali, was condemned in 1981 by the State of Hawai'i for its Kealakekua Bay State Historical Park [5.33].

#### **Smith, Marc B. (1991) "Historical Overview: Kealakekua Bay State Historical Park and the Surrounding Area South Kona, Island of Hawai'i"**

This history is recorded in legends, Hawaiian genealogies, government documents, letters, news clippings, anecdotes, oral histories, drawings, photographs, and maps. This historical overview begins in 1786, seven years after Capt. Cook's death at Kealakekua Bay in January 1779. Cook's visit to Hawai'i and descriptions of its people and culture at that time, have been adequately reviewed by Beaglehole (cf. 1967, 1974). Foreigners reappeared in Kealakekua Bay in 1786. What started as occasional visits by western traders soon became a flood of western goods, attitudes and beliefs [1].

The Multi-Cultural Center contracted with the Division of State Parks in August 1977 to collect oral histories from residents of Kealakekua Bay. L. Kimura interviewed fourteen individuals, all current or past residents of the area. Tapes and transcripts of the interviews were deposited at the Division of State Parks in March 1978. Additional oral histories were recorded in 1980 by the Ethnic Studies Program, University of Hawai'i. Focused in the area of Kona, several of the 26 individuals interviewed live in the immediate area of Kealakekua Bay. Transcripts of these interviews are published by the Ethnic Studies Program, University of Hawai'i (Hawai'i, University of Hawai'i - Manoa, 1981) [4-5].

[NOTE: This report contains a tremendous amount of information of the area]

**Walker, Alan, Lehua Kalima & Susan Goodfellow (1991)** “Archaeological Inventory Survey Kealakekua Ranch Development - Ka’awaloa Parcel Archaeological Inventory Survey Kealakekua Ranch Development -Ka’awaloa Parcel (TMK:3-8-1-10:Por.2)”

Forty-four sites (consisting of 85 component features) were identified during the survey. The sites included 34 single and ten multiple component sites.

Of the 44 sites identified, 36 (81.8%) are assessed as significant solely for scientific information content. Further data collection is recommended for 27 of the 36 sites. After further data collection is completed, if further work is warranted, a data recovery plan for the work should be prepared and implemented for sites not recommended for preservation or interpretation. No further work is recommended for the remaining nine of the 36 sites. Data collected from them during the present survey is considered sufficient; their preservation is not essential, although some sites could perhaps be considered for inclusion into development landscaping. Of the remaining eight sites (18.2%), five are assessed as significant for scientific information content, are excellent examples of a site type, and are culturally significant. For these use sites (Sites 14176, 14177, 14180, 14186, and 14154), further data collection followed by preservation with some level of interpretive development is recommended. One of the five sites contains a burial feature (Site 14180, Feature E). It is recommended that this feature be preserved “as is” and not be interpreted or displayed. Two of the eight sites (Sites 14185 and 14192) are assessed as significant for scientific information content and are culturally significant. For these two sites, further data collection is recommended. Because the two sites contain burials, following further data collection, preservation “as is” is recommended. The final site (Site 14755) is assessed as significant for information content and is tentatively evaluated as culturally significant. For this site, further data collection is recommended, and preservation “as is” is tentatively recommended, pending further data collection results. This site may contain a burial [ii].

**The Kealakekua Ranch Development.** Ka’awaloa Parcel project area is situated inland of a steep cliff known as Pali Kapu O Keōua; this cliff overlooks Kealakekua Bay and Kalaemamo. The project area is bounded on the south by the Land of Kealakekua, (the boundary is marked by an old stone wall), on the north by the Land of Keōpuka, and to the east and west by lands within Ka’awaloa [2].

The entire project area is within the boundaries of the Kona Field System and the Kealakekua Bay Historic District. Previously declared eligible for inclusion on the NRHP (National Register of Historic Places), the Kona Field System (Site 6601) is a complex of aboriginal Hawaiian dryland cultivation and habitation features which covers an area approximately 3 by 18 miles, extending from the Kailua area south to Ho’okena. The Kealakekua Bay Historical District (Site 7000) is an extremely important historical district that was placed on the NRHP in December of 1973 [2].

Based on the above criteria, the most likely age ranges (or the two samples are as follows: 1380-1510 A.D. for sample RC793 and 1470-1680 AD for sample RC-798. The two age ranges suggest that the project area was occupied as early as 1380 AD at Site 14158 and 1470 AD at Site 14192 [22].

Based on a series of radiocarbon and volcanic glass dates, initial occupation of the general Kailua Area is hypothesized to have occurred sometime during the period AD 1050-1400 (Phase I), with dryland agricultural development becoming established by AD 1400-1600/1650 (Phase II). However, two radiocarbon dates presented in Landrum et al. (1990) have indicated that initial occupation in the seaward portion of Puapua ahupua’a land probably the general Kailua area) may have occurred as early as AD 600-890 (Landrum et al 1990). Dates recorded in the Kahalu’u area indicate that cultivation and exploitation of other portions of the Kona Field System were occurring by AD 1420-1660 (Shun and Walker 1984). By AD 1600/1650-1779 (Phase III), the Kona Field System in the Kailua-Keauhou area had undergone extensive development and was under intensive use until cultivation of fields eventually began declining during the historic period AD 1779-1850

(Phase IV). The most probable date ranges selected from radiometric samples recovered during the present project (AD 1380-1680) generally correspond with the Phase II exploitation and habitation period [30].

**Yent, Martha (1993)** “Restoration Plan Hikiau Heiau Kealakekua Bay State Historical Park Nāpō’opo’o, Kealakekua, South Kona, Island of Hawai’i”

Hikiau Heiau is a large, raised, rectangular platform constructed of rounded and subangular basalt boulders. The platform is built above the existing ground surface on all four sides. The platform currently measures 170’/52m along the south wall, 160’/49m along the north wall, 110’/34m along the east wall, and 100’/30m along the west wall. The area of the platform is approximately 17,600 sq. feet. The vertical to slightly slanted walls of the platform vary from 3’/100cm along the east wall and 4’/130cm along the south wall to approximately 13’/4m along the north wall. Features associated with the heiau platform include: a paved terrace...a raised, 2-stepped platform (altar)...a walled enclosure [1].

The Hikiau Complex (Site No. 50-10-47-1963) consists of Hikiau Heiau, Helehelekalani Heiau, the Great Wall that defines the mauka boundary of the priestly compound, the brackish pond to the north of Hikiau, and the house platform of Hewahewa, high priest to Kamehameha I. Hikiau Heiau was the religious center for the chiefly complex at Kealakekua and Ka’awaloa. The annual tour of the island associated with the Makahiki season began and ended at Hikiau Heiau. During this 4 month period, the god Lono returned, bringing rain and fertility to the land. A complex of religious ceremonies was conducted at Hikiau Heiau in conjunction with the Makahiki season. At the end of the Makahiki Season, Lono would leave and the god Ku would return [4].

The goal of restoration is to stabilize and restore a structure to its condition prior to collapse, damage, or deterioration while maintaining the historical character and integrity of the structure. At Hikiau Heiau, the major objective is to stabilize and restore the northwest corner of the platform which collapsed as a result of high surf in conjunction with Hurricane Iniki (September 11, 1992) [5].

The following is a brief overview of the activities that occurred at Hikiau Heiau during Cook’s visit in 1779:

- January 18 - Observatory erected to the southwest of Hikiau Heiau with several tents erected atop the heiau platform.
- January 28 - Crewmember Watman dies and is buried in Hikiau Heiau.
- February 2 - Wooden railings removed from Hikiau Heiau for use as fuel aboard the ships.
- February 3 - The observatory is dismantled and taken aboard the ships. The ships leave Kealakekua Bay on February 4 but return on February 11 after the mast of the Resolution breaks.
- February 12 - Observatory tents are set—up again at Hikiau Heiau.
- February 14 - Observatory is dismantled after altercations between Cook, his crew, and the Hawaiians. Cook killed at Ka’awaloa.
- February 18 - Shore party burns Kekua to the north of Hikiau Heiau. Ships leave Kealakekua Bay on February 22 [10].

Lisiansky was a Captain in the Russian Navy who visited Kealakekua Bay in June 1804. His description of Hikiau Heiau suggests that the heiau was in use but may have been in a deteriorated condition.

“This temple is merely a piece of ground, enclosed chiefly with wooden rails, but here and there with stones, and of the form of an oblong square, the extent of which is about fifty yards by thirty. On the side towards the mountains is a group of fifteen idols, which were wrapped in cloth from the waist downwards; and before them a platform, made of poles, is erected, called the place of sacrifice, on which we saw a roasted pig, and some plantains and coconuts. On the side to the right of the

group of fifteen, are two other statues; further on, on the same side, is an altar with three more; and on the opposite side another group of three, one of which is in a state great decay. On the side towards the sea stands a small cottage, which is also in a ruinous state.” (Lisiansky, 1814:106) [13]

Previous Restoration Projects [1890, 1917, 1928, 1960, 1977, 1979] [36-42]

The damage to Hikiau Heiau as a result of Hurricane Iniki was limited to the collapse of the northwest corner of the stone platform and a section of the ramp along the west wall. The collapse of the corner affected an area measuring 3-4m (10-12’) along the north wall, 9m (27’) along the west wall, and to a depth of at least 3m (10’) from the top of the platform. An accurate depth of collapse could not be determined because of the unstable nature of the corner. Based on these measurements, an estimated 100 cubic yards of fill was collapsed, removed, and/or re-deposited [44].

**Roy, David K. Jr. (1994)** “Ke Kapili Hou Restoration of Hikiau Heiau Kealakekua Bay State Historical Park Napo’opo’o, Kealakekua, Hawai’i” Prepared for DLNR-State Parks.

Mr. David Roy, Jr. was hired as a consultant for this project because of his previous experience with the 1979 restoration project at Hikiau Heiau and his knowledge of Hawaiian stonework and construction. The restoration project began on September 7, 1993 and was completed on October 22, 1993. The following report was submitted by Mr. Roy as a record of the work conducted to restore the disturbed corner of Hikiau Heiau [Pref].

**William P. Halliday (1996)** “Preliminary Considerations of Differentiation of Caves in Ka’awaloa Ahupuaa, Kealakekua Bay, Hawai’i County, Hawai’i”

Considering the innumerable published accounts of caves at Kealakekua Bay, in the Pali Kapu o Keōua, it is surprising how little is really known about them. The Hawai’i Speleological Survey has done no field work here and none is planned in the foreseeable future. Enlargement of the state park at Kealakekua Bay to include the cliff has been proposed, however, and for planning purposes, consideration of the caves, their features and contents needs to be clarified.

It appears that there are three caves and/or groups of caves on the cliff. In 1823, William Ellis visited a cave here in which the body of Captain Cook had been deposited after his murder on the beach nearby. In 1827 Ellis wrote that:

“In the afternoon Mr. Thurston and I climbed the rocks, which rise in a north—east direction from (the old village of Ka’awaloa), and visited the cave in which the body of Captain Cook was deposited, on being first taken from the beach. These rocks, which are entirely composed of lava, are nearly two hundred feet high, and in some parts very steep. A winding path of rather difficult ascent leads to the cave, which is situated on the face of the rocks, about half-way to the top. In front of it is a kind of ledge three or four feet wide, and immediately over it the rocks rise perpendicularly for a yard or two, but afterwards the ascent is gradual to the summit. The cave itself is of volcanic formation, and appears to have been one of those subterranean tunnels so numerous on the island... It is five feet high, and the entrance about eight or ten feet wide. The roof and sides within are of obsidian or hard vitreous lava; and along the floor it is evident that in some remote period a stream of the same kind of lava has also flowed (lava) has probably flowed through the cavern in which Captain Cook’s body was deposited, as traces of a stream of lava from thence to the plain below are very distinct” (Ellis, many editions).

Historically, it is not clear whether this was Hoaiuku Cave (Cave of Chiefs Descended from Gods); it should be remembered that even after his death, some Hawaiians still believed Captain Cook to be the god Lono. From the mention of locally steep rocks nearly 200 feet high, it appears that this cave is west of the Pali Kapu O Keōua. Ellis continued:

“There are still a number of caves in the face of these rocks (at the head of the bay, in a landslip surface which Ellis identified as such) which are seldom resorted to for security in a time of danger, but used as places of sepulture. Several were barricaded, to prevent any but the proprietors entering them, or depositing bodies there. The natives pointed out one in which the remains of Keōua, uncle of (Kamehameha I), were laid.”

From this account, it is clear that this is a group of caves entirely separate from Captain Cook’s Body Cave. Inasmuch as this cliff is a landslip surface, the cross-sections of lava tube structure should be of unusual geologic interest; similar cross-sections at Whittington Beach, Hawai’i County and Makapu’u Point, Honolulu County have been depicted and described in the literature of planetary geology [1]

Two years after Ellis, Lord Byron followed him to Kealakekua Bay. In the manuscript diary of one of his companions published only in 1972 (Macrae, 1972) still other caves are described, just above water level just east of the small point, a short distance east of Captain Cook Monument. The more westerly contained numerous muskets from several countries, deteriorated from exposure to marine air and possibly from immersion in salt water. From Macrae’s account these caves are not part of the burial cave group and clearly are not Captain Cook’s Body Cave. Seemingly innumerable later accounts mention the burial caves. The only known published references to the musket caves and to Captain Cook’s Body Cave are those cited above.

The burial caves themselves may exist in two groups. In 1958 (Krauss, 1958) a cave investigated by Kenneth Emory was said to be “another 150 feet up the sheer face of the cliff by rope,” after a “climb up the slope of an old rock slide against the base of the cliffs.” On the other hand, Albert Spake (Loucks, 1978) saw a ransacked burial place of royal chiefs “some 40 years earlier” and the empty brass coffin of Kalākaua’s brother in a cave near the debris at the bottom of the cliff. A photo of part of the cliff containing burial caves appears in Grosvenor (1924) [2]

**Belt-Collins Hawai’i (1997)** “Kealakekua Bay State Historical Park Conceptual Plan.” For DLNR

Kealakekua Bay State Historical Park and provides a guide for its future development. The plan was produced through a complex process which included community meetings, community inter views, historical research, on-site observations, general planning research, and physical design studies. Park planners from the Division of State Parks guided its overall development. This document first describes the park plan and its planning rationale. Each chapter which follows explains in detail the important issues which had an impact on plan development [1].

**Robert Rechtman (1999)** “Archaeological Inventory Survey of the Norrie Property South Kona, Island of Hawai’i (TMK: 3-8-1-10:por.:05)”

An archaeological inventory survey of a portion of TMK:3-8-1-10:05 in the ahupua’a of Ka’awaloa, South Kona District, Island of Hawai’i. This work was undertaken in support of state permitting requirements for the residential use of Conservation District designated land. The landowner proposes to construct a single-family dwelling with an associated vehicle and utility access corridor. It is the landowner’s intention to preserve any archaeological sites within the project area through avoidance if practical. Where it is determined impractical, data recovery will be proposed for significant sites. The project area is 225-265 meters (740-870 feet) above sea level, roughly 500 meters (1,640 feet) inland of the steep cliff known as Pali Kapu O Keōua that overlooks Kealakekua Bay. The project area is part of a larger area that had been previously inventoried by PHRI (Walker et al. 1991). Five sites were previously recorded in the project area, and six additional sites were identified during the current survey. Only two of these eleven sites will be impacted by the proposed development, and both are recommended for data recovery. The remaining nine sites will be avoided and thereby preserved for future investigation [ii].

The project area is within the boundaries of the Kona Field System (SIHP Site 6601) and the Kealakekua Bay Historical District (SIHP Site 7000). Determined eligible for listing on the National Register of Historic Places (NRHP), the Kona Field System is a complex of dryland agricultural and habitation features covering approximately 60 square miles minimally between Kailua-Kona and Ho'okena. Listed on the NRHP in 1973, the Kealakekua Bay Historical District, among other things, is noted as the location of the death of Captain James Cook in AD 1779 [1].

During early historic times the area above Pali Kapu O Keōua, above Kealakekua Bay, was noted for the presence of extensive agricultural fields (Ellis 1782, Ledyard 1863, Menzies 1920). Many different crops were observed in the patchwork of lava rock-bordered fields, including sweet potatoes, breadfruit trees, plantains, bananas, taro, ginger, sugarcane, and paper mulberry. It seems likely that these fields supported chiefly interests as very few claims for Ka'awaloa land were filed during the Great Māhele. The ahupua'a was listed as government land, and a large grant of 2,100 acres, including the current project area, was awarded to Keohokalole, mother of King David Kalākaua. Two other Land Commission Awards (LCA) were made within Ka'awaloa, distant from the current project area: LCA 6750 to 'Awahua (the konohiki) and LCA 9446 to Mano'a'auwa'a. This suggests that any residential sites within the project area were of a temporary nature, occupied by individuals actively working the agricultural fields [4].

**Yent, Martha (1999).** "Archaeological Research Proposal: Replacement Restroom/Pavilion Nāpō'opo'o Section Kealakekua Bay State Historical Park South Kona, Island Of Hawai'i (TMK: 8-2-04: 9)."

In 1992, jurisdiction of Kealakekua Bay Park at Nāpō'opo'o (Kealakekua) was transferred from the County of Hawai'i to the State of Hawai'i. Executive Order 3744 set aside the 3.24-acre parcel (TMK: 8-2-04: 9) for park purposes under the management of the Department of Land and Natural Resources, Division of State Parks and inclusion into Kealakekua Bay State Historical Park (SHP). When the park was transferred, State Parks requested State funds to relocate and upgrade the facilities within the park. This archaeological research proposal is being prepared in conjunction with plans to relocate and rebuild the existing restroom and pavilion structures in the former County park area. A similar project was proposed in 1988 and 1990 with archaeological testing conducted in 1988 to evaluate the research potential of the archaeological deposits within the project area. The project area in 1999 involves a new location for the facility, indicating the need for additional test units in the project area that will expand on the testing conducted in 1988. The archaeological research proposal outlines a testing strategy for this new project location [1].

Situated on the western flank of Mauna Loa, the lands of Kealakekua were formed by 'a'ā and pāhoehoe lava flows of recent geologic age. These flows are exposed along Pali Kapu o Keōua, a 600-foot high cliff and a scarp of the Kealakekua-Kaholo fault system. More recent flows have spread out at the base of the scarp and built the flats which enclose Kealakekua on the north (Ka'awaloa) and south (Nāpō'opo'o). The soil of Nāpō'opo'o is classified as part of the Kainaliu soil series (Sato et al. 1973). The soil has developed from volcanic ash on a moderate slope and is well drained. The soil is described as a very stoney clay loam. The vegetation in the Nāpō'opo'o Section of the park consists largely of exotic trees and shrubs associated with ranching, such as kiawe, opiuerna, and koa haole (ekoa). A few scattered coconut trees remain on the nakai side of the pond. The former County park area (parcel 9), is a landscaped area with a grassed lawn and plantings of plumeria, coconut, ti, and other ornamentals. Mauka of the improved park area, the vegetation is a similar mix of kiawe, opiuma, and koa haole [6].

Table 1. List of Archaeological Testings in Nāpō'opo'o Section, Kealakekua Bay SHP (23) [Not included here]

**Belt Collins Hawai'i (2000)** "Kealakekua Bay State Historical Park Phase One Development Plan" for Department of Land and Natural Resources.

The Phase One Development Plan presents a guide for the development of the Nāpō'opo'o section of Kealakekua Bay State Historical Park and describes interim actions needed to preserve resources throughout the park. Prior to implementing the Phase One Development Plan, an Environmental Assessment will be prepared and other actions will be taken to fulfill regulatory requirements.

The Phase One Development Plan was produced through a process that included community meetings, on-site observations, general research, and physical design studies. Park planners from the Division of State Parks guided its overall development. Two divisions of the state's Department of Land and Natural Resources (DLNR) - State Parks and Land Division - currently have jurisdiction over Kealakekua Bay State Historical Park, and State Parks has requested the Governors approval to set aside these lands for a historical park under the jurisdiction of the Division of State Parks.

This document is a refinement of the Kealakekua the Kealakekua Bay State Historical Park Conceptual Plan for Nāpō'opo'o. Although the Phase One Development Plan reproduces some information contained in the earlier document, it should be used in conjunction with the Conceptual Plan [1].

There are two segments of the Phase One Development Plan: (1) Nāpō'opo'o Development Plan and (2) Interim Management Plan. [2]

**PARK MISSION**

The plan for Kealakekua Bay State Historical Park is designed to fulfill a clearly defined park mission:

- preserve the park's historical sites and natural features for future generations;
- tell the story of Kealakekua Bay's role in the development of Hawai'i and its people; and
- accommodate recreational opportunities that do not conflict with historic park concepts or degrade natural or cultural resources within the historic park or the MLCDD.

Although planners worked with the local community in a collaborative effort to develop park concepts compatible with local needs, park plans are also appropriate to the larger mission of the Division of State Parks, Department of Land and Natural Resources [3].

**Interpretive Themes**

If Kealakekua Bay State Historical Park is to fulfill its potential to inform visitors about the bay's unique role in Hawai'i's history; then interpretive programs are a critical part of the park plan. Four primary interpretive themes were established in the Conceptual Plan for the park's interpretive program:

- Theme 1 - Ruling Center of the Kingdom of Hawai'i. During the 1600s and 1700s, Kealakekua Bay was one of the island's ruling centers. Although Kealakekua Bay is not unique as a ruling center, the archaeological sites at Kealakekua and its physical setting are more intact than nearly all other former ruling centers. The ruling centers are a critical part of a theme that describes the important changes in Hawaiian culture prior to European contact.
- Theme 2 - Kamehameha's Rise to Power The period between 1782 and 1792 marked Kamehameha's initial rise to power, his gaining control over Kealakekua, and his political reunification of the island (the Kingdom of Hawai'i. These key events link Kealakekua to Honauau and were played out in the vista that can be seen from the park's visitor center. They also occurred

before much change occurred as the result of foreign contact, and were important events in the Kingdom of Hawai'i's history involving one of today's most well known Hawaiian leaders.

- Theme 3- First Contact. Contact with the non-Polynesian world was a major turning point in the history of Hawai'i, and it marked the beginning of the westernized, multi-ethnic Hawai'i which exists today. Kealakekua Bay was not the first point of contact, but it was the final and best recorded of Cook's stops in the Hawaiian islands.

- Theme 4 -The Impact of Western Contact. This theme focuses on the impacts of western contact during the decades following western arrival. For example, during the 1780s and 1790s, Kealakekua Bay was one of three major ports for foreign ships or trade in Hawai'i and a center of contact between Hawai'i and the outside world. Missionaries, whaling ships, and the Great Mahele are also part of Kealakekua Bay's history and reflect the broader history of the Hawaiian Islands [4].

**DLNR (2001) "Report to The Twenty-First Legislature 2002 Regular Session Requesting an Investigation of the Impacts of Increased Public Access on Ka'awaloa and Kealakekua Bay, Island of Hawai'i"**

Kealakekua is located in the district of South Kona, along the southwestern coastline of Hawai'i Island and approximately 12 miles south of Kailua-Kona (Figure 1). Kealakekua refers to an ahupua'a (traditional land division), a town along Māmālahoa Highway, and a state historical park. Kealakekua Bay State Historical Park is comprised of the makai portion of the Kealakekua and Ka'awaloa ahupua'a which surround the bay. Located on the slopes of Mauna Loa, Kealakekua Bay is sheltered by the 600-foot high, steep pali known as Pali Kapu O Keōua. Surrounding the one-mile wide bay are the rich agricultural lands that comprised the historic Kona Fieldsystem and the coffee fields of Kona today. Although there are no streams in the area, numerous springs provide a source of freshwater. Settlements lined the bay in the pre-contact period, as do the small residential communities of Nāpō'opo'o and Ke'ei today (DLNR 2001:1).

Senate Concurrent Resolution No. 139, Senate Draft 1 was adopted by the Legislature during the Regular Session of 2001. This Concurrent Resolution requests the Department of Land and Natural Resources (DLNR) to conduct an investigation of the impacts of increased public access at Ka'awaloa and Kealakekua Bay on the Island of Hawai'i. The Concurrent Resolution recognizes the historical and cultural significance of Kealakekua, the diverse marine resources of Ka'awaloa Cove, and the recreational opportunities available to hikers, horseback riders, fishermen, boaters, and tour operators. An assessment of users and impacts of these users on the resources involves an evaluation of the carrying capacity and levels of acceptable change. As outlined in the Concurrent Resolution, the assessment involves four objectives:

1. Establish a baseline study of existing conditions and the number of visitors currently using the Ka'awaloa area, including the numbers of snorkelers and divers at Ka'awaloa Cove;
2. Assess the potential impacts of increased use and visitation, and determine an acceptable level of use and visitation that will protect the land and marine resources;
3. Provide recommendations for the management of the Ka'awaloa area through [1] controlled access, the use of preferred trails that protect the sites, education and interpretation, guided tours, additional facilities such as restrooms, personnel needs, and other means as appropriate; and;
4. Gather input from individuals, including those who use the area for recreation, who are interested in the management of the resources in question, who own property in the area, or who own businesses that affect the resources in question.

In response to the resolution, an inventory of the natural and cultural resources of the bay and surrounding shoreline was compiled, the existing levels of visitation were determined by conducting two day-long surveys, the current efforts to assess and mitigate the impacts were identified, and recommendations have been made to further mitigate these impacts. The resources needed to accomplish these recommendations, however, may extend beyond the scope of this resolution [5].

**Jurisdiction of Areas and Resources**

Jurisdiction for the management of the resources and controls over visitation of Ka'awaloa and Kealakekua Bay lies with six different divisions within the Department of Land and Natural Resources (Figure 3). The potential for overlapping jurisdiction, different sets of rules and regulations, and the absence of a set aside for Kealakekua Bay State Historical Park, create confusion for the public when issues and concerns arise.

- Division of Aquatic Resources (DAR) - Jurisdiction over the Marine Life Conservation District (MLCD) that encompasses most of Kealakekua Bay.

- Division of Boating and Ocean Recreation (DOBOR) - Jurisdiction over the recreational activities in the bay and the wharf property at Nāpō'opo'o through Executive Order (E.O.) 3706 in 1997. [Transferred to DSP in 2012 (Yent 2018)]

- Division of Conservation and Resources Enforcement (DOCARE) - Enforcement of laws, rules and regulations of the department and divisions.

- Land Division (LD) - Jurisdiction over the unencumbered State lands around Kealakekua Bay. This includes the parcels acquired for state park purposes which have not been placed under the jurisdiction of State Parks for management, maintenance or park development through an executive order. [All parcels have been transferred to DSP (Yent 2018)]

- Division of State Parks (DSP) - Jurisdiction over Kealakekua Bay State Historical Park.

- Division of Forestry and Wildlife (DOFAW) - The Na Ala Hele Trails Program has jurisdiction over the Ala Kahakai trail that runs across the top of the pali and within the designated park boundaries. [Now with DSP (Yent 2018)]

- Historic Preservation Division (SHPD) - Does not have management jurisdiction, but reviews and approves projects within the Kealakekua Bay Historical District. [5]

Approximately 375 acres around Kealakekua Bay comprise the Kealakekua Bay Historical District that was listed on the National Register of Historic Places in 1973. Identified by State Site Number 50-10-47-7000, the district contains multiple sites in the area extending from the ahupua'a of Keōpuka in the north to Ke'ei in the south [7].

The park area is part of this large historic district that includes archaeological sites and complexes in the makai portions of the ahupua'a of Ka'awaloa and Kealakekua. The historical and cultural sites found within both the District and Kealakekua Bay SHP are summarized below and in Table 1 [not included].

- Ka'awaloa Complex. This complex of sites on the coastal flat in the Ka'awaloa ahupua'a represents a continuous cultural occupation from the pre-contact period to the abandonment of the area, circa 1940. Noted as one of the seven royal centers of Kona, the chiefly compound at Ka'awaloa Flat was occupied by Kalani'ōpu'u at the time of Cook's arrival. The complex includes 3 heiau and several possible house [7] platforms from this time period.

However, the majority of the sites, including walls and platforms, appear to date from the 1800s. Many of the walls correspond to the Land Commission Awards (kuleana claims) from the Māhele of 1848-1850. One structure with its stone and mortar walls is suggestive of the missionary period when a mission station was established at Ka'awaloa. On the slopes above the flat is Puhina O Lono Heiau. During the 1800s, a wharf at Ka'awaloa was used by ranchers to load cattle onto boats in the bay and the Barrett family operated a hotel near the wharf.

- Pali Kapu O Keōua. The agricultural complex atop the pali is part of the Kona Fieldsystem consisting of walls and mounds for the planting of 'uala (sweet potato), kō (sugar cane), wauke, and dryland kalo (taro). In the face of the pali are numerous burial caves. The entrances to many of these caves have been covered by rock fall and landslides.

- Hikiau Complex. Centered around Hikiau Heiau, this complex is associated with the priestly compound to the north and east of the heiau. The eastern boundary of this priestly area is marked by the "Great Wall" that runs north-south to the east of the heiau. The pond behind Nāpō'opo'o Beach and north of the heiau was surrounded by the priest's houses. Also in the complex is a platform believed to be Helehelekalani Heiau where kahunas were trained.

- Kealakekua Bay. Recent underwater testing with magnetometers by the University of Hawai'i, Marine Options Program, has indicated the research potential of the bay in terms of underwater archaeological resources.

#### Trails

There are 3 dirt roads and trails that provide land access to the Ka'awaloa Section of the park (refer to Figure 3). The Ka'awaloa Road runs mauka-makai from the upper Nāpō'opo'o Road to Ka'awaloa Flat. This is a County road that was a passable 4 wheel drive (4WD) road until recent years. The lower portion of the road is probably the historic path to Puhina O Lono Heiau. The trail was modified to a horse and cart road by the missionaries in the 1820s. The road has fallen into disrepair by the lack of maintenance, erosion, and regular use by horses over the past 10 years.

The ala loa (long trail) was the coast trail that ran around the island of Hawai'i. In use as a footpath from the A.D. 1400s to 1700s, sections were modified for horse and cart in the 1800s and 1900s. A 175-mile portion of this ala loa has been designated the Ala Kahakai (Trail by the Sea) and recognized as part of the National Trail System. As a conceptual model, the Ala Kahakai runs from 'Upolu Point in North Kohala to Volcanoes National Park in Puna on the southeastern shoreline.

A largely intact portion of the trail begins at Keauhou on the north, intersects the Ka'awaloa Road, and runs south over the top of Pali Kapu O Keōua within Kealakekua Bay State Historical Park. This trail section is referred to as the Keauhou-Nāpō'opo'o Trail and Old Government Road. The Na Ala Hele Program proposes to restore this 10-foot wide trail for recreational hiking with motorized, equestrian, and bicycle [10] use being prohibited on much of the trail. Because the trail passes through privately owned lands and areas with significant cultural and archaeological resources, the need to restrict the public to the trail becomes a major concern.

The third access is the 20-foot wide, State-owned Cart Road that runs along the coast and intersects the lower portion of the Ka'awaloa Road. The presence of waterworn boulders suggests an earlier steppingstone trail. It is now a 4WD road that is used by fishermen accessing the shoreline of Ka'awaloa and neighboring Keōpuka [13].

#### Marine Resources

Kealakekua Bay is approximately 1.5 miles across, 1.0 mile wide, and 315 acres in size. As the largest sheltered natural bay on the island of Hawai'i, the bay is an attractive anchorage. The floor of the bay drops off steeply beyond about 10 fathoms and most of the marine life of the bay is concentrated in a narrow band of shallows along the shore. The marine environment of Kealakekua Bay, especially at Ka'awaloa Cove, is an excellent example of a small coral reef abutting the pahoehoe shoreline. This area is popular for snorkeling because of the abundance and diversity of reef fish and corals. Dolphins are also a major marine component of the bay.

The bay is designated a Marine Life Conservation District (MLCD) because of the wealth and diversity of marine resources. Over 100 species of fish have been observed. The diversity of habitats in the bay also supports an abundance and diversity of invertebrates, including molluscs, echinoderms, and crustaceans. There are 3 major coral reef zones in the bay (Marine Research Consultants, 1989):

- Nearshore Boulder Zone. Low coral cover (—11%) but high coral diversity, including *Porites lobata*, *Pocillopora* spp., and *Pavona* variants. This zone is subject to the effects of wave stress. The majority of the fish are found in the shallow waters of the boulder and reef zones. Prominent fish species include the yellow tang (lau'i pala, *Zebrasoma flavescens*), the convict tang (manini, *Acanthurus triostegus*), and the goidring surgeonfish (kole, *Ctenochaetus strigosus*).

- Reef Terrace Zone. A coral reef lines the rim of the bay before sloping down into the deeper benthic zone, except at Nāpō'opo'o Beach which is a sandy bottom. This reef is dominated by *Porites lobata* (~65% coral cover). Dominant echinoderms are *Echinometra matheai* and *Echinostrephus aciculatus* which bore into the limestone surfaces. Also present are the red pencil urchins, *Heterocentrotus mammillatus*.

- Benthic Slope Zone. The slope from the reef terrace to the benthic zone (-60 foot depth) is dominated by the coral *Porites compressa* (95% coral cover).

Kealakekua Bay provides one of the few available resting areas for spinner dolphins (nai'a) on the island of Hawai'i. Other sites in South Kona include Hōnaunau and Ho'okena. Kealakekua Bay's configuration provides an important habitat for dolphins who prefer to spend daylight resting periods over sandy substrate in protected bays.

In the 1960s, a resident pod of 30-80 dolphins was reported in Kealakekua Bay (Doty, 1968). Today, the resident pod appears closer to 18 individuals but as many as a hundred dolphins may congregate in the bay (Soto-Amundson, pers. comm., March 2000). They use the bay for feeding, resting, and playing. Much of their time in Kealakekua Bay occurs during the mid-morning hours [14].

#### Kealakekua Bay State Historical Park

In the 1960s, the State initiated the establishment of a historical park at Kealakekua in recognition of the historical and cultural significance of the bay and the surrounding lands. The acquisition of lands for the park began in 1967 and was completed in 1986. In 1992, a park exchange transferred the County's Nāpō'opo'o Beach Park (3.24 acres) to the State for inclusion within Kealakekua Bay SHP.

In 1997, the bay was transferred from State Parks to DOBOR and park now encompassed only the 181 acres of land surrounding the bay. The large park area has been divided into 3 geographical areas for park planning and management:

- Nāpō'opo'o. This portion of the park on the southern side of the bay, corresponds to the former priestly compound and settlement called Kekua at the time of Cook's [16] arrival. Today, Nāpō'opo'o refers to the small community along the southern edge of the bay and the small boulder beach at the end of Nāpō'opo'o Beach Road. The Nāpō'opo'o Section of the park encompasses 71 acres, about one third of the park area. This park area includes Hikiāu Heiau, the beach area, and the former County Park with a restroom and pavilion. This is the only portion of the park with existing infrastructure, including paved roads and utilities. Except for the developed, former County Park, most of this section is covered by a dense growth of kiawe and 'opiuma trees with an understory of Guinea grass.

- Pali Kapu O Keōua. The central area on the eastern edge of the bay consists of a steep pali with remnants of the Kona Fieldsystem atop the pali and burial caves in the pali face. Since the late 1800s, the top of the pali has been used for ranching and much of the pali is covered by a dense growth of kiawe and 'opiuma trees with an understory of Guinea grass. The park consists of the pali face and an approximately 300-foot wide strip atop the pali, encompassing about 10 acres in area.

- Ka'awaloa. This portion of the park on the northern side of the bay corresponds to the former chiefly residence. Today, this area is marked by the Captain Cook Monument with an adjacent wharf and an intact complex of archaeological and cultural sites located on Ka'awaloa Flat. The public can access Ka'awaloa from either Ka'awaloa Road or the coastal Cart Road. While photographs suggest that Ka'awaloa was sparsely vegetated in the early 1900s, the dense kiawe forest was well-established by the 1950s. The Ka'awaloa Section encompasses about 100 acres.

Although the park is land-based, the lack of any historical park development means that much of the current park use involves access to the bay for ocean recreation. This ocean recreation includes swimming off Nāpō'opo'o Beach, kayaking between the Nāpō'opo'o and Ka'awaloa sections of the park, and snorkeling in Ka'awaloa Cove, with access to the cove from either the bay or Ka'awaloa Flat [18].

The impacts of tourism on the reefs have been documented at Hanauma Bay on O'ahu and there have been several studies conducted through DLNR that address the impacts to the corals at Ka'awaloa (Whitcraft and Robichaux, 2000; Tissot and Hallacher, 2000). Direct contact with coral usually removes protective mucous layers and bruises sensitive surface tissues. The impacts are magnified by the numbers of people present in the water over time. Visible short-term impacts include broken coral, dead patches, and scuffed areas overgrown by algae. Coral reef management systems may include limiting the number of people with access to an area of coral reef at a given time, rotation of snorkeling or diving areas, and periodic closing of areas. [37]

**Cultural Resources of Ka'awaloa**

Most of the recent impacts to the cultural resources of Ka'awaloa Flat have been a result of shoreline camping, illegal squatting, and uncontrolled landings along the coastline. These activities have generated trash and the use of archaeological sites as "toilets". It has been documented that illegal squatters have damaged archaeological sites and disturbed archaeological deposits and burials within cave sites along Pali Kapu O Keōua that are accessible from Ka'awaloa Flat. Other site disturbance is occurring as visitors wander through the area and there is a high potential for surface artifacts associated with the archaeological sites to be taken. It was observed by the State Parks archaeologists in 1995 that a stacked rock wall was modified by users of the area to [37] allow for easier access to the Cook Monument area by 4WD vehicles. During the October 13, 2001 survey, it was noted that the two 4WD vehicles parked within the archaeological site adjacent to the monument.... The community often raises concerns about the plastic on the pahoehoe along the Ka'awaloa shoreline which is scraped off the kayaks being hauled on shore and the plastic shavings that float out into the bay. The plastic appeared to be minimal during the 2001 surveys, but the long-term impact of this plastic is unclear [38].

Education about the fragile nature of the coral reef is of special concern. Additional recommendations for protecting the reef of Ka'awaloa Cove emphasize education and regular monitoring to evaluate the effectiveness of these educational measures:

- Prepare an educational packet for distribution to recreational users, kayak rental companies, and commercial boat operations. DAR has already printed several brochures that share general guidelines for protecting corals.

- Review and comment on visitor education programs developed by recreational and commercial boaters in compliance with the proposed amendment to DOBOR's Administrative Rules.

- Complete and install the interpretive signs being developed by State Parks and the Sea Grant Extension Service for Kealakekua which discuss the resources of the bay and what visitors need to do to help protect these resources.

**Recreational Use of the Bay**

Controlling and regulating the recreational use of the bay is key to maintaining an acceptable level of use in the bay. Determining an acceptable level of use should be based on 1) avoiding adverse impacts to the resources, 2) maintaining the historical setting for the historical park, and 3) providing a satisfactory visitor experience. Much [41] of the responsibility for maintaining an acceptable level of use lies with DOBOR [42].

There appears to be a general consensus by the DLNR staff that the current level of visitation to Ka'awaloa should be capped and not allowed to increase until the current studies are completed and more analysis of the data is conducted. Increased visitation without adequate management and enforcement will result in adverse impacts to the cultural resources of Ka'awaloa Flat and the marine resources of Ka'awaloa Cove [46].

**Maigret, Mary Anne, Martha Yent, and Holly McEldowney (2007).** Archaeological Inventory Survey for the Proposed Commercial Kayak Tour Permits at Ka'awaloa.

**Previous Oral Histories**

Several oral history projects have been conducted for Kealakekua, Nāpō'opo'o, and Ka'awaloa. A few are listed below.

**Kona Historical Society (n.d.)**

*Oral History Collection*

Approximately one hundred hours of audio interviews with current and former Kona residents on a wide range of subjects. Includes interview with a 100-year old Japanese coffee farmer, in Japanese. Approximately half of the collection is transcribed.

**National Park Service/Kealakekua Oral History Project (n.d.)**

This document presents interviews with several long time residents of the Kealakekua area. There are references to the PUHO site, mentions of area fish ponds, and brackish springs, and fishing patterns. The interview with William Johnson Parrish Jr. describes his grandfather rebuilding the pu'uhonua at Hōnaunau after the great earthquake of 1868 demolished it, and planting the coconut trees in the Royal Area. An archaeologist named Stokes was described as wrecking the site, digging things up and leaving them that way. <https://data.doi.gov/dataset/kealakekua-oral-history-project>

**Kimura, Larry (1977)**

*"Kealakekua Oral History Project."*

Oral histories were conducted with long-time residents of the Nāpō'opo'o and Ka'awaloa area in 1977 by Larry Kimura (Hawai'i Multi-Cultural Center 1977) through a consultant contract with the State Historic Preservation Office. These interviews assist in our understanding of the community, the economy, and the structures of Nāpō'opo'o in the 20th Century.

An oral history project designed to provide information for the historical and archaeological research, development, and interpretation for the Kealakekua Bay Historical Park. Vol. 2 of Robert J. Hommon's *Historical Resources Study: Kealakekua Bay State Historical Park*. Honolulu 1986, index these interviews by subjects.

**Ethnic Studies Oral History Project, UHM (1981)**

*A Social History of Kona.*

Slightly edited transcripts of interviews conducted by the Project. Kona became a haven for immigrants who broke their labor contracts with sugar plantations. Volume I contains the transcripts of sixteen interviews. Volume II contains the transcripts of eighteen interviews, along with the transcripts of a community meeting including photographs. Most interviews were conducted in 1980 and include coffee farmers, a hotel founder, a school principal, and a rancher. Loe: UH/HL PUB

**Native Hawaiian Resource Center (1989)**

*Oral Histories of the Native Hawaiian Elderly: On the Islands of Hawai'i, Kaua'i, Lana'i, Maui and Moloka'i.* Honolulu: Alu Like, Inc. Transcripts of discussions that cover the social life and customs of Hawaiians. Loe: UH/HL

**Maly, Kepa (2001)**

*A Historical Overview of The Lands, And Trails Traveled, Between Keauhou and Kealakekua, Kona, Hawai'i: A Study of Archival-Historical Documentary Literature, Oral History – Consultation Interviews, and Kama'āina Recommendations on Site Preservation in the Lands of Keauhou, Honalo, Māihi, Kuamo'o, Kawamui, Lehu'ula, Honua'ino, Hōkūkano, Kanāueue, Haleki'i, Ke'eke'e, 'Ilikāhi, Kanakau, Kalukalu, Onouli, Keōpuka, Ka'awaloa and Kealakekua, North and South Kona, Island of Hawai'i (TMK Overview Sheets – 7-9, 8-1, 8-2)*

A detailed study of archival and historical literature, and oral history interviews with individuals known to be familiar with the natural and cultural landscape and history of land use in the lands which extend from Keauhou (North Kona) to Kealakekua (South Kona), on the island of Hawai'i. This study was conducted in conjunction with efforts by Nā Ala Hele to develop cultural resource management and site protection plans (including, when appropriate, interpretive programs) for the Keauhou-Kealakekua Section of the nationally recognized Historic Trail System ("Ala Kahakai"), on the island of Hawai'i. The study area extends approximately eight miles (north to south) from Keauhou to Kealakekua.... The study looks at, and reports on traditions, practices, historical land use and resources, found at varying elevations within each ahupua'a crossed by the trails and historic government road ways.

**Maly, Kepa (2001)**

*Ola Nā Iwi-Kupuna Profiles: Joseph Keanini Gaspar and Weston Leslie (Part 1)* based on *He Wahi Mo'olelo no Nā Ke'ei ma Kona Hema.*

**Maly, Kepa (2002)**

*Fisheries and Native Customs of the Kealakekua-Hōnaunau Region, South Kona: Oral History Interview at Ke'ei Nui — with Howard Ackerman, Katie Keli'i Kalā-Andrade, Mona Kapapakeali'ioka'alokai Kapule-Kahele, Maile Keohohu-Mitchell, Weston Leslie, William Kalikolehua Pānui & Nāmahana Pānui (pp352-372).*

**Maly, Kepa (2003)**

*A History of Fishing Practices and Marine Fisheries of the Hawaiian Islands: Oral History Interviews Vol. 2.*

This volume, compiled at the request of Scott Atkinson on behalf of The Nature Conservancy, includes excerpts from more than 130 oral history interviews that have been conducted by Kepa Maly over the last twenty-eight years. The interviewees were born between the 1890s to 1950s, and all shared personal knowledge—either in native beliefs, traditions, customs and practices; the locations of, and types of fish caught; or about the changing the conditions of the resources—in Hawaiian fisheries. The early interviews are taken from notes recorded and expanded by Maly as early as 1975, with excerpts from recorded interviews dating from 1996 to 2002. The interviews conducted specifically as a part of this study date from late 2002 to late 2003. As a result of many years of work, the oral history interviews cited in this study fall under two classes: (1) those conducted between October 2002 to April 2003, and are directly related to aspects of the present study; and (2) those conducted prior to undertaking this study, or as a part of other research, and which share important kama'āina knowledge of Hawaiian traditions and use of fisheries. All of the interviews cited, were conducted by Kepa Maly, most with elder kama'āina ranging in age from their late 60s to late 90s. The interviews document personal knowledge of fisheries of all the major Hawaiian Islands (Hawai'i to Ni'ihau), and also touch on the fisheries of Nihoa and the Northwestern Hawaiian Islands of the archipelago.

## ETHNOGRAPHIC SURVEY, REVIEW and ANALYSIS

The Ethnographic Survey (oral history interviews) is an essential part of the Cultural Impact Assessment (CIA) because they help in the process of determining if an undertaking or development project will have an adverse impact on cultural properties/practices or access to cultural properties/practices. The following are initial selection criteria:

- ❖ Had/has Ties to Project Location(s)
- ❖ Referred By Office of Hawaiian Affairs (OHA)
- ❖ Known Hawaiian Cultural Resource Person
- ❖ Known Hawaiian Traditional Practitioner
- ❖ Referred By Other People

The ethnographic consultants (interviewees) for this CIA were selected because they met the following criteria: (1) grew up, lives or lived in the vicinity Kealakekua Bay State Historical Park; (2) familiar with the history and mo'olelo of the park and vicinity; (3) cultural practitioner; or (4) referred by other people from the project area. Ten people were interviewed.

### Research Themes or Categories

- ❖ In order to comply with the scope of work for this cultural impact assessment (CIA), the ethnographic survey was designed so that information from ethnographic consultants would facilitate in providing information about any cultural sites or practices or access to them. The information would be incorporated in the *Kealakekua Bay State Historical Park Master Plan and EIS*. To this end the following basic research categories or themes were incorporated into the ethnographic instrument: Consultant Background, Land Resources & Use, Water Resources & Use, Marine Resources and Use, Cultural Resources & Use, Anecdotal Stories and Project Concerns. Except for the 'Consultant Background' category, all the other research categories have sub-categories or sub-themes that were developed based on the ethnographic raw data (oral histories) or responses of the ethnographic consultants. These responses or clusters of information then become supporting evidence for any determinations made regarding impacts on cultural resources and/or practices including access. [Due to issues with the wind, and other noises (e.g. people, vehicles), the transcribers could not hear or discern certain words in the interviews and inserted blank lines (\_\_\_). Regrettably not all the photos of the consultants survived a computer meltdown in 2010.]

### Ethnographic Demographics

Table 3. Interviews for Kealakekua Bay State Historical Park CIA (2009)

Ethnographic Consultant	Ethnicity	YOB	Born/Raised	Lived/Lives/Works
DeBina, Irene Wainani	Pt. Hawn	1942	Nāpō'opo'o, Hawai'i Is	Hokuli'a, Hawai'i Is
Dooley, Haleaka Pule	Pt Hawn	1964	Nu'uuanu, O'ahu	Kealakekua, Hawai'i Is
Gaspar, Joanna	Pt. Hawn	1934	Nāpō'opo'o, Hawai'i Is	Capt. Cook, Hawai'i Is
Hickox, Tommy	Pt. Hawn	1946	Hilo, Haw Is/Honolulu, O'ahu	Keauhou, Hawai'i Is
Josephides, Analu	Pt. Hawn	1973	Kamaile, Wai'anae, O'ahu	Kealakekua, Hawai'i Is
Kihe, Verna (d 2015)	Pt. Hawn	1943	Honolulu, O'ahu/Nāpō'opo'o	Kealakekua, Hawai'i Is
Lau, Wally	Pt. Hawn	19??	Honolulu, O'ahu	Kailua-Kona, Hawai'i
Leslie, Gordon	Pt. Hawn	1947	Nāpō'opo'o/Ka'awaloa, Hawai'i	Nāpō'opo'o, Hawai'i Is
Leslie, Milton	Pt. Hawn	1946	Nāpō'opo'o, Hawai'i Is	Kealakekua, Hawai'i Is
McGuire, Derek (Mac)	Pt. Hawn	1959	Hilo, Hawai'i Is	Kealakekua, Hawai'i Is

YOB = Year of Birth

## Ethnographic Consultants and Backgrounds

Usually each person interviewed is asked to talk about their background; where they were born and raised, where they went to school and worked, and a little about their parents and grandparents. This category helps to establish their connection to the project area, their area and extent of expertise, and how they acquired their proficiency. In other words, how they meet the selection criteria. Ethnographic consultants either have family or personal ties to the project vicinity and/or are familiar with the history of the area. Ten people were interviewed; all of them were part-Hawaiian (hapa kanaka maoli) and live, lived, work and/or volunteer in the Kealakekua Bay area (e.g., Nāpō'opo'o, Ka'awaloa, Kealakekua).

All ten people interviewed have a range of traditional cultural practices from fishing and gathering to arts and crafts to 'olelo Hawai'i. Two are full-time cultural practitioners; two are members of the Royal Order; but most incorporate cultural practices in their non-working (job) time. All of the following are "monologue-type" answers to basic requests (e.g. "please tell me your name," "where were you born and raised?" "please tell me about your parents") or phrases of pertinent information in other parts of the interview that are part of "Consultant Background." [NOTE: Photos were taken, but some lost in a computer crash. The date after consultants names are the date of the interview].

**Irene Wainani (Leslie) DeBina** [Nov 16, 2009]. I am Irene Wainani Leslie DeBina. I was born and raised in Nāpō'opo'o. I went to Nāpō'opo'o Elementary and Intermediate School; and graduated from Konawaena High School. [I was born] October 1942 and my parents are Henry and Mary Leslie Jr. My mother Mary was born and raised in Kaawaloa. My father was born and raised in Kealakekua Bay area. My dad's father was Henry Andrew Leslie Sr. My grandmother was Joanna Gaspar. That was my dad's mother and father. My mom's mother was Ida Kaniua was my grandma and my grandfather was Henry Launui Kaniua. Ida's maiden name was Kaaihuikaalele - Mary's father and mother. I'm not really sure [where Henry Sr. was born], I think it was in \_\_\_ up there, I'm not really sure. His grandma was from Nāpō'opo'o. I don't know, you ask Gordon he might have documents. [Ida was born in] Kaawaloa yeh, tutu lady. [Henry Launui Kaniua was born and raised] could be Kealakekua you know... gotta be Kealakekua; I don't know what year they went to Kaawaloa... No yah they stayed there until the bombing of Pearl Harbor and then they relocated I guess they were relocated by across because they didn't want anybody living on the coast yah they relocated across Kealakekua Bay, Nāpō'opo'o. We lived ah this is what's up here? You know the pier when you make a left to go past Gordon.

My mom was a very disciplined mother. Sundays well I know for a fact we couldn't hang out all over. For us was lectures, each of us had a chore yeh. She was very stern, very, very stern. Strict, but yet now we look back I'm thankful she raised us the way she did - Hawaiian - very much. She made sure that we respected... I know I remember from her about Pele and all that. And she was never superstitious, but she always told us to respect other people's feelings and everyone of us had a chore to do when come home from school. So what we did I guess what I did was help with the cleaning, whatever the oldest one in the family because there was eight of us yeh, and she was together and very strict on keeping the house clean. I was the youngest of all, second to the youngest, my brother was younger than me and he was the one that fell off the mango tree.... But the older ones worked hard and we kind of had to do what had to be done whatever there was. My mom was never a working mom, she always stayed home so we always went - when we came home she was always home. Everybody had their duty of what they had to do. [Siblings] Henry III we call Sonny, and then Joanna [Gaspar], and then Henry Launui, and then Mary [Paiva], then Charles, no Alfred before Charles, then me, and then Earl.

My dad was a commercial fisherman. He was very kind. He was really handsome. He had hazel-green eyes. My dad and mom all of the netting they did by hand. My mother was really good at that. My mother was strict, but not abusive. She was very disciplined. She never wore makeup. So when she died we told them do not put makeup on her. Her hair was long, it was neat and different, she put it up and do this and that and then it would go in place. So natural. And then at the age of... I mean she at the age of 85 when she died she hardly had any white hair. I never remembered my mom to be white. She's pure Hawaiian. My dad and she spoke fluent Hawaiian. We should have, I understand some words, but I cannot speak. I think we just never made an effort. I just maybe never wanted to learn. But my dad and mom spoke; I mean look at my dad, he had light brown yeh? Yeh, tan skin and my grandfather my dad's father spoke fluent too, Henry Sr. I don't know [if Henry Sr. was part Hawaiian], but they all spoke Hawaiian, I mean my

mother used to get really upset as I got older and she would hear people speak in Hawaiian she would say you know that's kapulu that's not the way it supposed to be spoken. They would cut it short yah. Henry Sr. was related to Anna Lindsey I think.

I don't know if it's true but I thought I heard my growing up time that our great-great grandfather [Frederick Leslie] was a whaler, who came to the islands and came you know how before they came and didn't wanna go back and that's how our name Leslie came into being but I'm not sure. That's what I remember. When my son was born, Henry Sr. asked me to name him my oldest son Fredenburg because nobody else had it. So my son is the only one that has it; so he cannot use Jr. because my husband doesn't have the same name yeh. I have no idea why, now I think about it I don't know why my grandfather asked me, all he said name him Fredenburg. I guess to carry on yeh? Gordon knew about the harbor master. I didn't tell you he [Frederick] was the first harbor master in Honolulu?  
And then my father's father was down here in Kealakekua.

My grandfather [Henry Launui Kaniau] had seven daughters. So that's why when my brother was born, Henry Launui, my grandmother hanai him because she didn't have any boys...Gordon too was *hanai*. From Gordon Kuwaha, but Gordon's mother was my father's cousin. It was relatives of the family. And it's really sad we've gone to meetings and people would ... we're not a Leslie, but he was my father's - his mother was my father's cousin so it was blood relative yah. She was a Kuwaha yah. His grandma was a Kuwaha yah his grandma and my father's mother was two sisters. So when I hear people tell because we've been to so many meetings and tutu would come out and say I just stand up and I just tell em you know you folks don't know they would try to ... Gordon went through a lot but yet they don't know he is blood on my dad's side.

I went to school at Konawaena...after Konawaena I worked hah? I got married a year after I graduated. I worked. My husband is Franklin. I had Frank Jr. about a year after and then I worked at the meat market...oh no I was a coffee inspector first. What they're doing now for coffee inspection we were one of the first people that were hired by the state to inspect the coffee beans, I did it right up here for about maybe 2 years and then I went to work at the Kona Meat Market from there I worked at Bank of Hawaii'i for 10 or 13 years.

The whole [coffee] cherries we had to distinguish the whole cherries and we did it all by hand. What we did was before \_\_\_ was born the bags went through the bin we would just take handfuls and put it in \_\_\_ and then inspected the coffee with this, what they called the floaters, the brown ones. We were the first people the state hired and that I think they used that to this day how they can grade the coffee and all that. And then I worked from the bank, I worked as a physical therapist for 8 years and then I was doing home health service also, worked with a lot of the cancer patients. And then I went to work from physical therapist we were running home health service for 2 years oh and I forgot I worked for as a dialysist for 5 years. And my husband was a technician there - a water tech and dialysist - he actually came out of the Navy. I met him after he came out. Before that or after I graduated from school my first job was working at Kona Inn in the fashion shop - in fact I was working there and going to school. Hokulia I got to work there in 1996 I think. First I started as the landscaper and then went to security, until present. I worked for Aloha for 10 years. Two months before they went under I retired. Aloha Contract Services, Aloha Airlines. But I worked on the contract side working with American but mostly Japan Airlines. And then to present I still work with Hokulia [Irene].

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**Harriet Iolani Haleaka "Aka" (Pule) Dooley [Nov 17, 2009].** I was born in 1964 to parents Fern K. Pule - Prim was actually her maiden name, and my father was William Mahoe Pule. Original family name is Kealiihanapule out of Kohala. My grandfather was Akoni Pule, State House Representative on my father's side...and his father was Solomon...and his father up behind him was...at that point the name changed back...Kealiihanapule. Their valley was the next one over to Kamehameha's taro patches...which the family still owns the water rights to. My grandmother was Sarah Kekulauokalani Moku. My mother's side is Nāpō'opo'o and Kealakekua comes into play mostly. She was born here in Nāpō'opo'o. Fern Kalehua Makanoē Prim. She was born in our old house here in Nāpō'opo'o that was built by my fourth great-grandfather, George Panila Kamaoha or Kamahoa...depending upon what books you're reading it in and who phonetically wrote it.

[My tutu man, George Panila Kamahoa, who was the governor of South Kona, built that house. It was a 140 something years old when Kekaulike Kawanakoa paid a state official to come down and condemn it. It's not there anymore. My mom wasn't here...nobody notified any of us...I just left for college. My mom was in O'ahu. When the neighbors notified my mother and she caught the next flight, half the house was down already by the time she came over here. Nobody served any papers to any of the people. I worked for years to get that on the Historical Register because Lili'uokalani, Prince Kuhio used to come and stay here because my tutu man, Manase Makekau, was his lua partner. Every time they came to South Kona that's where they stayed, at our house. Every time she (Lili'u) came here she would come and stay with Kapiolani...Keohokalole...but the old house...they were all cousins...just like Tutu Bernice Pauahi Bishop...all these lands out on this side were Na Luahine...her grandmother's land that came to her. These lands over here all came to the Bernice Pauahi Bishop Estate through Na Luahine.

He [George] was married to my tutu wahine, Kalaialilili, who was a caretaker of Hikiau Heiau at that time. When she passed away, I think it was in the late '30s, the temple was then watched over, during an interim, by Tutu Ko'o. And Auntie I'o was told to come back, I'olani Luahine, to Kona. Tutu Ko'o asked her to please come back...and then he was getting ready...or they were getting ready to pass and he needed somebody in that line of the family to come back and take over. Auntie I'o did...that's also when she took the position at Hulihe'e Palace...at the same time...the Daughters of Hawaii'i. She was the caretaker of Hulihe'e Palace at that time. That's my grand aunt, I'olani Luahine...who has also become a living legend during her time. She was a caretaker of Hikiau Heiau during her time. Uncle Liko Martin was also one of her helpers. Uncle Sam Heart was another one of the helpers that she had....

Our line...my mother's line goes all the way to Kaumuali'i on that side too...from my grandfather's side, Makekau and up...Kaleihulumamo...that area...this is where Auntie I'o's halau all centered on...cause she was raised by Tutu Julia Luahine, who was the caretaker of Haena Heiau...the hula heiau [Kaua'i]. Tutu Julia Luahine...and that's her auntie...I'o was taken and raised...Tutu Manase he had all these daughters...three daughters...he had asked Tutu Bessie, my great-grandmother, if he could go ahead and send the youngest one, that's Auntie I'o who was also born here - same house...Nāpō'opo'o...born here...if he could send her to his auntie...and that was Tutu Julia Luahine who was the caretaker and the one that lived at Haena. That was the hula heiau. Tutu Julia was there for a long period of time. Remember Tutu Julia was a cousin to Kapi'olani, who was also born and raised here...Kaawaloa...Kapiolani...Queen Kapiolani. She was also a family member also to us. Mea was all the ladies-in-waitings.

Tutu Julia - that was her [Kapiolani's] niece...that was her niece...niece or cousin? Hang on. Tutu Julia was in the late 1800's...she was from the early 1800's to the late 1800's. She was born something like 1820...if I'm remembering my grandmother...because my grandmother recorded all of it and translated all of it. My grandmother's the reason why a lot of Hawaiian people can find beyond the surnames...because we get stuck...you get pa'a to the surname...all the surnames the majority of them came in on whaling ships...because before that if you had the attributes...if you as a keiki had good skills as a lawai'a then you ascend to that tutu man that was a lawai'a and so the name was chosen and picked and showed that...and so the name changed. So my grandmother was very instrumental in the over fifty years that she did that. And she worked with Auntie Elizabeth Montgomery who was the State of Hawaii's genealogist. And she also worked...and we got so much correspondence between her and Auntie Elizabeth...and her and Tutu Kawena... Tutu showed me all the genealogy - Tutu Kawena Pukui - which is another cousin. Yeah. She's another cousin - Kawena...and even the Simeona - Tutu Morna...that's all ohana. Tutu Morna's grandfather was a Makekau...Keli'i O Nu'uauu Makekau...my Tutu Manase Makekau's older brother...there was only two brothers. Keli'i O Nu'uauu Makekau had fourteen sons. They came down from the line from Kaumuali'i...and they were direct...they were the great-great-grandsons of Kaumuali'i...Kaumuali'i is my fifth great-grandfather on that side.

Bessie Makekau... that's her grandmother - my mom's parents were Matilda Ku'upua'ainahau Makekau...my mom's father was Herbert Prim. I can't remember his middle name right now. He bailed off of a whaling ship and hid from the...over here in Kealakekua Bay...hid from the people...he was half-Indian and Swedish/Norwegian. And when my mom did the genealogy...my grandmother did it actually during her lifetime and then my mother finished it...and he was the fourth great-grandson of Chief Seattle.

So, I'm in the position that I am now, I'm watching over Hikiu because my mother put the responsibility into my hands...eleven days later she passed away. The responsibility was placed into her hands from my Auntie I'o almost a year before Auntie I'o passed away. The responsibility was placed into Auntie I'o's hands by Tutu Ko'o...and Tutu Ko'o was the one that was only supposed to watch 'em! I remember the story..."I was only supposed to watch 'em for a little while 'til you guys come back from Molokai and you guys never come back for a long time!" That was one of the stories that was floating around back then! But I always remember that because my grandmother said it with such a smile on her face...so it was one of the stories that really stuck with me...because, you know, they went to Molokai...they were helping Prince Kuhio who also was a cousin to my Tutu man, Manase Makekau. They was helping him to try to get the Hawaiian Homes established...so the very first lots were Molokai - Holualoa. So between the very first lots...1 to 7...was all my tutu's...

I was born in Nu'uano, O'ahu. I went to school at Maemae School...Maemae Elementary, actually. Went seventh grade at Kawanakoa, and then moved back to Kona here during that time and completed my studies at Konawaena High School. Graduated my junior year...my senior year, supposedly, was spent as a freshman at Brigham Young University where I acquired a degree in Cultural Anthropology...Ancient Hawaiian Studies. I then met and married my first husband whose father was the Director of Admissions at Brigham Young... Kevin Harold Reed...had three children ended up moving to Arizona which is where their home grounds were and I ended up completing my studies and getting a Bachelor Degree in Law. There was an Admission of Law...I was at a perfect facility that allowed me to go ahead and study a whole variety and aspects of it...so one of my specialties was actually studying Forensic Pathology during that time. I ended up working with a variety of different Indian Tribes while I was up there...I lived right on the side of St. Carlos Reservation...Apache Reservation...which is where I started. I worked with the Swift Trail Federal Penitentiary and ran the Criminal Rehabilitation Unit, so it allowed me to do a lot of meditation in both the Federal and the State levels. I worked with a lot of different area tribes but always the same thing...counseling mostly...mediation...ho'oponopono...which is what has continued on to what I do now. I run an organization called Mission Aloha...I go around the world and I lecture and share ho'oponopono in its most original form.

I spent every year of my life here...back and forth...back and forth...back and forth! My father was born and raised Kohala, my mother born and raised Nāpō'opo'o...they always brought us back. There's never been a time...they moved to O'ahu then because of the jobs...that's where the jobs were...that's what a lot of people of that era and time did...there were no jobs over here...they had big family...no jobs! So my mother went from here to Moloka'i first...and then went over from Moloka'i to O'ahu. But back and forth...throughout my entire lifetime I've come back and forth...in fact I was on the plane...the last plane that the old airport had before they shut that down for good and started up the new one.

The old school up here and Miloli'i where one of her [mom] tutu wahine's, which was Sarah Kahiwa, was the schoolmaster...schoolmistress. You know all the village kids they all run together...the 'ohana ones was from here to Papa Kepelino them over in Kealia...Ho'okena side...then the Kahewa's and the other ohana that we had down in Miloli'i...all these villages...it was a courtship from canoe to canoe.... My mom was a police officer for Honolulu Police Department for thirty-four years, I think it is... She had six daughters...she put us into training...she made sure that we were all efficient at what we had to do. I think I'm the only one out of all the daughters that got back into lua because my tutu man them were all lua trainers. But we all did four years of karate...four years of judo...I did sixteen years of tai chi, which I love...and we all danced hula for eighteen plus years...everyone of us. And it was just growing up in the house...she had two boys...we had a non-gender house. I'm the baby girl; I have a baby brother...we both shared titles.

My father...he would always tell people that he was a simple fisherman...but there was nothing simple about him. We'd go out to Kohala where he was born and raised...he was born and raised down in on the rain side Keokea...Nuli'i is where he was born and raised. He put us in the canoe...take us out me and my brother...slap the side of the canoe...the mano would come! He'd tell us, 'You guys sit right here, I'll be right back.' He'd drop down in the water...the mano would fly...go right underneath him...he'd grab the top of the dorsal and he'd be gone...for hours and hours and hours us guys would just have a little pull and sit there and eat a little bit and wait...and hours later he'd come back totally refreshed with a big bag of this and a big bag of that...mostly limu kohu and other stuff...and always with the mano...he swam with the mano...every chance he could get. That's why it was important for him...that's why it was mandatory for him to come home all the time. Do you know how he came home here all the time...even though we were all O'ahu kids...born and raised? We'd go on my father's boat...Kewalo Basin...holo holo all the way from there to Moloka'i...drop off akule fish my auntie them down at the Kaunakakai

pier where she'd bring us a case of Molokai bread...we'd troll between Lana'i and Maui...just coming this side of Mahukona...coming into Mahukona where my uncle would meet us with the trailer...and that's how we came over to this island all my life until my first airplane flight was the last airplane landing that was made in the...I thought that was cool because it was my first airplane flight ever! And these guys had leis for us and music and all this stuff...and I realized later on that they were just closing...that was the last flight for the old airport! I thought it was because I was on the plane! I never forgot that!

My father worked a lot with Poni's [Kamaau] dad, my Uncle Howard [Kamaau]. They fished in the northwestern islands...they used to do the studies...they were a part of the studies that...[NOAA] Yeah, and the USS Gilbert...if he wasn't on the boat with them, he was hired by Jacques Cousteau. Because he was highly skilled at the work he did. My father could go 400 ft. free dive with a rock around his waist. He dove old style where they take the kukui nut oil in their mouth and you tilt your head like this...and you let the bubbles come up your mouth...run the line of your mouth...up your nose like that...and as it hits right here...open the eyes and so the kukui nut oil would coat the eyes and that's how they could see under the water. That's how the deep sea diving of the ancient Hawaiians was done...and how we did it without glass. Not just spilling the oil on the water for make 'em clear to see from the top...but for opening your eyes when the bubble would get right here...get into that pocket [Aka].

**Harriet Iolani Pule Dooley**, also known as "Haleaka" or "Aka," 49, of Captain Cook, Hawaii, a kumu ho'oponopono, died in San Cassiano a Vico, Lucca, Italy [August 11, 2014]. She was born in Honolulu [1964]. She is survived by companion Ricky Pisanu, son Nolan K. Reed, daughters Lilinoe and Suzy Reed, two brothers, five sisters and five grandchildren.

**Fern Kalehuamakanoë Prim Pule**, 72, of Kailua, Kona, Hawai'i, died Sept. 18, 2009. Born in Nāpō'opo'o, South Kona, Hawai'i [January 24, 1937]. Retired Honolulu Police Department officer. Survived by sons, George Kapali Kamau and William Mahoe Jr.; daughters, Wanda Iokina, Fern Kalehua Cardenas, Sarah Kela, Lisa Torres, Harriet Aka Dooley and Wanda Lehua; 24 grandchildren; 30 great-grandchildren.

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**Joanna (Leslie) Gaspar** [Nov 16, 2009]. My name is Joanna Gaspar and I went to school at Nāpō'opo'o and on to Konawaena High School. I was born December 8 1934 down in Nāpō'opo'o...in Japanese hospital - Kanaha Hospital...in Kealakekua. When we were little we went to Nāpō'opo'o School...right about say 3 miles from here. The long building, the state building, yah that's the school. It went from 1st grade to 8th grade. Then we graduate there and go on to Konawaena. We used to walk to school. They had a bus running later so we took the bus. The bus driver was Manuel Cordeira. And after school we would walk home every day. From the school down I think it was 5 miles. It was fun because sometimes we would go to the coffee mill and they had the big well there and it was so hot sometimes we just jump in and swim. When we go home our parents say howcum you wet we say had big rain, but that was a lie. We used to go there and drink water had an old water tank the faucet had a Bull Durham bag to collect the worms and then we used to drink the water there. After school we would walk home...was a whole bunch of us. My husband was Mitchell [Gaspar]...he was older than I am. His mom was the post mistress for Nāpō'opo'o Post Office.

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**Tommy Hickox** [Nov 19, 2009/Mar 8, 2003]. My name is Tommy Hickox, I was born (1946) here on the island [Hilo]...went to school in Honolulu. After high school went into the military [Air Force - all over the U.S. - Vietnam], served four years, returned back to the islands...continued my education at the University of Hawai'i...and eventually got into the police force and retired after thirty-six years in service. My family is from Ka'ū...and that is Ha'ania. My mother is Virginia Ha'aino; my father is Norman Hickox, haole from America...the continent. Auntie Lily [Kong] is my mother's youngest sister. Actually of the girls in the family, she's the only one still alive. She passed away. Her parents names are Mary and Harry Ha'ania, my grandfather's name was Benjamin Ha'ania, and his wife was Ka'apaka. From my grandfather's side as far as we could go it stops and we have been informed by our kupuna that's family members that we are not to pursue any further, so it remains there. My grandmother's side, that is miles and miles long, I have charts and could give you a copy of. But my grandmother is originally out of Maui. That was Mary; her maiden name was Ah Lo. If you're familiar with the Ah Lo genealogy it is very, very entwined. It is all over, and I'm still trying to put all of that together.

During my childhood I would come over very often and spend time down at Keauhou. The family had two homes, mauka and makai. I guess this was somewhat traditional at the time because most of the families farmed and also fished for their living, not necessarily for their living but for sustenance. So we would spend time both down at the beach and up mauka. At that particular time there was no running water, no toilet, no electricity. So we had kukui hele po, we had punawai at the beach house and we cooked outside by fire. The mauka house was pretty much the same only we had a catchment there, an out-house of course, and kerosene was available at the time for the folks and we would use that occasionally because, I guess, of the expense. The majority of my time was spent down at the beach house. I spent a lot of my time with my grandmother. My grandfather had passed away. She was the only one that was really there. My uncles and aunts, they all had already left to pursue careers. I learned from her a number of things, involving life, understanding, involving family, and how to survive. She was a very avid fisher. And for those that visited Keauhou during those days, they looked to her for dry opelu because she would have four or five large dry boxes down at the beach and she would be consistently be drying opelu. She was also known for her weaving, lauhala weaving. She made beautiful hats along with other things. Her hats were sought after, as I remember, because of the quality of the weave. She took great pride in her work. Makuakane Selamoku...my father was a sailor. I'm the produce of the war. After marrying my mother he would work for the National Park at the Volcano as a ranger there. Subsequently, he had left to go back to the mainland and never returned.

What I do now is I find myself involved in somewhat cultural issues. I'm no way an expert on it in any way, shape or form. What I've learned have come from my own personal life experiences from the kupuna and also from reading. That kind of capsulizes who I am. I was there [Hilo] for a few years and in Honolulu. That's because of the time we were born, the jobs situation was very, very minimal so my mom moved to Honolulu, and I went to school there...St. Louis.

I'm a member of the Royal Order, Kamehameha Ekahi, Moku O Kona, and we have undertaken namely one, the Ahuena Heiau. We do restoration work there. Along with that I'm President of the nonprofit organization for Ahu'ena. It's called Ahu'ena Heiau, Inc. From there we go to Lekeleke. We are working towards putting together a program for Bishop Holdings. We have been designated to ask for the lease of the property basically to go in and taking care of it and Kuamo'o, although Kuamo'o does not come under the purview of this Lekeleke Drive. And we also have been awarded stewardship – the Order has – of a 40 acre parcel of State land, State Parks area and we're working towards restoration [Tommy].

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**Analu Kame'eiamoku Josephides** [May 9 & 11, 2008/Nov 18 & 19, 2009]. My name is Analu Kame'eiamoku Keikikaneokahekili Josephides. I was born on March 1973. My mother is Marie Aulani Cruz. And my father is Andreas Demitrios Josephides. My dad came to America in the 1950s and married my mom in 1967. My oldest sister was born in 1968. My second oldest sister was born in 1970. And I, being the youngest, was born in 1973. I was born and raised in the district of Wai'anae. I am from the ahupua'a of Wai'anae kai. I have resided all my life, since my birth, in an ili called Ka Maile, that sits in Wai'anae kai. I went to Mākaha Elementary School through first grade, and left Mākaha Elementary when the boundaries changed. I attended Wai'anae Elementary from second grade through the sixth grade. I graduated from sixth grade and went on to Wai'anae Intermediate and spent seventh and eighth grade there. Then I went to Wai'anae High School for my freshman year, then I dropped out of high school. I tried to go back to school under the guardianship of my grandmother, the late Alice Leinani Laura Rodrigues who was married to Frank Cruz (my mother's parents). My grandmother is originally from the island of Kaua'i, from a place called Keālia, Kaua'i.

She moved to Honolulu and resided in Kapahulu, where I attended Ka'imukī High School from her address, but traveled everyday from Wai'anae, never living out of Wai'anae, just using her address. I attended Ka'imukī for a couple of years, until I dropped out again, and I went into a program that was located at...the McKinley School, where I joined an employment training opportunity to earn credits towards graduating from high school. I was successful in completing the program, but I was short a credit and returned back to Wai'anae, where I decided not to graduate. I got my G.E.D. from McKinley adult school and continued to travel by bus from Wai'anae to the McKinley school. Because the time frame in which I could receive my G.E.D., I went and did that. That same year in which I would have graduated Class of 1991 (the original year I was supposed to graduate), I received my G.E.D. around the same time my classmates graduated.

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That fall, about September, I entered into college at the Kapi'olani Community College... I later transferred to Leeward Community College...where in 1998 I received my Liberal Arts two-year degree. Then I went to Honolulu Community College because I didn't have the courage to go to a university yet, I was afraid of the big university. So I went and studied under Kumu Hula Kimo Alama Keaulana, not for hula. I studied under him Hawaiian botany and Hawaiian culture about two years. Then I had the courage to enter in the four-year university where I began my trek at the Center for Hawaiian Studies under Director Lilikala Kameelehiwa. I received my Bachelor of Arts in Hawaiian Studies in Fall 2001.

I studied and trained under Dr. Kameelehiwa, Dr. Kamakawiwo'ole Osorio, Dr. Kanalu Young, Dr. Haunani K. Trask, in various coursework such as Modern History of Hawai'i, Decolonization of the Kanakamaoli, Post-Contact Chiefs, Mo'okuauhau Genealogies of the Ancient Chiefs, Hawaiian Mythology. And many, many other courses. I also studied at the university hula, both kahiko and 'auana under Kumu Hula Aunty Vicky Holt Takamine for about three years as an elective to my Hawaiian Studies program. The university was my formal training. I studied Hawaiian language since Kapi'olani Community College at the college level, first from Kumu Kahi White, then I studied Hawaiian language at Leeward Community College under Kumu Ekela Kaniaupio Crozier. And then when I went to Honolulu Community College I studied some language under Kumu Alama Keaulana. And then at the University of Hawai'i, I studied Hawaiian language under Kekeha Solis and Puakea Nogelmeier.

My traditional schooling comes from several elders in my family. I studied genealogy under the following kūpuna: Kupuna Mildred Keli'iheleapuni Aiu, who is Mrs. Rasmussen of Wai'anae, and Sally Kealoha, who is Mrs. Tanigawa of Waipahu, originally born and raised until her older teenage years in Kōloa, Kaua'i. Kupuna Millie was a Fort Street Mall girl. I tease "Fort Street Mall" because they were born and raised on a property up Fort Street, which is now the corner of Pali and School Streets, which was the old Ahia property. Our great-great-granduncle William Malulani Ahia was one of the first legislators in the territorial days. He was a child that ran around the palace and was raised by Queen Lili'uokalani. His mother was one of the kaukauali'i, or retainers to the Queen. Her name was Mrs. Malaina Ahia, she was a Mahoe girl, and that was one of my Tūtū's sisters, my Tūtū being Mrs. Olivia Libby Mahoe. She was Mrs. Mahoe because she was a Mahoe marrying a Mahoe, her husband being Reverend Joel Hulu Mahoe.

I also studied Hawaiian culture which included not just genealogy but various aspects of Hawaiian culture that dealt with land and history, the social structures of the traditional lifestyle of our kanaka. I studied from various other kūpuna in my family such as Aunty Dorothy Gillett. Aunty Dorothy was born Dorothy Aulani Kahananui, and she was the daughter of the well-noted musician, Hawaiian historian, and Hawaiian cultural specialist, Dorothy Mitchell Kahananui. Aunty Dorothy Mitchell Kahananui was someone that Mary Kawena Pukui would often go to for information and advice, as Aunty Dorothy was her senior. And they all worked together with the Bishop Museum at that time. I also learned Hawaiian genealogy and history from my Tūtū Nani, that's my mother's mom, Mrs. Cruz. From when I was about three or four years old, I remember Tūtū teaching me about her grandmother, the late Abigail Kekilani Mahoe. I remember seeing these pictures and hearing the stories. She was the daughter of the Reverend Joel Hulu Mahoe and Olivia. Also, I learned genealogy and history of the Hawaiian Islands in general. A lot of focus was on the two Konas of Hawai'i Island, Lahaina of Maui, the island of Kaua'i, and parts of O'ahu.... Now, being that you are here because of Kona, my connection to Kona is because of Tūtū Man Joel Hulu Mahoe who is from South Kona. We say 'Opihali but the government says 'Opihi Hale.

There's a lot more to my traditional training. I began studying Hawaiian language in seventh grade under my Kumu Shane Kauwela Valejo at Wai'anae Intermediate. She is today known as Mrs. Novokov. She was my school teacher 21 or 22 years ago. So I guess 21 or 22 years spans the time that I've been speaking Hawaiian. And I remember one day, it was recess time, and it was in the stairway, and when she found out my middle name was Kame'eiamoku, she grabbed my shirt and slammed me against the wall and she says, "Do you know who you are? Do you know who you are?" And I freaked out and I started to cry and I would recite my name over and over and over again, my whole name, because I didn't know what she was trying to tell me. Later that day I realized that she was just shocked that there was somebody carrying the name Kame'eiamoku and I was in her class. From that day on, she took care of me really well and she has been, ever since, my very dear friend.

I would spend some years riding in my Aunty Millie Rasmussen's van, learning to speak Hawaiian. Aunty Millie would tell me, "Pehea. Hea kena 'ōlelo. O 'oi 'ōlelo, ka 'ōlelo makuahine, ka 'ōlelo o ka 'āina, ai'ole ka 'ōlelo mai ka puke." She would tell me, "What is that you speaking? You speaking your mother tongue? You speaking the

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language of the land? You speaking that language they learned from the book over there at the university.” And I would say, “I guess all of the above, Auntie.” And she goes, “Whoa, huikau, huikau. Whoa, confusing, confusing.” And I would tell her, “Auntie, instead of telling me confusing, confusing, then why don’t you just teach me the way you think I should learn how to speak Hawaiian?” And she did, everyday driving in her van. To the Archives, the Bureau of Conveyance, Hawai’i State Library, every time we went to do genealogy research, or we would do land title research. I was baptized in Kamakumauloa Church on Mokuwea Street in Kalihi where she is the deacon of the church and her sister Auntie Patricia Kanehiwa is Kahuhaiwanaliu (ordained minister) there. The main kahu, the kahu po’o is Jacob Naweli. It’s a non-denominational Christian Hawaiian church. During Prince Kūhiō’s time this church was founded by Papa John Weiss. And the cornerstone of the church was built on the Hawaiian language. Before that Auntie Millie’s family came out of a church in Kaka’ako called Ibarena Ho.

My family came out of the Kawaiaha’o Church from Tūtū Man Mahoe time. My great-grandma Alice Kahalemalahinikalei Mahoe Harper, a Kapa’a schoolteacher, married the Portuguese man Alfred Rodrigues, the storekeeper of Keālia, and they are the biological parents of Tūtū Nani. Tūtū Nani was raised by her mother’s adopted mother Tūtū Ne’e. Tūtū Ne’e was actually Tūtū Kalehua, also known as Tūtū Kalelua. Tūtū Kalehua folks were listed in the house of Queen Lili’uokalani in the 1910 census. Queen Lili’uokalani, King Kalākaua, Princess Likelike, they were all children of Caesar Kapa’akea and Keohoka’alole. And Caesar Kapa’akea and Keohoka’alole were first cousins. Caesar Kapa’akea was the oldest half-brother of the Reverend Joel Hulu Mahoe. They shared the same father but had different mothers.

Tūtū Ne’e was the sister of Tūtū Olivia Mahoe, the Reverend’s wife. In those days, when the kūpuna comes and asked for the baby, you gave the baby. So when Tūtū Abigail Kekūlani Mahoe was giving birth to Grandma Alice Kahalemalahinikalei Mahoe Harper (simply known as Mrs. Rodrigues), Tūtū Ne’e came and took the baby. Tūtū Abigail gave birth to Tūtū Alice in Kōloa, Kaula’i, but Tūtū Ne’e took the baby to Makaweli, down to Waimea, Kaula’i. When Tūtū Alice was giving birth to my grandmother in Kapa’a, Kaula’i, Tūtū Ne’e came again and took my grandma. But by then, they were staying up in Kawaiaha’o, which is all the way up Kapa’a, go up by the cemetery, and then you go all the way behind.

And you know Mahealona Hospital, that’s all my grandma’s aunts and uncles. Tūtū Olivia’s sister was Malaina Ahia, her daughter was known as Mrs. Nancy Mahealona and she was the head of the hospital in Honolulu, the one where all the Kalaupapa patients would come through. She was the superintendent or the head of that. My Tūtū said that when they were little, Tūtū said her mama had Japanese maids. And they used to dine with all this wonderful silverware, coat of arms on top the plate, fine china. And I said, but Tūtū, your father was a store clerk for Keālia, how did you have that? She goes, “My mama was Hawaiian and my mama was from the ali’i. And my mama had inherited stuff. And at the same time mama was a school teacher and she got paid good as a school teacher. Mama was a wise investor, so mama purchased land throughout Kapa’a town and they built up the town, and they’d sell and make money. So mama ended up being a businesswoman. But she said that they would dine with the Mahealona-Wilcox family all the time, and she said that family was her aunts and uncles. She said when she was twelve, her mama died, and all of that life was pau and she went to live with the Aki family for a time....

Getting back to Tūtū Olivia and Tūtū Joel...Reverend Joel’s half-brother was Caesar Kapa’akea, they shared the same father. Their father was Kamanawa’elua, who was the twin brother of Hulu Kame’eiamoku, and they were just known simply as the Mahoe brothers. This is not the royal twins on the Kona farms; that would be their grandfather. These twins are the grandchildren of ones on the Kona farms. Reverend Joel and Olivia, who had plenty of children, one of their daughters was named Abigail Kekūlani Mahoe. Tūtū Abigail’s middle name, Kekūlani, reflects a region in Kona high above in the spaces where the akua dwell on Mauna Loa, which is a place called Kūlani. It’s above the waukele. Kekūlani is when the heavens stand upright.

You know King Kalakaua and Queen Lili’uokalani, their father was Kapa’akea and my tutu man Reverend Joel was that brother, well they were first cousins to Keohokalole [Kapa’akea’s wife]. Tutu man Mahoe and his brother Caesar Kapa’akea, they were the first cousins to Caesar Kapa’akea’s wife. If you look in the genealogy...Keohokalole, the sacred hair. Because the hair acted like a blanket, it was so beautiful and long and almost like a blanket. Okay, so Kamanawa’s brother was Aikanaka, and that’s Kamanawa’elua. And Aikanaka was married to Kamaioakalani and Aikanaka was the ali’i ai ahupua’a of Lanihau. Yes [they all have connection to Ka’awaloa, because they all go back to Kalani’ōpu’u. It all goes back to Kalani’ōpu’u of Ka’awaloa. And I’ll share with you a little bit more of that in a

bit. Kamaioakalani was the ali’i ai ahupua’a; now that is a chief higher than the konohiki. They belong to the second degree of chiefs. Of the several districts there, of what makes up this area...[Analu].

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**Verna (Navas) Kihe** [Nov 19, 2009]. My name is Verna Kihe. Born O’ahu...Honolulu-Kalihi. 1943. Grew up in Hōnaunau until ten...and then I moved to Nāpō’opo’o. My parents are Antoine Navas and Elizabeth Keleikolio. My father was from Nāpō’opo’o with Sam Koko - that’s his hana’i father. My mom she was born in Hōnaunau. My grandmother passed away and my grandfather asked them to come back to stay with him in Ka’awaloa. Yeah. Going toward the rubbish dump...you know where Manini Beach is...right over there...that other beach right across this bay. I went to Hōnaunau School to Eighth grade. Then went to Hilo High School because I wanted to stay with my aunt. My auntie’s name...I think you mentioned her name earlier. Grand-daughter owned the lei stand and sold lei over there. Iolani...and then the last name’s my grandfather.

[After Hilo High School] I came back to Kona to care for my grandfather for awhile. And then after, I got married. Then I told my mom and dad, ‘Well, you guys got your own home...you guys take grandpa. I’m moving out. I’m on my own.’ Then I move up to Hōnaunau mauka...after I got married to Alfred Kihe. I think Alfred was born Ke’ei Beach. Yeah, Kahua. He grew up in Ke’ei and mauka Hōnaunau and here [Kealakekua]...with his sisters ‘cause his mom passed away giving birth to him. He was a construction operator. He could drive big machine, big trucks for Tanaka. James Tanaka. He passed away in the ‘80’s...so long ago. He had a heart attack and he had cancer. I have six children. I had one from Alfred Kihe and five from Charlie Gaspar. They call him Kaeo Gaspar...I never got [re]married. Kaeo Gaspar worked construction. Tanaka. Same with Alfred, but he did farm work...that was his main job...part time he used to take care farms. My son Alfred still lives here...when they were younger, yeah...you know, back and forth...Hōnaunau...Nāpō’opo’o...was more Hōnaunau.

I live up mauka...but my daughter lives down the beach. Even the Leslie’s...I don’t see them no more. My father built stonewalls, fisherman...Bobby Leslie...pick coffee...all farm kind stuff he did over here when he came home to Kona. That stonewall...going all the way to Hōnaunau...sometime when you driving you see that wall on the mauka side...my father built that too. And the wharf...the wall like going on this side...when you look at the wall it goes like a wave...like that. He helped build that too. And the Leslie’s...and the Moku’s too...yeah, Millie Moku that was her name. My mother used to weave hats. Lauhala things...mat...hat...all that Hawaiian craft...and pick coffee, of course. But she did alright. Allen Nakamura...and then Felice Nakamura’s coffee farms...Japanese family. My grandmother taught me [to weave]. Actually my grandmother raised me...that’s why I came here in the 40s. [Grandma] Claire...she had a long Hawaiian name...I cannot remember...we are all related. My grandma had no children, so she asked my mother...my mother had twelve children. So my mother let me go and I was raised here from then...never went back to Honolulu...didn’t like that place...I have sisters live in Honolulu, and I don’t know their married names. No, they come visit us though...they come visit...they visit. I don’t like airplane ride.

When I came to Kona I didn’t want Honolulu anymore...because when I came I was amazed at the fruits they had! Mangoes and...whoa! We used to call it kapu like...“that’s mine you can’t touch it!”...we were so clustered with fruits and I just fell in love with this place. And then you would know every neighbor...it was safe to walk around day or night. I used to walk from here actually...go all the way to Hōnaunau! I wasn’t afraid in the dark. The only thing was that the neighbors was far away. Far, far away...we kept in touch through my grandparents...they all kept in touch with each other. Time to work, they work...when was time to party, they party. They party! What I miss now is the young people...they don’t go serenade like Christmas...the old folks they all went to every house...and they left us children home for someone to come serenade ‘cause they give gifts when they serenade...give people gifts. So the next day they would come send a car and get all the children...like me and my cousins...and we all went down to Hōnaunau Beach and then we just celebrate ‘till the next year. I used to like that because I didn’t have to go home and pick coffee.

I have two brothers left...no three brothers...one is in Kaula’i...the oldest is in Kaula’i. Haven’t visited him since he moved there ‘cause I was mad at him...I’m still mad at him. He left me over here...me and my brother was raised together. When he made seventy my children and my brothers and sisters and in-laws...kind of mali mali me...took me to his birthday party...in Kaula’i, yeah. And we stayed at a hotel...I don’t know what hotel...I just wanted to see him and come home. But then I forgive...we forgive each other. ‘Cause I was small and I thought he just abandoned

me... 'cause he had girlfriend. Then he got married and (??) no more. Some of my sisters when I was young... I didn't know them by looks but I knew them by their name... until my parents moved here. And my oldest sister... when my other sisters used to come to visit... she used to bring them up to my place to visit me. The Leslies are ohana... on the Gaspar side. They're my ohana. I hardly come [down here at Kealakekua] because I got disease from the water so I'm not allowed to go near the ocean for a long time. Then I had a stroke... They don't know where but they said, 'salt water.' [The hat in the photo was made by her grandmother. Verna passed away July 2015]

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**Wally Lau** [Nov 19, 2009]. Wally Lau... born and raised on O'ahu... went to high school... graduate of Damien Memorial High School. Went to further my education in the State of Washington at Central Washington State University... and came back home and began my career at Kamehameha Schools. I was their Director of Alternative Education Programs. Working with our at-promise youth in the community... under Community Education... that was the division that we were in... and came to Kona... came here in '97... been here ever since. Parents... my father is Walter Lau... whose roots actually come from right here in Keauhou... but born on O'ahu... but his mother, Esther Chai, is from Keauhou mauka... and my mother is Catherine Ka'awa Lau. Her 'ohana comes from Na'alehu in Ka'i'i. So we get roots back over here in both sides of my family. [Ka'awa family have roots in Ka'awaloa] So '97 I opened up a non-profit called the Neighborhood Place of Kona... that focused on the prevention of child abuse and neglect. Up until November of last year, that's what I did... until I came on working for the Mayor... about a year ago now... Deputy Managing Director.

I've been with the Royal Order for about fifteen years now... been with Hale Mua maybe about eight years. Hale Mua is really about perpetuating the Hawaiian culture... I don't know the exact mission but it's about the perpetuation of the Hawaiian culture... whether it's through the arts... whether it through educational programs... it's also about helping to support other cultural entities that maybe are not the 501-C3's. So we can act... we try to act as their financial... their fiscal agent... but our whole area is about perpetuating our Hawaiian culture... various types of projects. One of the projects is Ka'awaloa where we have an MOA with DLNR... to kind of be the kahua of a particular parcel of Ka'awaloa. That's the one that is right by the flats - thirteen point something acres. It's basically... you know where the monument stay? In that area. What Hale Mua has done is then have an MOA with the Royal Order of Kamehameha O Moku Kona to help us, along with the community, in taking care of cleaning the area... malama the area per our agreement. Basically its malama the area over there right now.

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**Gordon Leslie** [Nov 16, 2009]. My name is Gordon Leslie. I was born in Kona Hawai'i at the old Japanese hospital in Kealakekua, and I was raised all my life in Nāpō'opo'o Village. Went to school in Konawaena and finished in 1965. Spent 4 years in the military in the Navy. Attended 2 years junior college in San Diego. My parents are Mary and Henry Leslie Jr. My mother Mary was born in Ka'awaloa and raised in Ka'awaloa by Launui Kaneao and Ida Ka'aihuekaalele Kaneao. My father was born in Nāpō'opo'o to Thelma (Gaspar) and Henry Leslie Sr. who was also raised in Nāpō'opo'o. They were actually born in Keokea in South Kona. Her [Thelma] 'ohana all come from Ka'awaloa and the Hokuia area, Onouli [they pronounce it Noulī. Noulī yah without the O], that's where her father and mother are from. Henry Sr. was the brother of Frederick and Lionel... and so was Milton's dad (Robert). I guess their grandmother and grandfather were Friedenbergs from Kaua'i. He married high chiefess Mary Kahekili from Hāna, Maui. They had 5 daughters. One daughter married Leslie. One daughter married Lindsey. One daughter married Purdy. One daughter married Place. And I can't remember right now about the other daughter but because of the relationship with the Lindseys, Frederick Leslie actually moved to Kohala. He was the postmaster in Kohala and he also owned 4-5 bars there. And they were ranchers. So my grandfather and Bob would haul cattle from Waimea to Kona to ship cattle and then when they were here they would haul shipped cattle from the Kealakekua Bay where my grandfather met my grandmother Thelma Gaspar. And Milton's dad I don't know where he met aunty but she was a Perkins.

My great grandfather Captain Lonke - their graves are at the Catholic Church cemetery down in Nāpō'opo'o. He came from Italy and he arrived here before the turn of the century and he was the first coffee producer in Kona. You know the coffee mill that the State land has down in Nāpō'opo'o? That was his coffee mill. We always thought that he was Portuguese, but we found out later that he was actually Italian. He came here from Portugal, and as a young man he was already sailing on ships already. When he came to Kona he jumped ship; he was actually a cook on the ship that he was on so when he jumped ship he took coffee, and that's how he planted coffee here... all up mauka yeh.

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He was very industrious. He had a dairy up Kealia also. I have stuff that if you need more we kept them a lot of information, written information about him.

You go down Nāpō'opo'o intersection, you turn right and the only road going to the bay, the first house. That was grandpa's house. Right now it's a haole owns it... and she sold it. She lost it put it that way. My dad was raised in that house. My grandfather and grandmother's first house in Nāpō'opo'o here, and that was completed on June 12, 1912. They turned it into a fishing - they had sampans, they were the first local long line fishermen on this island. At one time grandpa had 11 sampans, and that's why today we still have our moorings, which were grandfathered in. My grandfather also was the wharf manager, he was in charge of the pier. The pier was the shipping port of Hawai'i at the time up until the '30s - '40s.

My family is from Kauwili... this is my mother's... she was Kaneao and Whitmarsh. The Kaneao family was my grandfather's. He has a brother Joe Kele Kaneao, one of the big family clans on Ni'ihau. He was there. But he took Kaneao off so Oliver Kele of Ni'ihau is a Kaneao. My grandfather was a fisherman. There was a time in his life according to... you know you can get better information on all this is from... what was her name that did the Kahua study and who's that Martha had the book did you see that book? This was made by a wahine, Portuguese kinda name. She researched all of Ka'awaloa and I know there was a lot about the Kaniau family about the Greenwells. I can give it to you if you can't find it.

Whitmarsh was given the award. It ended up with Whitmarsh. My grandfather Kaneao Alanui he had several children with the Whitmarsh family so they allowed them to live there. Tutu man was 20 years older than tutu lady and he already had children with the Whitmarsh lady and the Spencer lady so when he married tutu lady, tutu lady Ida comes from high ali'i yah. Her middle name was Pelepaikapu and so she told him that his children were... puolo. He went and had all these other children, so as it turned out they only had their 5 girls. They had 5 boys in between they had the sons but they all died at birth. My mother contracted leprosy. Mama was married to daddy. Her sister was now going out with his brother. They lived in Ka'awaloa and she was at the Kona Hospital, Aunty Ana. And she would go back Ka'awaloa but when she was going out with my Uncle Freddie she wouldn't go home, she would come to Nāpō'opo'o right where I'm living now and live with mama and daddy, and tutu lady from across the ways and she was... with mama for bringing her sister over there. And then mama came down with leprosy, kahuna got involved, brought a kahuna from South Point - Kinile - and he worked on her and cured her but he was able to tell her who cursed her. And he only described tutu lady... hair... tutu lady and she said yah it was her. She was mad at my mother for Aunty Ana not coming home. So that's why we were always afraid of tutu lady we never wanted to get her mad growing up.

My dad, Henry Jr., was just a commercial fisherman. He died the first so on his tombstone is at Kahikolu. His last akule school surround at Nāpō'opo'o the day before he died was 43,000 lb. the most ever brought up in the bay. Henry Sr. knew akaka, he knew opelu fishing, all kind day and night opelu fishing, kaili fishing, long line - we were the only long line fishermen on this island in Kona at least. And my grandfather Alanui at one point in time he fished and lived in Ke'ei.

[After the military] I worked for Boeing as a Check-boil pilot. I worked with Boeing for 10 years, then I took furlough and never went back. I was married at the time and they were shipping me all over China, Hong Kong, and Venezuela and she didn't want any more of that so I took furlough; and then she divorced me anyway. Then I had a dredging company, I had a contractor's license and did dredging in the state of Hawai'i. Malama Aina construction after that... I started that in 1987. I also was a fisherman with my family too prior to military and even after military. I did everything. Everything that the family did - opelu, kaili, akaka, ko'a, ahi and long line fishing. Our family my brothers and I started you know they talk about Seamount fishing people who go up Seamount, we were the pioneers for that. We did the cross-Seamount; Chuckie can tell you more about that. For about six years before people realize what we were doing and then other people started to travel up and fish. But Chuck can tell you more about that. He is the fisherman of the family. Today I'm still with Hokuil'a. I'm the last on the Hokuil'a list. And I do a lot of church work. I'm helping Kona Farm what's called Keiki of Kona. Or it's called Kids of Kona today it's called Kids of Hawai'i Nei with Dick Choy. I still do construction work but most of my construction today is non-paying jobs. I go out and you know Hawaiian families have land and they wanna build but I go in and clean up with the machines and I don't charge them. They pay for the hauling and the fuel and I donate my time.

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Malama Pono goes way back, the name Malama Pono is relatively new but it was called Nāpō'opo'o-Keei-Hōnaunau Community Association back in the '70s. Ha'i and I started it and we were the first...the three hotels and the first three golf courses up in Kohala you know by Waikoloa, that supposed to be between Keei and Hōnaunau. That's how Ha'i and I got involved and we fought and fought and we got Bishop Estate to move it up there [Kohala instead]. That was '78-'80s back then. Then Manini Beach, but they crossed that. Did you see Creighton's plan the one with the palms that the state has? They started off was Creighton's plan. I gotta show you that plan. It was horrible ... boat harbor right by the pier, big brick wall, big boat harbor in there, and that was in 1967 time. And we fought that one too. Well we got I got a lot of younger guys coming into our group they've been here for a number of years and I'm hoping that they can be enthusiastic enough to carry on [Gordon].

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**Milton Leslie** [Nov 15, 2009]. My name is Milton Leslie. I am 63 years old. I was born and raised in Nāpō'opo'o... I went to grade school in Nāpō'opo'o and then went to and graduated from Konawaena High School in 1964. I was drafted into the military; after military, I went to college in California. I got a bachelors, masters and a doctorate in CSU San Francisco...EdD. I retired from the UH as of December 2008. I was a staff member, an educational specialist...I was also a high school teacher previously for one year at Konawaena, teaching home economics and social studies. My father is Robert Leslie Jr. and my mother, Madeline Fujihara. My mother was born and raised in Ho'okena, South Kona. Her father came from Yamaguchi Ken, Japan. And he married a pure Hawaiian girl from Ho'okena, Lily Haae in 1901. (Big Boy, Clarence Medeiros), all relatives... (Matthew Haalilio and Thomas Kaupa)...all family. That's on my mother's side. (Also Hannah Bush, Virginia Kelii and Auntie Lehua Domingo)...all from Ho'okena side. My father is deceased, my mother Madeline is still living. She's gonna be 91 next year [2010]. She lives in a care home. Her father Koji Fujihara, started the Fujihara Store in Kulia... my mother later rebuilt the store and decided to keep this legacy ... but she sold it to a retail business in California somewhere. Koji was married before he came here...he left his wife and daughter back there. And he had seven children with Lily Haae of Ho'okena.

Robert Leslie Jr. was born in Kealakekua Bay. His parents arrived right around the 20th century, Robert Leslie Sr. and Helen Perkins. Helen Perkins is originally from Kauai. Her father came here from Ireland and settled on Kauai. He built a plantation there called Levi Perkins. She is half Hawaiian, half Irish. My father Robert was Irish-German and one-fourth Hawaiian. Helen's mother, I don't remember, but in our genealogy according to my cousin, her mother was linked to royalty on Maui. I don't know; that's what I was told...she could be a Maui girl I'm not sure, going back and forth. I know her father settled on Kauai.

Robert Leslie Sr. came on business, and saw the bay and was attracted by it. He chose to make it his home. He was very proud of himself, a very proud man. One of his proudest moments was when he ... fisherman of his boat. I have pictures of him, it's in the family home and that's why I want to convert it into this museum, particularly the old families and who knows going way back. So anyway, he decided to settle here. His wife Helen Perkins she had a brother who was having problems at home, so she went back and brought him home here, this was Charles Perkins.

He was a very proud man, a proud fisherman, and he loved to sing. He loved to drink, he loved to sing, everything he sang was in Hawaiian yet he only had maybe an 8th of Hawaiian in him, because his mother was Holo'a.

Nāpō'opo'o where I was born, was a very vibrant city village at one time. I went to Nāpō'opo'o School with a population of over 100 students. Majority of the people there made their living off the ocean. Most of the people there were farmers or fishermen, and there was a barter system whereby they traded with the Portuguese and Japanese for vegetables, for fish, for taro. However, after the war Pearl Harbor was rebuilding and they came looking for laborers and so what happened was a lot of the families moved out of the bay around the late '40s to move to homesteads on Oahu and worked for the government. So the population had declined to about 50% back in the '40s and in the late '40s early '50s as a result, Nāpō'opo'o School was closed in 1960 the last class. Majority of the farmers there were fishermen; my father was a fisherman and so were his cousins, and the economy was fish. So we sold our fish, we had fish markets along the road and sold our fish in the back of the truck. Fishing was the mainstay of the economy down there.

At Nāpō'opo'o, there's a pond over here...this is the landing...we lived right over here. By the heiau there's a park over there on the Ka'u the south side. That's where I grew up. On the west side, across the street on the ocean front, that's where my father was born and raised. There's two homes, you can see a large home over there with a red roof

and there's a cottage still owned by the Leslie family, my family in particular, yeh. We lived there. My father and 9 brothers and sisters...were born and raised there. We lived right across the street there. My father was the only boy that remained back there. He didn't have an education, so he stayed back and carried on his father's legacy as a long-line fisherman. His father, Robert Leslie Sr. arrived right after St. Louis High School...it was called St. Louis College at the time. My father told me that right around the turn of the century like 1900. He was a smart man but he never gave his son (Robert Jr.) an education. And I think I know why. His other children had education, his oldest son Robert was kept back to be a fisherman and never got an education and when I was old enough, I reflect back and I think the only reason why he never gave this son an education was this son was black, so he kept him by the fifth grade he was out of school. So my father by definition today was a dysfunctional \_\_\_ before he died. But he was a very talented man, he knew what he had to do, he understood the currents, he understood his fishing, he could make opelu net using his fingers and toes and count with his eyes, he would carve his canoe, I mean he did things that was amazing for a man without an education. He knew what he had to do to survive. I can give you a lot of history, more about the family too, and how he lost some of that through ...marriage.

Robert Sr. was born and raised in Honolulu. His grandfather arrived in 1860-something around then. Frederick and Lionel Leslie...they were the two brothers that arrived here. It's a little confusing because when they arrived here I looked in the Archives, they're names were Frederick and Lionel Friedenberg Leslie; it's a German name. Friedenberg. I don't know how the Leslie name became attached. They were the two brothers that arrived here. Frederick married Holo'a...I don't know her English name, but I know her Hawaiian name was Holo'onanea...from Oahu, part Hawaiian. Her husband died, who was on a Steamer between Honolulu and Oakland... then she married Frederick. My grandfather Robert Sr. was Frederick's son. Robert Sr. had a brother Henry, a brother Alexander, a sister Martha, and another brother Thomas; they're the only ones I remember. They're all deceased.

Before my father died, I need to share this information because we're going into some legal issues here within my family. One of his wishes was that his home across the street the large home with the red roof, he wanted to convert it into a museum. And he wanted the property for the community in the bay. Besides Capt. Cook, which we call the bay's \_\_\_ fort, there was a Leslie family that settled there two generations ago, and they were very ... They intermarried, how they survived, how they built an imu in the ocean, how the corralled the fish, how they fed their families, how they raised ten children. One is still buried there on the property. So he wanted to communicate to everyone that came to the bay ... how they fed their families ... so that was his wish before he died. He entrusted me with several documents. He also asked me to be his trustee, which he did. He added me to his trust so that I would fulfill his wish. But since then we've been tied up in legal issues within the family as to who should be responsible for that, in spite of my father's wish. So the place just sat there after my father died and rarely used other than ... fishing ... We just came out of court on Monday and the judge had issued an order that ... Milton Leslie Sr., that's me, would be responsible for all the land management and all finances. My sister Lily and I have been battling this, we went to court ... So that's the ruling right now. I haven't been in the bay for a year, until the transition that would take place this coming Wednesday, and I would take possession of the home, not for me but for my brothers and sisters. If not all this would be sold.

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**Derek "Mac" McGuire** [Nov 20, 2009]. My name's Derek McGuire, everybody call's me Mac. I was born in Hilo, Territory of Hawai'i, 1959...raised by my grandparents...so I was the grandson of fishermen. I am part Hawaiian through my mother...from Hilo. 1960 tidal wave our home was on Banyan Drive where the golf course is ...after the tidal wave they made everybody move away...they condemned all the land ...gave us a quarter acre five miles from the ocean...so I grew up in Waieka. Went to Waieka Elementary, Intermediate School and then Hilo High. My parents...the people that raised me was Walter and Sadie Souza. Walter was born in Hilo. His parents were Portuguese immigrants who worked for the plantation. That one was the...let's see...what was that one called...Wainaku. Wainaku Sugar Mill, I guess. He was a painter. Sadie was born in Maui...Sadie Camacho. Actually he wasn't my blood grandfather. He was my grandmother's husband.



My grandfather...I don't know...skip with a motor! When it came time to roll it was because he was setting nets and he pulled the motor out so that he could stand back there and set the net. He was a net fisherman. Every kind of fish you could think of he caught...he'd also go night diving with a scoop net...and he'd have his little bamboo goggles

...two pieces of bamboo with a glass...And then a scoop net...a homemade net that he would make...a little bit bigger than a basketball rim maybe...yeah, about like a basketball ring with a short 2-foot handle. And he'd go nighttime all around Hilo Bay and he'd just scoop up all the red fish and the balloon fish. And I was the bag boy...so he'd be in the water and I'd be following along the shore...“Boy!”...comes one fish flying through from the water...grab 'em...throw 'em in the bucket...take it to the car. And then we'd cross net all over Hilo Bay...daytime we'd pae pae...he'd get up for work at HELCO and come home...“Tie it just right, get your stuff, you're coming with me!” Go down to the beach and it was my job...he'd set the net and then I'd have to go chase the fish...and then at night...certain nights...the right moon phase we'd go out and we'd set like six nets...500 feet long each net. He'd catch may a 55-gallon drum worth of fish - 55-gallon at least with six long nets. He knew all the paths...all those little inlets...holes between the reef that when you set the net from here to there guarantee that when the tide change certain kind fish are going to pass by there and we'd catch all kinds by the hundreds. We sold it...he sold them. So it was an endless supply of fish.

My grandmother...her ohana was...my mom was Hawaiian, so my mom's grandma is Camacho...but her name was Mary Daniels...she was from Kauai...she was from Ni'ihau...she moved to Maui. That's my grandma's mother. My grandma's mother's name was Mary Daniels from Ni'ihau. And then my mom's dad...the McGuire...is Hoe. Oahu...Manoa...some place in one of those valleys over there. Clarence Hoe is supposed to be a gourd man. He's supposed to be (?). My mom's dad was Abel Keonoono McGuire...and his mom was Keala Hoe...that's where the canoe come in. That's my mom's dad...my mom's mother and her dad...both Hawaiian. My grandma she never did talk about her family too much because she was the youngest girl...she was like the 'black sheep.' One of nine daughters...she was the ninth...she was the youngest girl in nine brothers and sisters. So she always lived with her dad who was one cowboy...Ulupalakua Ranch. Their family place...our kuleana land...was down by Pe'ahi...that's Haiku side. 'Cause I remember my grandma would tell me about when she was one kid she would have to go...she lived with her dad...so they live in the valley...half way up from the ocean...but how she would have to go pick pumpkin...pumpkin and breadfruit...boil 'em...then grate 'em for go feed the shark...that was her dad's...even though her dad was Spanish/Hawaiian...he still...that was his kuleana to go and malama the shark. So my 'aumakua is the Mano.

[After high school]...get all kind different jobs...was an equipment operator for the plantation...did carpet laying...then there was no work in '78...like a big building slowdown...so I joined the Army. I served three years regular Army and almost seven years National Guard. Primarily I was in training...I went all over the United States...I went to Honduras...I went to Israel...Germany...England. Gung ho...that's why I went airborne...air assault...a lot of helicopters...I was one scout. [And after Army]...joined the National Guard. Came back to Hawai'i and joined the National Guard...let's see what was I doing...worked another bunch of jobs...worked up at the PX...took some management classes and courses with the PX Service and I was doing that for a while trying to get full time National Guard...because I was a shooter...I did a lot of shooting...I was the captain of the State Rifle Team...so I went to shooter competitions all over the mainland. The National Guard was supposed to have these fulltime jobs that was going to open up...and since I was a good shooter, I was the unit armor...I was active Army assigned to a National Guard unit for three and a half years. Then I quit. After that I started a small business...detailing and metal polishing. That was quite a bit of work. In Hilo. I also worked full time at one fertilizer store. I was the Sr. Warehouse Man. After getting married and getting divorced twice...I finally went and just said forget it! Quit working and went to the ocean...back to what I used to do...gather from the ocean...gather...picking maile...picking opihi...catching 'a'ama crabs. Since I went out to Ka'u...I think I was thirty-two years old. Sometime in the early 90's I got out of the National Guard and the Army...joined in '79 and got out in '89...in '92 I went to Ka'u. Peace and quiet. I need to be by myself because I was having problems with PTSD. So I stayed by the ocean for one month by myself...in the middle of no place...between Pahala and Volcano down by the ocean. After one month I learn how to talk to nature...I go ask for whatever I needed and receive...and that's about it.

That's when I started doing carvings. The first thing I ever went carve was a fishhook. I found a bone on the ground at that place I was hanging out by myself for one month...found one bone and took a couple pieces of rock and kept on filing...grinding...and made me one perfect fishhook. And when I finally was ready to be with people again I went to Punalu'u...to the park...because I had picked opihi and I was going to go and sell them. So I went to the park to use the telephone and met some locals there...and first thing they asked me was, "Oh, picking opihi?" I was like, "Yeah. You guys like some?" They said, "Yeah, alright then!" And I gave them plenty...so they were pretty shocked. "You hungry?" "I did walk far." Took me like four hours for walk out...so they fed me and I made friends with them...stayed in Pahala...lived out there with those guys...in the beginning as an outsider. Learned about canoes and

the Hawaiian culture...learn how to protect the 'aina...that was the biggest (?)...watching everybody abuse Punalu'u...watch the turtles...not to mention the locals. The few locals they would go fishing and forget about enough is enough...catch all that they can possibly catch...to the point take months for the place to come back. Once somebody go to the same place two or three days in a row that place is basically wiped out for at least two months.

So while I lived in Ka'u I met an old high school friend who is a canoe builder...he live down at Punalu'u. Made friends with him...hung out...helped him with his boats to the point where I had my own canoe...I started helping him operate...he had two canoes...one, double-hull, 25 footer...and one, single-hull, 34 footer...so I'd use the 34...and I'd go to places like Pu'uhonua Hōnaunau for the cultural festival...we'd both go down and support the festival by giving canoe rides. So I did that for eight years for Pu'uhonua Hōnaunau...and then Pu'ukohola...for them seven years. Seven years. A cultural resource person...the canoe man! And in between that we'd get calls from different Hawaiian groups...the first kids to go from preschool to high school...when they were in the eighth grade we got to take them sailing from...well, they asked...the teachers asked us if we could take their class sailing from Kamakahonu...which is Kamehameha Beach Hotel...to Ninoli...total of sixteen kids...and that was probably in '92 or '93...one of the first things we did was take those kids. It was awesome because Nainoa Thompson came and I got to sail with him. And I've done just different events and a whole bunch of people...every year there would be a juggling festival in Kawaihae...it's like three hundred people for ten days...I gave canoe rides...did that for about eight years. Now discontinued. One of the canoes...the last year we did it...another non-experienced boat captain took a canoe out and got blown out into the channel and almost killed thirteen people. That was the end of that festival.

And in the year 2000 I had a kids program here...at this park [KBSHP]...was County sponsored...I had canoes down here...I was teaching at the Waldorf School. I started teaching two periods one day a week...teaching them how to make pahu drums. They wanted to start a music class...but had no drums...so I taught them all to make coconut drums. The canoe I had at the time...I had an 18-foot fiberglass double-hull sailing canoe. We took my canoe and made a mold out of it...a copy of it...and then the kids started making canoes the same way I do now...all the strips of wood...we taught them how to make canoes out of strips of wood...and they used my canoe for the model. I think they did it for like four years...they had a total of seven or eight canoes at the school. So after I finished making the drums they asked me to stay on and teach...help with the canoe building...so I stayed on and then I had one whole day of teaching with seventh and eighth graders...per week until the Hawaiian Studies teachers got me one DOE job. So then I became the Hawaiian Studies teacher at Kona Pacific. I had two days a week...one day that I'd go through the whole from pre-school to eighth grade...one period every class...and since I'm not good in language...cause when I learned how to be Hawaiian, the elders in Ka'u told me you build canoes...you do canoes...you no worry about nothing else...don't worry about language...don't worry about anything else...your job is canoes...learn all you can. So for one school year was a Hawaiian Studies teacher. At the Waldorf. Actually I was with them for two years though because I went to the Teacher's Conference in Oahu.

And then we had...I brought the kids down here with the canoe...we had brought the canoes here and set up a beach site where on Mondays I'd go the school and I'd teach all the classes something...and then on Friday's the highest grade kids would come here...so we'd have fourteen kids come down here every Friday and we'd spend the day here at the beach. So that first job was clean the beach, malama 'aina, then malama the heiau and the ohana...then I'd teach them some kind of hands on for forty-five minutes until their attention lost...and I'd teach them all kinds coconut patching for roofs...coconut baskets...and I can do any kind of weaving...I taught them rope making...taught them fishing...and then ocean skills. And what I did was with the other classes...the Monday class...I had that class support an event that we had here at the end of the year...we had like one "end of the year" blow out at the beach. First and second graders learned how to make rope...so they made line out of sisal...the third and fourth graders...the goal was for all those classes to produce a he'e lure so that the oldest kids with the canoes could take it out here in the ocean and try it out. So the younger kids made rope...next grade made the hook and the shaft...and then fifth and sixth assembles the he'e lure and then by the end of the year we had all the kids come down here...the older ones pushed the canoes into the water...got to try the lures that everybody else helped to make. So it was pretty cool.

We went with the parents...we made a little imu down there...we had nine kids from New Mexico Waldorf...the Waldorf School in New Mexico...they came as exchange students like. [It's not continuing] because during the summer break... after that whole event there was a summer break...my daughter called me up just before the end of summer and said, "Dad, you gotta come see your grandson." She lived in Maui. So I went on Labor Day 2001 ... couple days later some dudes blew up...crashed some planes [9/11]...I'm just a Native Hawaiian with no ID...not part of the system...could not fly home. So I told everybody I'll be back in a week. I couldn't come back for three years till they finally figured out a way to get some kind of ID without signing. [It took] seven years! I just came back two years ago. Spent about nine months in Hilo and I've been back here for fourteen months now...I've been back...at the bay. I get no kind of nothing from no place. No VA benefits...I don't get no food stamps...I've been sovereign for twenty-four years...since I got out of the service I've lived with no idea no nothing...I'm done with the system. I go fish...I just want side jobs. Like this canoe here...I'm going to give this to somebody so he's paying me ... every week he gives me a couple hundred bucks...he know he going to end up with this so he's happy.

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**Land Resources and Use.** Land resources and use changes over time. Evidence of these changes is often documented in archival records. Cultural remains are also often evident on the landscape and/or beneath the surface and provide information regarding land resources and use. However, oral histories can give personal glimpses of how the land was utilized over time and where the resources are or may have been. The ethnographic consultants interviewed have a long history of connections to the project area and vicinity and some are very informed of its ancient history as well and share their mana'o below.

**People of Nāpō'opo'o and Vicinity.**

Nāpō'opo'o...quite the village...it was a wonderful village. It's really funny listening to people talking about the amount of people now using the earth and the sea and the land and the water over there...and how we have to build all these things...and do all this stuff to keep up with the building...guess what!...no matter what they do, it won't equal the amount of people that lived here...a hundred plus thousand people that lived in this village to begin with...that knew how to live with the surrounding areas ... that didn't do the lasting type of damage that they're asking to do in order to go ahead and create the space that can handle the amount of people that are now coming! Isn't that funny! They haven't read or understand the history at all! Is this a funny interview for you...it's all circles! Nāpō'opo'o mean 'The head'...'The top village' as I've heard from my grandmother...Napo'opo'o...you know po'o is head...the crown... "Na" is plural...it's the top of the crown. Not the crown seat...the top of the crown. It's also in reference to what this held. Kealakekua. The Order of I'o sat here... the inner sanctum of that temple [Aka].

And my Tutu Kalae was also La'au Kahea La'au Lapa'au. But the thing they did first was Ho'oponopono...to determine whether or not ...where these things are coming from...because everything happens in the spiritual world and it rolls out physically...everything happens in the spirit world and it rolls out physically. We try to do things that we can...it's only band aids...you have to deal with it on that side...and then they roll out pono...and then it rolls out good [Aka].

Some of em [children I walked to school with] were the Kahiwa girls, Emmaline Kahiwa, and there were the Kiaha family and then the Ege family a Japanese family. Then there were the Grace family and the Gaspars [Joanna].

Robert Leslie Sr. had a brother Henry, he had a brother Alexander, he had a sister Martha, and he had another brother Thomas; they're the only ones I remember. They're all deceased [Milton].

[Robert Leslie Sr. and Helen Perkins, when they came to Nāpō'opo'o it was] typical of a Hawaiian village, everyone spoke Hawaiian, there were still people walking around with malo. Everything was still traditional Hawaiian, values. Some of them had [bath houses]...there were remnants still there. Few of them were very Americanized already. They spoke the language and lived off the ocean fishing. Before he died most of them had converted or moved away. Where Puuhonua O Hōnaunau is now, they moved away and died. Bill Paris when they came, were one of the original ones who lived down there before. There's a picture of Hiram who built the church...on top the hill. Bill Paris comes from one of the first missionaries who landed here. Bill had a lot of fish knowledge of the bay here [Milton].

Nāpō'opo'o had pretty much people living down there...Gaspar, Grace yeh, no Lillian what was Nelson? When I was growing up they weren't there yet. But was Leslie, my sister knows the other families yah. My time only I remember the Gaspars and Machados. The Machados we were like one, it was two different houses but the one wall parted us, and every evening - they were Seventh Day Adventists and they would play the piano and we'd go over and they always had worship time but they were so much part of us. Auntie Margaret Machado, they were the ones lomi lomi. That was her daughter Yvette that I was really close to. When we grew up with her she was not teaching lomi lomi that was later on in life. You know, I never seen her do it. I never did. We grew up knowing them taking care of the store and the family but it was way later years later that she did that [Irene].

The only family I remember was Ackerman, Kahalepuna, Leslie, Yates, there was a Moku family, and Kanio family, I don't know what happened to them, the left when I was a little boy...Kaneao, Lanui family... the Lanui family was one of the originals, that's the pure Hawaiians...that's my understanding, three Lanui sisters married three Leslie; Henry's grandfather's wife was one of the Lanui girls, and his brother Fred married another Lanui girl, and my uncle Lloyd married a Lanui girl but he passed away in his early 30-40s and she passed away and has a son living in Honomu, Lloyd Leslie Jr. And there's Richard Leslie, Richard was the son of Henry had two sons called Henry Leslie III and IV. One son was raised by the Lanui family he was Henry IV, so he was married to I dont know Paiva and one time, and one of Paiva's brother married to Mary Leslie. Anyway she works for Hokuli'a by the gate. Anyway, Henry Leslie IV his first wife was Eleanor Paiva, they had a son Richard. I don't know when he died...because her brother married Mary Leslie [Milton].

My daughter worked part-time at Hokuli'a. She was laid off so she works 20 hours at the gate. Melvia, she was named after our cousin Melveen [Leed] that's the Place family ... all relatives. They arrived on the first and second ships at Honolulu Harbor. But they settled Molokai the Place family. They been in Nāpō'opo'o South Kona too...the mother is Place. She was born in paniolo country [Milton].

Yah right across yah right that empty lot right across the pier. Right now it's empty that was the store and their [Machado] home. When we were growing up Auntie Margaret never did teach lomi lomi I don't know what year that she started and that was years later, her daughters were in college and out already by the time she went and did that. Mom used to buy food from them and they had a charge where we could; I remember the store used to allow our parents or the people to charge and then pay it later at the end of the month. What you call that the people trusted. We knew that's what I always thought that people would trust our parents. They knew that they won't get paid until end of the month so they trusted them taking food. It wasn't only from them it was also from Ege Store that's in Hōnaunau. So a lot of things were they would charge and pay at the end of the month when they got their money [Irene].

Yeh, there's a heiau over here and there's a wall over here and I believe there's another wall in the back. See before my father was born, okay a Portuguese family lived there, which leads me to believe they arrived before my father. My father was 86 when he died in 2003. He told me the first wave of Portuguese came from Madera. So \_\_\_'s wife Medeiros was very typical of the era. When I was a little boy I used to see the Medeiros and another Portuguese family would go out and fish. Because the lot that we owned down there that was passed on through the generations was purchased by the DeGeer family. You know right on the ocean front, by the park, that property was purchased before my father died he gave me all the documents for the property, and his family purchased it from the DeGeer family. I thought it was from a native Hawaiian but no it was purchased from the DeGeer family. I had documents to show the easement. That was over here by the recreation area. That large home with the red roof. It was purchased by the DeGeer family. Till today they still have the Gasper family living there. Yeh, still get Gasper family for three generations. His father arrived right after St. Louis High School, he came over. My father told me that right around the turn of the century like 1900 [Milton].

DeGeers...I don't know but I know they were involved with \_\_\_ missionaries a generation or so ago. My understanding there were plantations of sugar, some fishing, a lot of ranching the Portuguese that settled here. Actually, the DeGeers are still around here from the initial migration. The original Gaspars are buried up by Nāpō'opo'o Catholic Church. The original Gaspars are there right there by the pier there's Lionel Gaspar that's 3rd generation. There's two kind of Portuguese arrived in Nāpō'opo'o. One was the fair and they're called \_\_\_; and you have the dark one with kinky hair they call Brabbas – they were a mixture of Jamaican or African from Portugal where they came from. You notice, you see them on Kauai some Portuguese are dark with kinky hair. And you get the fair ones... my grandmother and grandfather... if you look at the Gaspars the Gaspars married Leslies and for generations they still for example my cousin Jerome's side of Gaspar ... he passed away. At the time, there was shortage of women and you marry your own family. The Gaspars

they're hard working people like the Leslies over there, they all had to work to provide for their children. And they made a good, honest, and decent living. Lionel Gaspar [Milton].

There's Nelson, a haole guy I believe a German who lived in the bay and married one of the Grace girls. And there's Frasier, a German, he lived in Molokai on plantation then moved to Nāpō'opo'o with his wife and started a commercial fishing business ... down Manini Beach. There was a lot of different people living down the bay at one time but we all lived in harmony, of course we had our differences but Charles Perkins (mother's brother) was the real major ruler of the bay. He had five boys [Milton].

There were thousands of people living there when he [Cook] arrived. There were also a lot of people that come here to fish in the area, and there have been stories after stories after stories that Menehune went up the cliff and people were afraid of them. People while they're fishing, they were seen unexpectedly especially females with beautiful dress and all white the hair. I was afraid of that area when I was a young boy. I'd run every time I go there because of all the stories I was told about it [Milton].

#### Growing Up in Nāpō'opo'o and Vicinity.

The farmers, they would have a like where we grew up they had farmers or stores that came around like how the ice cream truck in Honolulu, they came around and they sold and the poi was from Sugai Poi Factory. But they came to the homes to all the homes and they sold vegetables and meat. Meat was like we hardly ate meat yeh. Higashi (Hōnaunau) and then Sugai (Keaouhou). But it was so convenient because it was all through the homes that they came into [Irene].

Oh I remember we had that poi in bags. It was cloth bag and then to plastic came later, way later. And with that we used to what don't have to return them; didn't they make clothes out of that too? I think they used it for crabbing [Irene].

#### Activities down by the Bay area.

Let's see now, I think it was you know. This is yah we hung around this area. We never could just hang around and not do nothing. My mom had chores for us and actually we were the only family that was hardly ever hung around the streets. When we came home from school, we did our chores and we had to do our homework was yah and then the children had to sew lei so that we could sell to the kupuna who would sell lei...at the bay, and actually telling this. Actually before...well we used to do that, but then the Lei Stand was actually started by myself who had a pet pig, and Machado - Yvette Machado same age as me. She had a pet mongoose so we would hang out at the bay and we both had these pets and then the tourists started taking pictures of our pets. I would give anything to see those pictures. I guess then we started ... oh and then we had shells and we started to sell the shells to them and then we started making lei, flower lei. So actually the first people who really started the lei business at Kealakekua Bay was myself and Yvette Machado. We were neighbors to the Machados [Irene].

Let's see, actually we never had a lei stand, we just went down and had the lei in our hands, but first was my pet pig and Yvette's mongoose. And then the tourists started taking pictures, we didn't think of making a business out of it but then they started giving us like 5 cents or whatever for those pictures. And she and I decided okay now we'll make lei and also we really didn't have a table we just stood down at the bay area. And then they would pick the shells or whatever and whatever they gave us we took. And the lei I forgot how much we sold it. I think we started out 25 cents and then we ended with a dollar because the tourists were telling us yah, plumeria flowers. The pig and the mongoose had ribbon, I mean the pig thought it was a mongoose and the mongoose probably thought it was a pig that's what amazed the tourists. They got along. Oh we did that for many years, we did that for I think up until she and I were about 4th or 5th grade. And then of course we're becoming teenagers [Irene].

Ekoa lei. It was just ekoa and then we sold it to Machado Store. We picked, from anywhere in the field and then we have to boil it until the seeds got little tender to sew [Irene].

Actually my mother-in-law, Mary Gaspar, was the first one that opened up this lei stand...she used to sell fresh flower leis. And then one day my husband, her son, told her why don't she make seed lei, that way she don't have to sew every day. You know she sew everyday...go outside pick the flowers late in the morning or late in the evening...so he thought about seed leis. So he taught his mother how to make seed leis. And then finally she sold seed leis. And then all her cousins...the Leslie's...the Perkins...used to...cause they see her walk down in the morning to the park...Oh, Nellie, your husband make plenty money and you're still selling leis to the tourists?...they used to make fun of her. But when they found out how much money she was making by selling leis...they started to want to come down to sell. But it wasn't over here where Aka is...it was under the big tree...the monkeypod tree...in the middle of the road over there...the one we call 'Okole'...that's where she started. And then after that everybody start on the walls like that...then my husband decided to make the mother one little shed like so she don't have to carry all her okana every time down, yeah, and pack it back home. He built her a shed, and everybody else started from this wall right here where the cars are parked...everybody had a stand...you had the Moku's...the Pali's...the Leslie's...and the Gaspar's. Auntie Fern was the last to come and sell down here...because she was living in Honolulu too. The stand that's not open...that's a Pali stand...the children don't open...now they all got jobs and working outside [Verna].



Photos 17 & 18. Only two of original 7 shacks/lei stands left (11/13/09 #5 & 11/5/09 #8)

The family has a lot of good times down here. We were selling leis to the tourists.... In the Forties used to have a lot of tourist buses. They come from Hōnaunau and they're all coming down here because of the bay. All the tourists' buses...they all come down here. And then slowly, slowly they didn't come [Verna].

The heiau, they used to tell us we used to go play on it but we were always taught to respect. Because we were never allowed to hang out on the streets, it kind of was a real big treat to us when they allowed us to go swimming. But we always had to do our chores. I think the ekoa lei they made us sew ekoa lei so that when the sun sets we cannot go but we kinda pretty much hung around mostly the bay area and the wharf [Irene].

So there was about 7-8 stands over there and the ladies sold mostly lei and bracelets made out of ekoa and Job's Tears seeds. They picked from the back the ekoa was boiled and they sewed everything; I sold seashells and if I made 25 cents that was a lot of money I could get a 5-6" ... so that was a lot of money, that was my objective to make money to buy me assorted stuff but it was commercial and the ladies at times would get into arguments and at times they would pull each other's hair over prices. One lady found out you were selling to tourists this particular bracelet for 25 cents ... 20 cents ... pulling each other's hair and fighting and saying we have to keep the prices same you're trying to etc etc. So in other words they were \_\_\_ among each other among family, even fishing.... Now there's two shacks. One was Fern Pule but I don't believe she had a grandfather

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clause there. But there was a relative called Napaholokahi she was grandfathered in and adjacent to that there's another store belonged to Pali Pakiko...the other one was grandfathered to Emily Pakiko and I understand Richard Pali. Now Richard Pali's children occasionally they come there [Milton].

#### Structures/Features in Nāpō'opo'o and vicinity.

The Post Office was located down at the where the store and it was on the left hand when you go down. The post office was right there, it's still there. American Factors was right past that. The pier was on this side yeh. The Machados across there. American Factors was right next of the pier. Right next to the pier there's a parking but right on this side. There's a house over there. They say that's where the old post office used to be before they moved it to where it is right now [Joanna].

Okay just the pier is here its right here. There used to be an old store it's an empty lot now. This is the start of the pier. This was Machado's store. They lived right there in the house you know as you're going down there, there's a couple of \_\_\_ straight down to the pier where you go down to the pier that empty lot that was their house and the store. They lived in the back and the front was the store. And then we lived right next, we were like just a wall parted our families. But we could look over. They were so much a part of us our families [Irene].

There were 7 bars in this village you know during the day when they shipping cattle. One bar was right here, right in this property there was 2 bars by the Machado property, there was a bar here by the Hackfeld Store, one two three four oh golly I don't know where the others were now but according to dad there were 7 bars and they were rowdy at one point [Gordon].

Amfac at the time the lights when you leave the pier to go up to the intersection there's a big house on the right, that was a big, big building called Hackfeld's at the time, and in WWII they changed it to Amfac. But that was a hotel; downstairs was a post office for my \_\_\_, and upstairs I think when you refer to a hotel it's like a vacation \_\_\_. There was a Japanese family that managed the store, the bar, and lived upstairs as well [Gordon]. Photo 19. More recent white house (11/16/09 #298)



It used to be grandpa's building. And you know grandpa's building that's Henry Sr. the land he sold the land to a Bill Hodgins and Bill Hodgins built that house but I don't know who owns it now. As you facing makai on the right side...the house right on the right side...that's Lionel's [Gaspar] homestead. That used to be the post office property. That was the small house and his mother used to be the post mistress [Gordon].

Immediately makai side was where their property also [Milton Leslie]. Red roof white house yah. The gate is closed. That easement going to that beach in front of the house there's an easement for all the Leslie families. [House belongs to] his [Milton's] father. Still does. He still owns it [Gordon]. Photo 20. Milton's 'Ohana House (11/16/09 #297)



The grant number is 6245.. Robert Leslie, Milton them. And the other grant this is grant 867, my great grandfather Captain Lonke. And this one is grant 4578, that's Bill Hodgins. This is the pier. Land Court. #424, I don't know who owned this, one of the ranchers used to own this land his name was Po. But he sold it [Gordon].

Nāpō'opo'o Road and this right here is Uncle Joe Gaspar, Lionel's father, Joe Gaspar all in here...#67. And this is my great grandfather's coffee mill right here. The first coffee mill in Kona...Lot 1 [Gordon]

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Right here right here on the road there's a cement block, and the cement block according to Lionel's dad he died now; old Uncle Joe was 90. He told me when he was 12 years old his job was he would load the coffee on the flatbed that was mounted on the railroad track above ground going to the coffee mill, the second floor of the coffee mill. And he would load all the coffee bags on this flat cart that was on railroad wheels and his job was to push it; walk on the beams all the way to the coffee mill [Gordon].

The Catholic Church...one of these properties over here. This property right here. I was altar boy in that church. The church is gone but the gravesite is still there-that's all our family graves the Leslies and the Gaspars. You come down the road here you gonna see a little gate right across from Mana's house, Noe's [Hartman] brother, right across from his house there's a gate and you can walk in. We keep it all clean it's all manicured. Yeh right here. Mana's house is right here, right across the street from Mana's house [Used to be Kamakau's house]. When you coming around you kinda turn like that you going see plumeria trees [Gordon].

Well where the pavilion is, well this was all part of Amfac lumber facility. This is also where my brother died. He fell from a mango tree. Where Martha them were originally gonna build the existing pavilion it was 20 feet north of that and we told them we didn't want it there because that's where my brother died. When my brother fell he always wanted to become [dog barking; tape turned off]. Earl. Earl Makahanohano Leslie. Yah he fell from the mango tree and after he fell and died my uncle cut the mango tree down and then they poured the concrete slab over the stump. And that concrete slab became the pavilion. That old pavilion that was kinda everybody said that was better than what we have now but that was the reason why that pavilion was built. The slab was poured to cover the spot where he died. [The new one is] about 20 feet to the south of there. I told Martha I wanted to plant a kukui tree where he died. Martha went and got all the necessary approvals to go and clean out that place; I would love to do that [Gordon].



Photo 21. New Pavilion (11/15/09 #254)

Preston Cummings used to own all this land but he was married to Uncle Joe Gaspar's mother and that's where our family, my grandmother was a Kamakau, my second grandmother, my father's mother died and my grandfather married a lady called Susan Nawaa but she was actually a Kamakau. They were very land rich. So that's how he got a lot of land, through this marriage. And my grandmother Kamakau's sister was Kama'i. And like Uncle Joe's mother before she married Gaspar and she was married to Gaspar before Cummings and he took away all her land and stole a lot of land and then committed suicide... that's Lionel's grandfather and grandmother [Gordon].

I think there was that one house and then a lot of houses built for the farm. The farm was manager for the coffee mill, they called it the pineapple mill this one right here. I don't know what the pineapple mill was called. Pineapple Mill I think [now coffee mill co-op]. And the house, that's the house that Jean King was born in - you remember Jean King? She was born in that house. And she's part of the McFarlen family. Now that house that was back there it's probably today it's the oldest house in the village that still exists. It's where you go down to Manini Beach you know you pass my house going south on that road that you came in, when you go up the hill, it's right down the hill like that on the road that old house right on the right side. You saw that house, that same house that was back here they took it down wood by wood and they brought it there and built it the same shape. The old pictures that we have of the area have the house in there. And you look in the picture and you look at the house you know it's the same house. The Ushiroda's had brought it to where it's at right now. It's still standing. The foundation is still right in here [Gordon].

I did the carvings along the road there...I did that like nine years ago...sitting there with Uncle Kao Gaspar. He was the master fishermen of this bay in his time [Mac].



Photo 22. Prison and pond (HMCS 1890)

There was a prison, a jailhouse up there too. The foundation of the jailhouse and what I learned was not so much that it was used for prisoners that were shipped up here but more so for people who had leprosy. And that's where they would house em before they came in to take em away.... [They (leprosy patients) were] just from around this area, had plenty enough over there. Plenty of those buggahs died over there [Kalaupapa]. Lionel's brother died over there recently, but he was there from when he was a young boy [Gordon].

#### Cattle Drive in Nāpō'opo'o.

I remember them shipping cattle down there at the bay. The Humuula used to come in and they would drive the cattle down to the bay, run them in the water. Then they have the cowboys, the small boat would come in and they would tie it the neck to the boat and take it out and pull it up with the you know. They dock between Ka'awaloa and Kealakekua Bay along the beach side of there. They bring the cattle down and then they drive them to the bay. And then they meet up with the Humuula [Joanna].

When you look at the pictures that Martha going show you, there's all kinds of stone walls along the beach there. And I think they might be more modern because they were shipping all the cattle out of here. And I'm not sure if this is all paddocks stonewall paddocks over here [Gordon].

#### Flora and Fauna of Park Area

All I know is that's where we go pick mango. There's plenty French mango trees in there. We just call em French mango [Gordon].

I know the mongoose around this temple is wicked though...they're living inside the rocks. This place is one community of mongooses...especially if you're eating tuna sandwich. They love the tuna smell! They all come out of the grass...they come running down the walls...they all standing all over...standing on their back legs looking at you... "Where's mine?" They eat anything but the smell of tuna, they come quick [Mac].



Photo 23. Heiau Mongoose (11/16/09 #252)



Photo 24 - 26. Various plants in Park area (11/15/09 #149, #150, #31).

**Park Area Features**

I know there's archaeological sites all over, this whole area is filled with archaeology. I was with Rob Hommon when they did the first [survey] in 1978-1979 and I worked in here as a volunteer you know carry their stuff so that I can learn but I don't know the features, what they reflect [Gordon].



Photos 27- 32. Various archaeological sites (11/13/09 #21, #22; 7/13/09 #216, #203, #235, #201)



This bay, okay you got the beach over there yeh? Okay in the back there was a mud pond, and I told you about the foundation of the Hackfeld & Company from way back. Way back before, this was when Cook arrived as you know, the ancient people had their *makahiki*, they planted all on the slopes taro and other food. There was a jail there, behind here there's a large wall [Milton].

Photo 33. 'Pond' (7/12/09 #149)

All I know back here they call it the great wall right here, this is interesting but you know what my interpretation for that was. Have you been to the wall? Huge yah? You know what I think it was I think it was Akua flood coming down destroying the pond. Because if you go on the mauka side of the heiau the dirt is thick and I think in those days there was a lot of flooding through there and I think the \_\_\_ built this wall for that. Before [Capt Cook's time] [Gordon].

Photo 34. 'Pond' (6/11/15 #110)



**Simerson Lands/History**

That is all the land that the state took recently. Simerson's land [Gordon].

Simerson was a captain, he was the captain for the Humuula. His wife was Kaluaapana. Kaluaapana was the sister of Konia, Pauahi's mother, and a cousin of Princess Ruth. May not be biological sisters but they refer to her as the sister of Konia. Konia is Pauahi's mama. When Kaluaapana died, her grave is at Kahikolu Church, Ka'ū side of Kahikolu Church right now. According to Jean

Greenwell's research there were 10,000 people that came to her funeral. And you know when the first trustees of Bishop Estate got together and started to form the school, and went to Konia and said to Konia give all her land to her daughter Pauahi and she was gonna get married to Bishop and then they went to Princess Ruth and they gave all their land, well they also went to Kaluaapana to give her land, all her land too. Mahaiula and all them at Makalawena that was all Simerson. She found \_\_\_ over here in this ahupua'a couple of them was hers. And when they went to see her, her husband Simerson told her, no way. They're keeping the land they're not giving it to anybody. But then the plague came through, the sicknesses, and they left Kona to go closer to the queen and they never returned. And so my grandfather owned half interest of all Simerson land but Bishop Estate took them to court and they lost by quiet title action [Gordon].

Kaluaapana's great granddaughter was Rose Simerson Reeves from Kuli'ou'ou in Honolulu. Grandpa and her were friends. So in the '40s she sold grandpa half of all of her interest in all of her land. Middle Ke'ei Road all the way going up 3000 acres and so grandpa had it for a long time. Remember I told you ... church, Bishop Estate took grandpa to court after grandpa spent back in the '50s \$300,000 he lost all of the land. Sometimes in the '80s I told dad because I took over the land, the estate for the family, I said you know grandpa's deeds were all warranty deeds meaning they were \_\_\_ deeds. But he said don't go bother her, she old, no more money. But I did go bother her to find out what happened. And she told me the story that when they went to see her great grandmother her great grandfather told her no way, that they keeping the land for themselves. So she said when they went to court, Judge \_\_\_ who was the judge for Bishop Estate. He had a house on Bishop Estate land in Keauhou, the court was on Bishop Estate land in Kealakekua and he told them that he knew they owned the land he knew that was family land but there was a codicil in Pauahi's will that states everybody living on those lands had life interest and when they died that land went to Pauahi. She told me on her death bed that is true, for the land to go to Pauahi by Konia and Princess Ruth, but these lands of hers was never conveyed to Pauahi. And you know, we just never had the wherewithal to go and pursue that anymore. Well you know this guy from Property Title, Keanu Sai? Well that's his grandmother. And when he came to Kona, and was trying to do his research work the Kanuha's was trying to call me to go down meet with him. But I just couldn't. He called me and I told him about this and I said, bruddah, its 3000 acres and you guys own 1500 and we own 1500, and you know I never heard from him till today [Gordon].

All the land yah well, you know what his grandmother told me, if you go into the history to research the title, there's no signoff from the Simerson's to Pauahi. And that's why I brought it to his attention because I knew he knew how to do that... I'm sure he will know the Simersons and Kaluaapana, and Mrs. Reeves - Rose Simerson Reeves. So yah so we lost that land and this property here. My uncle who worked for DLNR ... so he had his allegiance to the State ... and he went give em the land ... that's 300 acres [Gordon].

Nama'e. His \_\_\_ died when he was 12 years old. But he's ohana of the Simersons [Gordon].

**Ka'awaloa.**

It's a long hike. You know my mother and her sister, walked the trail every day because Konawaena School used to be where the \_\_\_ library is today. And they used to walk all the way to there. Mama used to walk every day and when she came home from school she used to walk up the hill again with tutu man go sell fish [Gordon].

(Ha'alehua)[Hali'ilua?] in fact I think my grandmother's house lot is still there yeh. And you know back then my parents... Oh wait let me see, she was let me see where's the monument area? Wait now, this isn't this the monument area because this is Hali'ilua. Where's the lighthouse on here? You know where the lighthouse is at? The sad part from what my mom told me that they owned the property they were on but their shop burned. I don't know if there's any way that we can go back all of the papers were burned yah. You wanna know where tutu lady's house was at is that what you wanna know? It has to be down here. Yah, yah this area [Irene].



Photo 35. Ka'awaloa Flat, Lighthouse on Point (11/14/09 #209)

**Advisory Committee.** 1980 was when we first met we were appointed by the George Ariyoshi administration, and Martha Yent was the archaeologist... There was myself, Kane, Stender, John Papawa, Rose Fujimori, had some more I forgot already... we walked down to the monument... George Schattauer was married to a Paris girl [Margaret]. He passed away but I believe she is still living right here by the ... She has a lot of knowledge of the area [Milton].

**Hali'ilua.** Right inside of the land in here it's supposed to be Kapi'olani's rock but at first they said Kalani'ōpu'u's house site. And then the last person to rule in there was either Kapi'olani or Ka'ahumanu ruled from this spot. Right here there's a big O'oma pōhaku wrestling rock. Mama them said that was Ka'ahumanu's. So this is Hali'ilua [Gordon].



Photo 36. Capt. Cook Monument (6/11/15 #69)

**Water Resources and Use.** The Hawaiian word for fresh water is wai; the Hawaiian word for wealth is wai wai. This is because of the value the ancient Hawaiians placed on fresh water, which was crucial for growing taro, the staple of the Hawaiian people using the 'auwai or irrigation system. Fresh water was also crucial in the lifecycle of stream inhabitants such as the 'o'opu and 'ōpae, as well as some of the marine life that depended on the benefits of brackish water areas for spawning. The ethnographic consultants shared their mana'o about various water resources in the project area.

**Ka'awaloa**

There are a number of ponds in that area. What was the name of that song? There are songs of this particular area, spring...I guess...cold, cold, cold water right there. Very famous song [Hali'ilua], but anyway it talks about that spring; right there where they took a bath, inside there, and it's still there today..... [It's in] good shape...seems like...unless if nobody pointed it out you really didn't know the significance. Once somebody who is knowledgeable points it out, then you have a different look at it. I think this place just needs to be...it's all there...it just needs to be taken care of...and it comes back alive again. And that was one of the hopes that we can not only malama but to act, like Tommy was saying, eventually once we identify and understand the area to make it truly a cultural and educational things for people to come and visit and see...bringing it back alive [Wally].

**Hali'ilua** is most times it's been known as Queen Ka'ahumanu's fresh water pond of course today it's Ka'ahumanu Bath it is fed through \_\_\_ fresh cold water pouring into that. Now at Hali'ilua in the pond if you kinda look in the back of it Hali'ilua pond is kinda like this is all ocean come like that and there's a fresh water pouring into the pond here and this is all rock wall. Right here on the lava pāhoehoe get 5 piko pōhaku. And that's all mama and her sisters. Tutu lady gave birth to them up here at Hali'ilua [Gordon].

**Nahaku/ Kahikolu 'Armory'/Swimming Pool.** What is also interesting to me is right about here by Nahaku right about in here there's ... stonewall crossing to Kahikolu, it's built at Kahikolu you know with the \_\_\_ and the rocks and the four walls are up but no more roof. Today, archaeologists will tell you that that was an armory. And that's where the kupuna said that was not an armory; in 1824 when Kapiolani and Ka'ahumanu embraced Christianity the missionaries at the time created their own laws, Christian laws. Wahine couldn't bathe in the ocean anymore. No more than one partner. You couldn't fornicate. If you were caught, you paid \$15 fine which a lot of people never had, or few months hard labor working from Keauhou to Ka'awaloa, modifying the ala loa and how they did that the ala loa going towards Keauhou they laid all this nice ala stones you know like most ala loa and what they did by modifying it they took they took all these stones and they laid them all on the side of the road so till today all these stones are all lined up on the side of the road there and this was all smooth. And they did that so that the missionaries can now ride their horse and carts from Keauhou to Ka'awaloa instead of walking because for 4 years they had to walk every day. So today you hear of the cart trail? That's where the cart trail came from. The cart trail is actually built on the ala loa and the pōhaku is there on the side of the road. The old cart trail it comes all the way down here. All through Keōpuka you going see the ala built for the missionaries. So Kapiolani, for the wahine, there's a book called "*A Nut Case is Made*" it was written in 1832 by Egal Farrell and he talks about this. For the wahine according to the kupuna mama them this structure was the 'au'au hale for the wahine over there because it was a swimming pool. The construction is a deep pond and it's all lined with mortar and so my mother said that was where the wahine of the village went to 'au'au inside that building, and it's still there. However, the missionaries then and the archaeologists today when I hear them talking about that building, they referred to it as an armory and the reason they did that is the Battle of Kuamo'o. We don't refer to that as the Battle of Kuamo'o. We refer to that as a Massacre of Kuamo'o because when that village of 300 something people you know all they wanted to do was practice their religion they didn't wanna go Christianity and so they tried to convince Ka'ahumanu to allow them to be practitioners and what the missionaries did was they brought the American ship in came all the way to Ka'awaloa and loaded with 300 marines and all the ammunition. Apparently, that was the building that was the driest building they could find to protect their ammunition. So they used that building to store their ammunition before they went over

and attacked the village of Kuamo'o. So what I've learned from the kupuna that's the only time this building was used for that was during that campaign against Kuamo'o. But it's still there in perfect shape if you see it it's like a swimming pool [Gordon].

#### Kealakekua Ponds and Captain Cook

It was an aquaculture farm pond. It's about 2 1/2 acres inside. And according to my dad at high tide the water was 4 feet high. The ala stones that make up the walls of the pond and the ala stone on the bottom of the pond. When I was growing up there was a lot of turtles in there. It was also very muddy. However, I was going through George Gilbert's book, Captain Cook's Final Voyage, and you know he was a midshipman on Cook's boat. Have you read the book? The best account of Captain Cook. What I've read about Captain Cook's arrival and that everything that was ever learned about Captain Cook and his arrival in this bay up into the 1980s came from one or two resources, the journals or the logbook of the Discovery, and the people who read those books wrote their own story but we've also learned too that before those journals or logbook were released to the Queen of England and her subjects, it was edited by one of England's historians William Bigelow. And you know anytime you edit anything they taking out or putting in and we don't know how much of that was done. So the version that we got we learned all those years the jest of the story was Captain Cook came in the bay, the people thought he was the god Lono, and then when they realized he wasn't Lono, they got angry and they killed him. So in 1980 I started to interview the kupuna in the area and I started with my mama because her front yard was where he was killed. And so we were learning a whole different story and when we started to share that story, guys like Herb Kane would criticize us saying oh there's no written history to account for that or to verify that. In 1983, the story from George S. Gilbert was discovered. And the authenticity of the diary was proven in 1986. At that time they made it into a book, but they did not edit it. And so all the stories that we learned from our kupuna about Cook's activities had come from this book – all the beheading of the Hawaiian people, the Manini villages where they burned 35 grass shacks, homes in there; and all the massacre that went on is in that book. I have a couple of his books if you wanna borrow. Why I brought the story up is because recently I was reading, and in the book it's talking about this pond. And he said when they walked in the pond it caused the rock surface would pop up in the water, and I was thinking to myself wow that was what we used to experience in my day! And it happened in 1779 that they were experiencing the condition of the pond! He wrote about that. There was fish. They raised fish, aholehole [Gordon]

And then on the mauka side there's still ponds. On the mauka pond there was shrimp. Now you know this pond, this heiau is referred to as Hikiau Heiau. According to my dad, they only know this heiau to be Hale o Lono that maybe during the makahiki they refer to it as Hale o Lono and at other times as Hikiau Heiau. But what he knows from the kupuna they only call it Hikiau. And it gets its name when they go make shrimp in the pond you know the current that go in the back of the net when you pushing the net, that hikiau. Now another thing I learned in a National Geographic survey lingo you know they have haki you know the surveying things that they have a Hawaiian name, one of the pins the corner pin, is called hikiau. Now when you go on the heiau when you look on the TMK the regular map you're gonna see the word hikiau right next to one circle. That hikiau is that pin. They're not referring to the heiau, they're referring to the pin as hikiau. And so where they have the pin is where they have the Kamehameha sign and so sometimes I wonder if when they went there to put the sign and saw this word hikiau and so okay this is a good place to put it; and they put it there. But when you go and check the book on Hawaiian transfers the geographic survey terms that they use for different pins, you gonna find one of them is called hikiau. The benchmark is called the haki [Gordon].

There was a mud pond in the back of it in the bay and the manager who worked for the company lived back there and you can see the foundation of his home. I'm still an advocate of seeing these rocks removed. In the back here you will see the foundation of the manager of Hackfeld & Co. Hackfeld & Co if you drive down to the right, to the left you gonna see a home \_\_\_\_, okay there was a large two-story building [Milton].

Not too far say maybe about 10-15 yards. The mud pond was covered by some person they were going to develop the area again the park was partly destroyed because the bay was not protected when the developers wanted to take it to the bay. It was an ancient 'ōpae pond. When I was a little boy I used to go down there, it had walls to preserve the pond. You'll see pictures in the Kona Historical Society. When I was a little boy there was millions of 'ōpae in the season. People planted the 'ōpae. I would go down there with my net, scoop enough to put in my bucket and go out with my spindle to catch papio. So the pond is gone, the 'ōpae is gone. I recall when I was a boy they came with a bulldozer and that was the end of the pond. You'll see old pictures of many Hawaiian children on their outrigger in the pond. There were retaining walls that support the pond and the edge had very muddy water but it had millions of opae. Some people would eat it boil it until it turns red. But I would use it primarily for bait for fishing. And it was the pond that every year the ducks from the north way up north would make their with the wind current they would fly wherever they were going and they would always make their stop there in that pond. We're always ready for the ducks. Nice ducks. They came from miles away and circle [Milton].

Stones...the rock wall there was a rock wall right around [the pond]. Rectangle. Just because it's modern yah. Different what they got now. This is...see when the tsunami came in it not only took out all the big rocks and covered the big places it also covered on the beach and covered the pond, filled up in the pond. At the time Greenwell was proposing to build a rock wall on the pali and bring a cable car down to the beach. So they also had a bulldozer in that and when they went in to the pond to clear that the bulldozer got stuck in the [Gordon].



Photos 37 & 38. Ponding in back of rocky beach (5/8/11 #748; 754)



Photos 39 & 40. (spliced) South side of pond with rock walls (5/8/11 755; 756)



Photo 41. Road in back section (7/13/09 #279) today as it was back then [Gordon].

[They wanted to build a hotel] on top the pali and they were gonna run a cable car up because of the beach yah. The pond was more space so the road that goes into over here there's a road that enters over here, okay the pond parallels that road. Comes above here, not in this picture... I didn't bring it though. It comes up to here and goes right across like that and down to this point... but it's all filled up now. We have a family picture of my grandma Kaleo Kamakau who was married to my grandpa, she and her friends were in a *koa* canoe on the side of the pond paddling the canoe... this is all mud and part of the pond

Yeh there's a mauka one right there's a pond right when you go there now there's a stonewall and mauka there's a pond. But as it turned out they used tin roof to line the whole pond that was supposed to be used the water to ship up ... but I think that stuff needs to come out; I don't think that's \_\_\_ stuff. And we know that as the shrimp pond. Now when you take this to access and go into here back in here had a big development of houses. The Masuhara family also lived back there because they were weavers [Gordon].



Photos 42 & 43. 'Pond' much larger this year (6/11/15 #107, #101)



Photo 44. Pond or wetland (6/11/15 #102)

**Marine Resources and Uses.** The sea can be a great resource to people with access to its bounty. Kahului Basin was part of a coastal environment settlement, the former inhabitants fished and gathered there, but they were also connected to the mauka lands. It was also a place of recreation and continues to be, with the many beach parks in the area. However, its biggest contribution to Maui since the 1800s is the Kahului Harbor. It continues to be a resource commercially and for the private sector, especially the canoe paddlers, but not without issues as expressed by the ethnographic consultants below.

**Kealakekua Bay Recreation**

Every Sunday was our time to swim [Joanna].

The bay...this was all sand when I grew up, this was all sand yah. So for us going swimming was a treat we weren't allowed to until later on as we got older but we weren't allowed to just hang out and go swimming [Irene].

The two boats...they're both *Kaawaloa*. I built the boats in '79. The state gave me a revocable permit in 1979 to operate a tourist glass bottom boat and I operated it until 1984 and then they stopped me and revoked my permit because they changed their minds, they didn't want commercial activities from the pier. Then in 1997 I went back to them and said there is nothing but commercial with all the kayaks and all that. So I rebuilt the boat again and now I'm going for my permit to operate. So for the last 3-4 years all I do is family and school groups. And I don't charge... universal donation in Kailua yah. So if we have 50 [people] I would drop 20 up here; and if 40 would come, I would take 40 and I have Alec with the \_\_\_ take 20 down and in 3 hours it's all done. Go to the park and go back and forth [Bay] and them bring them here for shave ice, all 50 [Gordon]. Photo 45. Gordon's boat (11/13/09 #43).



Photos 46 - 48. Boogie-boarding (11/16/09 #294); Swimming (7/12/09 #137); Snorkeling (7/13/09 #408);



Photo 49. Kayaking (7/12/09 #116)



Photo 50. Various boatings (7/13/09 #454).

The bay was very important to us, very enriching for us. It provided our staple diet. We looked forward to that every year; but then the rocks were removed, or washed away from the tsunami in 1950, and I had been an advocate of removing the rocks.... All those rocks, because the sand is underneath and the rocks are on top in the bay right here. I'm an advocate of removing all that rocks so the sand can come back and be restored. If not, my children will never experience what I have experienced in the bay. But it's become restricted in terms of ... and local the life how the bay should be managed. If not it would be tragic. So I'm an advocate and very few people living by the bay lend their support, I did, in terms of removing the rocks [Milton].

#### Kealakekua Bay Fishing.

I have noticed a significant drop in the fish. When I used to come here ten years ago, 2001, wasn't uncommon for there to be thirty tons of mackerel in this bay...a cloud of fish bigger than the all the houses put together down here. Two months ago I saw the same school of fish...it looked like one bathroom area rug...like one of those three by fours...that's it [Mac].

O'io still get but...the o'io used to run in schools now they run in...they call them 'little pucks'...like three or four of them where there used to be ten or twenty [Mac].

**Long-line fishing.** My dad was a commercial fisherman. Long-line fishing for whatever fish was in season but mostly was long-line for ahi, marlin, and mahimahi, ono [Irene].

Henry Sr. was the wharf manager and commercial fisherman...Long line...he learned I know from the Hawaiians. He knew akaka, he knew opelu fishing, all kind day and night opelu fishing, kaili fishing, long line – we were the only long line fishermen on this island; in Kona at least [Gordon].

I also was a fisherman with my family too prior to military and even after military. I did everything. Everything that the family did – opelu, kaili, akaka, ko'a, ahi and long line fishing. Our family my brothers and I started you know they talk about Seamount fishing people who go up Seamount, we were the pioneers for that. We did the cross-Seamount; Chuckie can tell you more about that. For about six years before people realize what we were doing and then other people started to travel up and fish. But Chuck can tell you more about that. He is the fisherman of the family [Gordon].

My dad was raised in that house. My grandfathers in Nāpō'opo'o here, and that was completed on June 12, 1912. They turned it into a fishing [business], they had sampans, they were the first local long line fishermen on this island. At one time grandpa had 11 sampans, and that's why today we still have our moorings, which were grandfathered in [Gordon].

Long-line is always outside of the bay at least 10-15 miles offshore we fish and as much as 30 miles we fish. Usually my father and his cousin do long-line fishing. And then we lay our lines. Straight up and the lines drift with the current [Milton].

Majority of the farmers there were fishermen; my father was a fisherman and so were his cousins, and the economy was fish. So we sold our fish, we had fish markets along the road and sold our fish in the back of the truck. Fishing was the mainstay of the economy down there. Primarily opelu and long-line fishing, which was tuna and mahimahi. At one point there were six long-line boats based out of Nāpō'opo'o owned by my father and his cousin, which is Gordon's stepfather. So opelu and long-line was the mainstay of the community.... My father was the only boy that remained back there. He didn't have an education, so he stayed back and carried on his father's legacy as a long-line fisherman [Milton].

**Surround Fishing.** My dad, Henry Jr., was just a commercial fisherman. He died the first so on his tombstone is at Kahikolu [Ka'awaloa]. His last akule school surround at Nāpō'opo'o the day before he died was 43,000 lb. the most ever brought up in the bay [Gordon].

Seasonally, every year they would surround akule in the bay with netting. I don't know what year that (year of Governor Tom Gill) I don't know what you call that surround fish in that area? Grandfathered because even to this day up until the last surrounding my dad did I guess we got more people in the area and the new people would call DLNR to report my dad. Our family we worked as a family and everybody whether they were young we would put a tent up in the wharf area and it was something that every year all of us kids looked forward too because we would help and we'd go swimming and my mom and my sisters and myself did all the cooking to feed all of the workers. And hiring the divers would be Gordon and all of my brothers. Hiring would be people in the area, he would hire. Gordon, Rachael, her husband, Mitchell Jr. and Sr., Sonny my brother and his son-in-law, and his son, and that sometimes would take a whole week yeh. It would take a whole week because there's a way of that they did it where they caught the fish alive in the water yeh. As the order came through, they would go out and get what they needed but it was caught alive. In fact I think we have a video on that yeh? Yeh. That was so unreal the video the way they surrounded the fish, and that the way they surrounded they never used outboard motor. They had people with the oar and as they oar they throw the net in the water when they did the surrounding. My dad always made sure that every house in the area had fish. Everything we had they had a share to take home. They had a paid crew they had a set crew, there were outsiders but then that was paid. People in the area came to help we packed everything on the pier, we packed them in boxes for shipping. And whoever came to do that were paid; everyday they came everyday they went home with fish. So my dad never forgot any home, every home had a bucket of fish whether they were helping out or not. Before it was even sold, he made sure every house had fish [Irene].

We used to opeluku a lot when I was a little boy but that's all outlawed now in the bay. Opeluku is when you surround ... you see the mouth over here by ... awa ... set a net out there ... hit into the gill net and then we go down and roll the net and bring all the fish up. And while we're doing that we used to go to the \_\_\_ and fish, we'd come over and before we leave shore the women are back there with all the hibachis and the charcoal burning already with a big pot of rice and poi with onion all ready, and when we'd come back and all go to the fire and cook. Life was difficult at that time, we didn't have much money, so we cleaned all the fish and what fish we don't want we threw it back in the water but our favorite was manini, kole, they used \_\_\_ for poke, my mother used to love to strip that and make poke sometimes she put lemon juice inside. And we eat that with a large bowl of poi, with rice, and onion. Hard not to eat onion when you eating poi with charcoal manini and that big Maui onion eh [Milton].

They [au'a/ opelu] are so smart but they stay on the [fishing] ground. The natives, like my father before his generation when it's off season, they feed the grounds. They feed those fish, they don't catch them. They keep em on the grounds, they don't want those fish to leave the grounds, so they just feed the grounds, so the au'a stay on the grounds. When you have a new school of fish come in and unfamiliar with the grounds, the venue, the topography, when the new fish come in and see the au'a and they swim to the au'a. The au'a bring the new batch of fish to us. The au'a know we provide nourishment for them. We've done that for three generations yeh. A lot of superstitions when fishing opelu. Of course, today's modern-day fishing they don't believe that. Today there's all high speed boats, but the methodology is still the same...fill the net [Milton].

Oh another thing they talked about is maybe once a month or maybe more maybe twice a month I think when they knew it was time for us to go get fish we would go over to the monument and we caught we all went my mom and my dad went it was just our family. And then they would set us all up in different parts where they would set the net and then we would swim out towards the net and start hitting the water. In fact I was just telling me kids I said oh man we need to sit down and really talk until we got to the net ... and then they would tell us when they see there's enough fish then okay that's it. And we only caught enough to eat. All kinds of fish yeh... but they were very sure to tell us we gonna go in and you would not believe how much fish oh so much fish. And then when we went we they made sure we would get I think my dad told us okay that's enough and then we came home and clean fish. Our actually our most of our life fish was our staple food. We ate fish every way you can think of every boil fish, dry fish, now that I have my family I'm thinking times

was really I mean we were really had hard times but yet my mom and dad always made sure we had food on the table. I never did see them having to cry 'Where is our next meal coming from?' [Irene].

My mother sewed nets also. My dad also sewed. It was cotton. Yah they made it from scratch. I'm sure they bought it in spools yah they bought it in spools and then made the nets. Not until way late in life that I started to see them use nylon. He made throw net, opelu throw net, the nets we used to surround was all handmade [Irene].

He [Robert Sr.] was a smart man but he never gave his son an education. And I think I know why. His other children had education, his oldest son Robert Jr. was kept back to be a fisherman and never got an education and when I was old enough, I reflect back and I think the only reason why he never gave this son an education was this son was [kolohe], so he kept him, by the fifth grade he was out of school. So my father by definition today was a dysfunctional.... But he was a very talented man, he knew what he had to do, he understood the currents, he understood his fishing, he could make opelu net using his fingers and toes and count with his eyes, he would carve his canoe, I mean he did things that was amazing for a man without an education. He knew what he had to do to survive [Milton].

**Scoop Net Fishing.** The fishing grounds, we fished for opelu in the bay and outside of the bay. We also fished for akule but that was primarily my uncle Henry, he was the akule fisherman. We didn't do as much akule fishing as my uncle Henry, that was his forte. Ours...opelu and long-line – opelu within the bay because opelu came into the bay, they spawned in the bay. Opelu was brought into the bay by the large fish we called po'a (sp?). This big fish chases the opelu into this zone here and as a result a law of restricted fishing in the bay, but the provision allowed us to fish opelu and akule within this zone here. You see, opelu was not a fish but a species that spawned in the bay, theoretically the opelu released their eggs millions of eggs that go miles and miles in the deep current, and then they hatch and come back and soon after the big fish chase them beyond the current. So often times opelu colonize this area in the season, but we also catch opelu outside of the bay.... we used net. It was a scoop net, shaped like a funnel; and the top half of the net was created just like a funnel with the nylon rods at the top and they were bent to form around the net and the net was held by reins going out to the boat the net would drop with a sink at the bottom and it would go down. And then you see the fish and we kinda pull x number of fish away from the scoop as the scoop passes by and you feed them until the fish is ready for the net and then we drop the chum into the net and we go with the net and we pull the net up. This is a very ecological method, no chemicals are used. We never fish the ocean. Only rest until next season when we can bring in per canoe 400 lb. a day sometimes more. The season for opelu is usually between June or July until about oh September, but you don't get a good day every day because of the \_\_\_\_\_. We normally sold the fish fresh to the market or to the fishermen for bait. Or we'll cut it, salt it and dry the fish and sell it by ka'au to customers by ka'au. Ka'au is 40 pieces. That's how Hawaiians sold their dry fish because there was no refrigeration, only ice so they sold it by ka'au. So if you ask you want buy one ka'au or half ka'au – one ka'au is 40 pieces, so they come in different sizes. Half ka'au is 20 pieces. I supplement my income here from this home as a commercial fisherman for 25 years, fishing this whole area and Kealakekua Bay. Nine years ago I stopped fishing; I still retained all my screen boxes. I stopped fishing in 1954 but I fished 25 years commercially as a seasonal type of fishing. The very trade that I ran away from Hawai'i I came right back into it [Milton].

You'll never fish the ocean. In my estimation, every season there's millions and millions of fish that come to shore throughout the Hawaiian islands. We harvest about 10% of the population. We can catch more but there's no market for it. Opelu is not like anchovy that you can surround them; they are a very fast moving fish. It's probably a mackerel family [Milton].

I couldn't go near water for about ten years and it just made my life miserable because I love the ocean, anything ocean, I'll do anything in the ocean, go get opihi, run, fish, whatever. That was my young days. I used to love go holo holo in the ocean. All kinds of fish we catch, whatever in the net...what's that fish.....Gordon and I used to toss the net over there...can't remember the name of the fish...I haven't seen it in a long time. Oh, akule...the last place we used to get akule over here

it was like gateway (?) area. When you go fishing, for parties like that, everybody got their area...they don't go like say the Nāpō'opo'o family will not go in the Honaunau family to go fish. If over here its real, real rough and you cannot...then you used to ask the old folks...'Oh, Auntie, can I go fishing cause our side stay rough?'...and you're going to make fish for parties or something... then they would go. Honaunau and Nāpō'opo'o all the same. They used to respect each other's area. It's not you just go and do what you want...they had respect for each other [Verna].

I have a back problem I'm okay now I'm 100% recovered. I don't think I'll go back except for commercial purposes or for home consumption. I'm doing now for the opelu fishing, I know all the ko'a, I understand the methodology, the rituals, everything that comes with it. I'm very knowledgeable in opelu fishing. outrigger fishing the entire Kona coast from Honokaa Harbor to Milolii, me and my friend Omia that's my partner. The sad thing is that the legacy of fishing among the Leslie family is coming to an end, three generations is coming to an end. None of the children are interested. My three sons have college degrees, my daughter is a therapist. On my part, I intentionally steered them away from being fishermen because there's a lot of sacrifices, very painful; however, if they wanna go back to fishing the ocean is there for them [Milton].

Over here it's ideal for fishing opelu because of the topography of the ocean; you just go out fifty yards and the ocean us [sound] very deep. The fish comes very close to the shore. Especially on the leeward side. It's usually calm over here with the rocks and when in season they usually come right up close to the shore. Very exciting when catching this fish. But also, very difficult at times. You don't catch this fish every day. There are days we go without fish, the days are never perfect. I'm very familiar with fishing opelu, salting them, and frying them. I'm very good at that. I won't pass on my secret to the next generation unless it's to my children [Milton].

**Pole/Canoe Line .** Pole fishing is different because there's all kinds shore fish [Irene].

Uncle Kaeo Gaspar was the master fisherman down here. But when I met him he already lost his legs to diabetes...he was on the scooter already...ride around on his little scooter...have his little beers. But he'd always talk about the old days and how he used to go fishing. And then one day he said, 'Eh, why don't you go catch menpachi, aweoweo for us?' Okay. So he showed me how. He showed me how to tie the hooks...how for make the line...told me where for go in the bay...what landmarks to use...so as far as fishing in this little bay here...in the traditional Hawaiian way of kakale...dragging one bunch of hooks in the back of your canoe or your boat, or whatever.... Lot of menpachi and aweoweo. That's mostly what I went for. I'd go out at night by myself. And then daytime, with other people, I would always be the boat captain, and take the boys with the canoe and they do the diving and I do the driving. So we caught all kinds then [Mac].



Photo 51. Pole fishing (11/14/09 #93)

**Diving.** My father could go 400 ft. free dive with a rock around his waist. He dove old style where they take the kukui nut oil in their mouth and you tilt your head like this...and you let the bubbles come up your mouth...run the line of your mouth...up your nose like that...and as it hits right here...open the eyes and so the kukui nut oil would coat the eyes and that's how they could see under the water. That's how the deep sea diving of the ancient Hawaiians was done...and how we did it without glass. Not just spilling the oil on the water for make 'em clear to see from the top...but for opening your eyes when the bubble would get right here...get into that pocket. Isn't that amazing! [Aka]

I'm also knowledgeable of the bay and all the spots. As a little boy growing up I free-dived the entire bay and I know all the lots for holes, even outside of the bay. There are menpachi and u'u and \_\_\_\_, I know where they are. This was taught to me by an old Hawaiian guy they're still there. I showed a friend once from the outside, and I'll never show anyone again because they come with

nets. I will take these secrets with me. Growing up I used to pull the floaters around there, pure Hawaiian man who catch fish with my father, I learned where all the holes because I used to swim over there and pull the floaters. But I'm a diver, so I know where the lots are there. I haven't gone in the ocean for a while. It's been nine years since I've been in the ocean [Milton].

**Night Fishing.** My mom and dad were I think by the time we grew up was I remember just sitting talking story but they also went night fishing for opapalu [Irene].

**Octopus.** Uncle Kaeo used to tell me the reason one of those poles over there is an octopus is because Uncle said this bay was once famous for he'e...octopus....because of the sandy bottom and the relatively big size of this bay. You can have one pretty big community of octopus out there. Now not so much [Mac].

**Fishing Protocols.** When you go to the grounds, the normal protocol before you board the canoe. First when you get up there should be no profanity no contentions; my father was a very superstitious man, you are not to say anything before you board the canoe. When we got to the grounds the family protocol is that you turn your outboard motor off, and you need to call every ground where the opelu colonizes during the season. There's a few fish that stays in the ground you call au'a, they're smart opelu, they stay in the ground. They're there because they've been in the net and they know what the net is like and you can catch them but they're waiting there for them to eat so my father gets to the grounds every morning... when he gets to the boat [tap tap tap...] he's calling the au'a. He says don't do anything, let's call them first [Milton].

My father was a very superstitious man. When we fished in the seasons, if it becomes very difficult, his father would kalua a pig - it has to be a black pig. They put the pig in the imu, and the head has to face the ocean. When the pig was cooked, we get together and have a feast, no arguments, and anyone passing by it doesn't matter who it is, he invites them to join in the feast; and the remains, the bones, they would be gathered in a burlap bag and we'd take it to the park where the fish would come in and we would deposit it for good luck. He always believed that before the season, every fishing season, a pig had to be cleaned with papaya and put into the imu to kalua, and it had to face the ocean. The tradition no longer exists. Every year, twice a year they would kalua pig before the fishing season and during the holidays. They also believed that every year on New Year's they would take two mochi and the he'e what you call that the ika with a bottle of sake and they take this for good luck. He felt if they didn't do that, he was gonna have bad luck for the rest of the year. Very superstitious man [Milton].

**Opelu Aumakua.** My father's aumakua they call opelumano that's the barracuda. The barracuda was the protector of the opelu. My father says certain times of the season the opelu would come like a wall under the water under the ocean ... Hawaiians call kawili, and they did kawili ... and the barracuda would swim and the opelu would swim near the barracuda and my father told me that his father called it the opelumano because it was the protector of the opelu. Opelu is an incredible fish. I love it raw, cut it up and put salt. Rinse it in water and put limu on it, hot chili pepper sauce inside with some poi and onion and you're ready for a meal [Milton].

**Zones.** I believe in the '70s they created this zone to protect and preserve the resources in the bay. And they created a zone that it was illegal to fish within this zone. The only thing that was legal was for the Leslie families to continue fishing for opelu and akule because that's something that spawn and act and out in the deep and swim to the shore. So it was zone A was completely outlawed. I believe zone B is okay, but zone A is completely outlawed. I believe they allow pole fishing because the bay itself, when I grew up was all sand. That sand was removed from the tsunami in 1950. So when I grew up it was all sand. And we looked forward to the season when the halalu [baby akule] came in, and the api, baby papio, and the oio, and the oama [Milton].

## Ocean Gathering

Wana, 'opihi, kaala, haukeuke, pipipi, and kupee ... I think you go in the night and kind of the 'ili'ili area yah, and limu yah, and crab - 'a'ama. We had a place where we got limu kohu ... it was if I can find where's the um this is Kaaialoa, this is the boat landing, wait let me see. Hmm where the lighthouse is at, it wasn't too far from Ka'awaloa Point - the south end of the Point probably here. Yeh, probably here where we went to get limu kohu and that also we got so much and we don't over-harvest [Irene].

The bay was like a refrigerator to us. Besides opelu, there was pipipi, kupee, manini, maiku, he'e, uwawo ... there was everything and lots of it. We never starved. We only took what we needed and whatever we could gather only for home consumption. We were very superstitious, that was passed down by our family. So, it was very kapu that we respected the bay, we didn't destroy the bay. We maintained an ecological balance of the bay; we treated the ocean with respect, and we expected the ocean to provide nourishment for our bodies [Milton].



Photo 52. Limu (7/12/09 #162); Photo 53. Crabs (7/12/09 #163); Photo 54. Pipipi (11/16/09 #44)

We did a lot of harvesting of local resources along the bay to feed the family, like opihi, manini and āweoweo and whatever we could gather only for home consumption. We only took what we needed. We were very superstitious, that was passed down by our family. So, it was very kapu that we respected the bay, we didn't destroy the bay. We maintained an ecological balance of the bay; we treated the ocean with respect, and we expected the ocean to provide nourishment for our bodies [Milton].

Mainly we harvested limu kohu. My mother loved limu kohu. She would clean it, salt it, and mix it with poke. That's the only limu we harvested. We never picked anything other than limu kohu. Outside of Kealakekua Bay, there's only one particular rock that I know of after a heavy winter season where the limu kohu is. That's the only place that gives enough [Milton].

All that kind stuff is wiped out! [limu and opihi, and stuff like that] It's wiped out. Actually along the Pali still got opihi...underwater kind...not much shoreline kind...but the big koele ones still get...which is good because once those gone the ones on the shore are going to disappear. Limu...I don't know of any place, actually, that get any kind of good eating limu anymore in here. Outside of the bay, get [Mac].

## Dolphins, Dolphin Aumakua and Dolphin Pilikia

The dolphin population...you know, they seem to be the same healthy numbers ... the same numbers that they've always been because they travel in different packs. They're not the same dolphins coming here every day...or when they come in, it's not the same group of dolphins [Mac].

Wayne Leslie, of the Leslie's... he would talk about how the dolphins are...that's his aumakua...that's his family. That rock out there I'm sure it's some families' sacred rock ... especially being here...can see that dolphins were probably viewed as aumakua because this is one of their favorite places...all the families live around here...royalty...so I'm sure that that rock is

special to some family.... I haven't seen him [Wayne] for awhile to have him come and take a look at that...because if he comes and he sees...and that's something in his ohana, he gonna know [Mac].

The dolphins were here for years that I can remember but we never swam with dolphins. They were just part of our life when we fish whenever we left the bay or entered the bay, the dolphins saw us leaving or coming in they would chase us in the water, very playful. They were always in the bay always there during the morning hours... and we enjoyed them. They were just there whenever we're paddle \_\_\_ or go to the monument they were always there that's all, that's all we did. Now people come to swim with the dolphins. Personally I don't like that, I don't mind them going in the water but not get close to the dolphins. There's a lot of people come out and I believe there is some kind of state statute or federal statute about the dolphins [Milton].

I remember them so much the dolphins and I think that's why today when I see them taking tours it really angers me because my children cannot even go diving or fishing because this area being rezoned. Yah, they can't even go spear fishing or anything and yet they sit there and watch people coming down and going out swim with the dolphins. I call DLNR but they always say we don't have enough workers. I went to a DLNR meeting and I told them about we were born and raised here and we're not even allowed to do that and yet these people sit back and let them I mean it's even on the internet that is advertised come and swim with the dolphins. It was a big no-no that we remember growing up there were so much dolphins in that area and now I hear it's not as much yah between Nāpō'opo'o and Ka'awaloa (near Manini Beach), some of them came by the pier area yah. And they would just come and play. More from Kealakekua Bay you know - the middle yah. Yah they would come, more in the middle but I remember that I grew up with my parents telling us leave the dolphins alone, and nobody was ever seen going and bother them it was part of our life not to bother them. Once in a while [we see turtles]. It was mostly dolphins [Irene].

**Turtles**

Turtles? No. I don't know maybe but you know with all the sand that was there I never did see turtles [Irene].

**Kealakekua Bay Tsunami/Hurricane**

Well, the rocks being the shoreline today that was all Sam's when I grew up...up until 1960. The tsunami was generated off of Chile, and it came over Manini Beach Point wiped out about 8 houses and hit the pali. The waterline when it hit the pali the next day was 35 feet high the wet mark on the pali. When it bounced back and brought all the ala stone from inside the pali and laid it in the water in front of the sandy beach. And then that same year we suffered Hurricane Nina. That hurricane took all the rocks and covered the beach. It's been covered ever since [Gordon].



Photo 55. Nāpō'opo'o Beach 1800s (HMCS)



Photo 56. Beach today (11/16/09 #282)

But the rocks came from the pali. When the wave came over Manini Beach it wiped out all those houses, it hit the pali and when it bounced back it brought all the rock and laid the rock in the water in front of the beach. When we would go swimming, the beach was all there but wasn't enjoyable to swim because was the beach was covered with rocks. That year we were hit by Nina. And Nina took the rocks from the water and covered the beach. It also destroyed the pond in the back there [Gordon].

The tsunami [1960], exactly where it took about nine homes over here. A lot of local families lived here when the first wave hit before the first wave hit you see the water receded, I was ten years old at the time, when the first wave hit the impact was great. When the second wave hit it went it must have just by judging the water spout it must have went 30 feet above and then it came that backwash came moved toward the cliff and came up and flushed everything out. We were saved by the cliff, the \_\_\_ up at the cliff. There was a restaurant over here at that time and there was home right there ... and we were saved by that this restaurant and this home by this point on top of the rock ... because there was a restaurant over here and when I got up in the morning the jukebox was over a hundred yards away from the restaurant and there was fish all over the road. Very devastating [Milton].

One in the morning. We were aware. We were given at least 24 hours advance notice that there was a major quake in South America and we were to expect a tsunami. We were right there right ... by the bay ... pier, right under the light with our food and everything. That pier over there was once covered with buildings for storage and all that ... but you couldn't find the homes the next day. The second wave was very devastating. The first wasn't as bad but the second was rough. The ocean kinda like just rising and just.... There was Gasper, there was Grace, oh there was a Japanese man over there I don't know his last name only Fuji. I know Gasper and Grace was living there at one time. Manini Beach. There was Pali, a Hawaiian family Pali they owned up there. Now Manini Beach is like a park owned by Bishop Estate where people would go and picnic [Milton].



[Small section of beach near Hikiau Heiau exposed sand after March 11, 2011 Tsunami.]  
Photo 57. Sun bathing on sand (5/8/11 #730)

<http://www.bigislandvideonews.com/2011/03/11/raw-video-kona-tsunami-house-washes-away-floats-in-bay/>  
RAW VIDEO: Kona tsunami – House washes away, floats in bay March 11, 2011

<http://www.hawaiinewsnow.com/story/15919079/special-report-tsunami-aftermath-kealakekua-cleanup>  
**SPECIAL REPORT: Tsunami Aftermath, Kealakekua Cleanup** HAWAII NEWS NOW  
Posted: Oct 31, 2011 1:54 PM HST



Photos 58 – 60. Some of the damage from 2011 Tsunami (5/8/11 #820, #824, #825)

**Pier/Wharf** [Photo 61. Views of Pier from Nāpō'opo'o (7/13/09 #299); Photo 62. from Manini (11/16/09 #105)]

My grandfather also was the wharf manager, he was in charge of the pier. The pier was the shipping port of Hawai'i at the time up until the '30s - '40s. [He was] Overseer. It was operated by Amfac at the time. As an example, like the name Nāpō'opo'o people talk about Napopo and today they talk about the whole entire village. But Nāpō'opo'o was actually just by the pier but makai side of the pier in the water area they called Nāpō'opo'o because they said when you come in from the ocean all the lava rock heads are sticking out of the water where people swimming. But because when people came to pickup the cargo or ship the cargo the bill of lading was Amfac Nāpō'opo'o, the name to ship over. But there the pier was built for the Steamship Navigational Company [Gordon].



The "Humuula" used to come in here to pickup and discharge cargo. That's where the Greenwell's had their cattle driven down to the bay and tied to the sides of the boat so they swam them out to the "Humuula" for shipment. They would anchor out in the bay. The cattle swam ashore from Kealakekua Bay but they used Nāpō'opo'o Pier to discharge and pickup cargo. The village there had a very important part in the commercial aspect of it. Even coffee was brought down there to be loaded. The pier was destroyed by the tsunami in 1950. Oh they had everything you could think of at this commercial pier. There was a large two-story building that was owned by Hackfeld & Company, which today is called American Factors. And the shipping died when the first airplane arrived in Kealakekua Bay. Sikorsky. Part of my grandfather's responsibility when the plane arrived was the last plane that arrived in the bay was when I was two years old, so I remember that. Part of my grandfather's responsibility was to go out in his outrigger to pickup the mail and passengers. If you look at the promotion poster of Hawaiian Airlines, you're gonna see a Sikorsky plane in Kealakekua Bay and you're gonna see an outrigger. You're gonna see a man with a big lauhala hat in that lobby scene. You go to the airport or in any promotional brochure you'll see him, that was my grandfather's responsibility, to go out and pickup the mail and the pickup passengers in his little outrigger carved out of koa [Milton].

**Leslie Beach/Pond**

Going to the beach...it's a private landing, it's own pa, it's own awa, there's sand there for the outrigger canoe; there's sand there twelve months of the year, and it's own pond. The pond was important to my grandmother. The pond was there when you bought the property? The pond over there is all sand. It was very important to my grandmother. She told me that whenever you get sick, you come down and you go into that pond. Let the salt and the sun nourish your body. That pond also provided a lot of nourishment to us. We fished with the season in that pond; when high tide all the fish the uhulo and everything would come in there, and we would catch the fish. So that easement today is recorded in the Bureau of Conveyances that allows me, my brothers and my sisters and their children access to the beach [Milton]. Photo 63. 'Leslie' Beach (11/13/09 #50)



**Kealakekua Bay**

And you know there's that song "Hali'ilua." Makaha Sons of Niihau originally with Peter guys, they have a song on one of their tapes called "Hali'ilua" and it's about this area and it talks about Kaawaloa. In the song it refers to **Kapukapu**, according to the kupuna we used to talk with, the bay was called *Kapukapu*, the bay is now called Kealakekua [Milton].

You can walk only to a certain point. I used to walk there all the time; it was a checking point, checking the water. You go oh 200-300 feet and then you back on shore again. I've been there before but it's dangerous because the rocks fall. I did this many times as a boy growing up I would swim along there with my bag and pick 'opihi, and step in the water for another 50 feet and back on shore [Milton].



Photo 64. Rock slide area across waters (7/13/09 #461)

[The recent earthquake land slide] It was right there by the cliff by the deep part, very deep part yeh. Very dangerous, very dangerous to go there. I believe the monument the DLNR established a ... so people who kayak across to the monument would have to stay within a specific area and not go out of it because of liability of getting hit by the rocks falling off the cliff [Milton].



Photo 65. Monument area (11/16/09 #211)

Keakalekua had it's own canoe club called Nāpō'opo'o Canoe Club and the state championship was held in Nāpō'opo'o Bay in 1956 when the bay was still all sand and they won 9 of the 10 races. I was 9-10 years old at the time and the speakers were on the heiau I still remember that [Milton].

#### **Ka'awaloa.**

Now, if you take the entire island the big island, if there's only one safe landing on this island that is protected from any storm that came through here that would be Ka'awaloa. I don't care what it is, tsunami or anything, when the tsunami hits this place is untouched because of the deep water. That's the only place I know of that's got \_\_\_\_ in there. And if there's any place in this bay they should have built a landing for harbor, for commercial, for fishing...its Ka'awaloa.... It was always protected from the high surf. My father and his cousins built the dry dock over there the dry dock for fishing boats. When my father grew up they also used the monument area over there even when I grew up it was a safe refuge from the storm [Milton].

We spent a lot of time going there to Ka'awaloa. I went to Ka'awaloa only when ... we did go okay. When I grew up was mostly to go and get upenakuu, wana. Upenakuu is like a net that they use like a surround net. But you swim and kind of kapaku yah, which is hitting the water we have to make sure to swim fast because the one who is last they say okay they say kick on because what we would do is drive the fish in the net. And it was always around by what part of Ka'awaloa that we did mostly but it was mostly mauka of the monument. There's a name for it. I forgot. But you know going there and doing that was nice, it was a family thing and it was a treat to go [Irene].

The queen's bath is more mauka of that, here. Yah. You see the mooring you see here. This is the Point here, the boat mooring yah it's actually in here. Inside there is the queen's bath. Yah the pond is on land. It's really, really cold. We used to take baths. Later on as we grew up my family we went we would take our drinks and put it in there because we didn't have ice and it was ice cold. I think the water was coming from underneath the Pali... mostly I remember the queen's bath and as far as going explore I think for us it was not being niele yah. My mom told us all about there but we actually I think I really didn't explore or go around until I was grown up yah [Irene].

But when we went to Ka'awaloa when I went they always went for fishing I mean to catch to surround for food and then went home but as far as just going in the back... I know she told us about how my grandfather would go out fishing and when he came home she was the oldest of seven and so he would whistle and they would know he was coming in and she would go down I guess with my I guess with my grandpa to pull the canoe up and so my grandpa's father was a fisherman also. When they my grandpa would go and she would go with my grandfather up Ka'awaloa up the trail and then they would sell fish and trade sometimes trade fish for meat or butter or what they needed. They did a lot of trading. But also she said my grandfather never over-fished he caught so much and he came home. He was a really good fisherman [Irene].

The Lighthouse...when we were growing up, it was still running [Irene].

**Leslie Amor.** This place is special to me because when we have storms, we use to take all our boats over here for safe entry. Well one day my dad and I were fooling around our boats and I'm gonna share this, there was this big pohaku and it's kinda white and he said you see the stone over there? I tell him yah. He tells me that's your maddah. Yah they were there safeguarding their boat, she was there fishing, he went swim ashore and she went scold him whatsamatta wit you? You see me fishing over there? You gotta come this way! Yah I don't know if my brothers and sisters know this story. But he and I were on the boat when he went tell me [Gordon].

**Cultural Resources and Use.** This category includes traditional Hawaiian cultural resources and practices and other ethnic resources and practices. Cultural Resources can be the traditional wahi pana or sacred places, any cultural gathering place, or the tangible remains of the ancient past. One of the most significant traditional Hawaiian cultural resources is the heiau or place of worship. Other places of great significance for all cultures are the burial places of loved ones. There are no known heiau, shrines or burials in the project parcels. However, cultural practices continue to take place in one part of the project parcels and in the vicinity as noted below by the ethnographic consultants.

#### **Hale Mua**

Hale Mua is really about perpetuating the Hawaiian culture...I don't know the exact mission but it's about the perpetuation of the Hawaiian culture...whether it's through the arts...whether it through educational programs...it's also about helping to support other cultural entities that maybe are not the 501(c)(3)'s...so we can act...we try to act as their financial...their fiscal agent...but our whole area is about perpetuating our Hawaiian culture [Wally].

It's a totally arm's length organization...we're on our own 501(c)(3)...it's made up of members of the Royal Order, however. But the services that we provide is not limited to the various chapters in the Royal Order...we go out and support other Hawaiian groups that may not be, like I said, non-profits but meet the causes and the mission of Hale Mua...we're go in and support them so that they don't have to do their own 501's and all of that. We were involved in the very beginning with Ka'awaloa and the Order...where the initial seeds were planted. So the Royal Order and Hale Mua just try to work together [Tommy].

Yeah, I think the initial seeds for Ka'awaloa were really started by the Royal Order O Moku Kona. And that's a dialogue, but because of the way the Order is structured and everything they needed to...and because of how the Order was looking at raising funds to do some of the initiatives, that's how then Hale Mua became involved. But the initial movement was really the Royal Order of Kamehameha [Wally].

#### **Ka'awaloa**

Thirteen point something acres. It's basically...you know where the monument stay. In that area...and what we have done...what Hale Mua has done is then have an MOA with the Royal Order of Kamehameha o Moku Kona...to help us along with the community in taking care of cleaning the area...mālama the area per our agreement ... basically its mālama the area over there right now. Well, I think this is where we...basically, I think, DLNR decided they were looking for somebody to kahu and look after that area...at the beginning point [Wally].

I think the cultural and historical significance of Ka'awaloa speaks for itself. You know, one, from when Kalani'ōpu'u...the arrival of Captain Cook...henceforth to Kamehameha's time...that area...even pre-Kalani'ōpu'u...was a I would say like a County seat...it was always populated by the ruling Ali'i of the west side ...that Ke'ei area...Ka'awaloa...Nāpō'opo'o. The importance of it is the cultural significance...the cultural and historical significance. Secondly is that a great number of the old sites in the area are still intact...a little crumbed here and there...but it's still there and it can be preserved. And really that's the bottom line for the area is preservation...preservation ... some degree of restoration...and then to be used by the community for educational, cultural, and practitioner's kind of events [Tommy].

Well, there're various sites...certainly the most, I guess, from a western perspective the most important...most notable one is the Captain Cook monument. But you go further in, I think there's Queen Kapi'olani's bath...she has a huge bath inside there...so there are some other historical spots in there...in the surrounding area. The other thing is I think they wanted us to because of where it's at - a lot of the tourists ...they get the tour boats come in...the drop off...they go swimming ...or

kayakers come...and so it's to try to malama that area so that the people respect the area. I don't think the kayakers supposed to be going on top the area...and they kind of go over there and desecrate [Wally].

I think of because of what Tommy just said too...as far as the Royal Order ...its part of our kuleana. This is Ali'i over here...and we see it as our kuleana to come forth to take care... all the Ali'i...it doesn't stop or begin with Kamehameha...just goes back [Wally].

The other importance of the area is that there are numerous burial sites in the Pali and, as you well know, the burial sites are very sacred to us. And over the years there has been desecration and we wanted to be part of, I guess, a system to protect and preserve the iwi there...because they are of our ancestors...there are numerous burial sites within the area...both above ground and below ground. There are a number of heiaus in that area [Tommy].

[We're] not there all the time...we were for awhile. We had an individual bring us over - Gordon Leslie - on his canoe. I think there was one or two times we came down. So we still have to work on that...how we can get more.... For awhile we were there quite a bit...present cleaning it up. I think we had an awa ceremony there with some family members from the community. Peter Young, when he was DLNR was there...to kind of rededicate that area. But then since then the challenge has been...I mean there were some youth groups that went down...various groups to help not only...first of all to learn about the area but then to help malama the area. But one of the issues became a consistent mode of transportation...the easiest way is to come across through the water...but then getting boat...a canoe to bring us is one thing. There's a road that can come down but that's more of a challenge, it takes awhile. And I think more recently we've been looking at trying to get some other access...ground access inside there so we can become a little more consistent in our work there [Wally].

I think that for the times that I've been there and what I...it's really about how we can monitor and preserve Ka'awaloa...in our area...but all of Ka'awaloa in that sense ...of not being misused by primarily the tourists. And I'm not saying only the flats...the land part...but also the water...the surrounding waters there. For that matter...the whole bay...because again...it's being misused...it's being trashed. So access by the kayakers and tour boats...I think we went to one meeting a couple of years back and we shared things with them [Wally].

I don't think people see this place...and we have to educate people again. This is a wahi pana this is a sacred place here...but they come and they only see the monument...which disturbs me sometimes because it's, one, it says 'Captain Cook' ... whatever...'The first discoverer of these islands', J\_\_C\_\_! That's a slap in our ancestor's face! That's a slap in our ancestor's face. So people come there thinking that...and I think we need to...it's our kuleana...need to educate them that this is a sacred...what came first basically [Wally].

**Kaleomanu.** Down here the Kaleomanu I got a picture of the first Kahikolu Church down here was by Kaleomanu. I have a picture of that grass shack with the church people in it. But also this trail would come down here and come across here like this. Came down to here. And somewhere down here when I was growing up when you talk with George he will probably know because he was raised over there. There's a big hula halau over there and a hula heiau. And when Auntie Iolani Luahine got married and she when broke her kapu yah, they brought her over here to this heiau to oki that. I remember that because I think that's important stuff. And mama's 5 brothers that died it was right in here. Right in this area. There's nothing to show it but this trail comes down like this, something like that. And it ends right here. But today there're only some big boulders because of the tidal wave; unless you know where, you don't know there was a *heiau* there. And back in here is where 4 of mama's brothers that died are buried and I know where that is. And one of them [the 5th] is buried at Lanakila ... at Kainaliu, the Kalawina Church up there [Gordon].

**Puhina O Lono Heiau.** This is interesting right here. Puhina O Lono Heiau, apparently there's a time when Captin Cook's remains, his bones were buried in here and I think in the 1920s somebody removed all the bones and shipped them back to England. Now what was neat about that heiau, in the heiau there's another gate like an English style gate into the heiau; but there was a \_\_\_ that was not symmetrical. This was not symmetrical to the \_\_\_, and it was up there long time and about 10 years ago it kinda fell apart. So when you look at the old lithograph of this heiau that same shape of cross is in the lithograph is the same shape of a cross. Now the pieces of this ruin, I buried it in the heiau. I just took some stones and covered it and it's still there. Well, according to what I hear from the kupuna up until 1824 it was kapu only to ali'i. Ka maka'ainana wasn't allowed here. That's why the missionaries they have to come after sunrise and leave before sunset because it was very significant to the ali'i that allowed them. [From before Kalani'ōpu'u] Keaweami was in there. Keawe's son was there [Gordon].

But the bay has all these burial grounds, Cook's monument etc. In the back by the heiau and all that. I'm assuming they're not touched. No one really activated it outside of here. I'm assuming there must be a lot of burial sites over there until you start digging. I served on the first advisory committee who were the architects in the planning of the bay. I liked that plan. I don't think it has ever been implemented [Milton].

**Heamoia Cave Burials.** Well of course there's the burials over here. Right next to this Heamoia right here right in here my grandfather was not even married yet and we have coupla old pictures when you look at this cave and you look at the pictures you going see all haole you know my grandfather was very haole looking and Heinrich was with him and this guy Bill Maerten and they brought the contents out from inside the cave and there was a huge \_\_\_, bronze casket, they brought em out in the light and they went open the casket and inside the casket was a mummified person. Huge guy. Skin completely covered his body a puka over here huge hands, 'umi'umi and nobody knew who that was. He was in a bronze casket, and I wish I brought the pictures; I have the pictures at home. And in 1933 the year that my daddy married mama; the kupuna over here asked them to seal it up so they filled this cave up with concrete and that same year a big landslide came and covered that burial site; but the bronze at the time, it's really a mystery. They say that Keei Beach 400 years ago a Spanish galleon went aground and you know what they say? That koko of the people in this area still carry Spanish blood [Gordon].

**Night Marchers.** Well, mama always told me because of the proximity to the trail here and when she was growing up they would often hear Night Marchers coming down. The Night Marchers would come right here, come on this trail, go to the heiau, stop. She said sometimes they pounded kahiko, sometimes auana, but whenever they came, tutu man made them lie on the floor [Gordon].

**Ka'awaloa Light.** Let's talk about the light down south when we took a Catholic priest on a fishing trip one time, and I think it's like you know we lived in you know it's like religion, in a fishing place you're ... if you have faith, and you have to believe that these things happen in our culture and have experienced, but I have never seen that. But mama folks would not make up stories. She's not like that. Mama is a lady of few words. I was very fortunate, my brothers and sisters will tell you that I'm in the times in the '80s to go and talk to her all the time. And she had respect for me when I was doing research and not just being niele. So she would talk to me but she would talk to the other kids, no bother that boy like that you know. Mama was the kind of person when she told you a story she told you that story a thousand times [Gordon].

**Ali'i Burial Cave.** Mama would tell me about that cave up there; uncle used to take care of the contents in the cave. And these military ships would come in and the sailors would climb up; at the time the caves were more accessible than today. And she started to tell about this guy who got up there and throw all the bones outside, and he went get stuck. And the Captain begged tutu lady and tutu man to go up there and bring him down. She said finally tutu man did go and the last time she told me this story before she died and this was a broken version and she said you no can blame tutu man you know that's our ohana. She said tutu man was angry because the sailor went up to the cave and threw all the bones out; and he got stuck and couldn't come down. In the past that happened

and they would ask him to go up because he knew a way to get up there. She said tutu man never like go up there to get this man. You no can blame him, they're our ohana. And so I asked her and she said yes they are our ali'i... to lift that. And it wasn't until after mama's death that we discovered our genealogy. And you know Tutu lady and Liliuokalani are on the same page through Aikanaka and Kamae's sister [Gordon]. [Clarence Mederios has this genealogy].

**Hali'ilua.** There are a lot of sites over there [Ka'awaloa]...my own personal attachment is to Hali'ilua...which is the fresh water pond right there on the side of the ocean. I had so much experiences in there...so much experiences. I was in there one time...floating...it was so gentle...I mean truly floating because you never have to worry about the water going back and forth like the ocean. And all of a sudden...cause you could hear the birds and stuff like that...all of a sudden I heard...it was almost like a shift...and the way the birds sounded...I kind of opened my eyes and all of a sudden the trees were gone...there was no trees there...all these *hales* were out there...I look over to the side of me like that and there were these three canoes...it was like everything shifted and like I was in that time...in that space...and I sat there looking at all these people walking around...and these old ones...all them during their work...it was like the whole village opened itself up for me...that one crack...and it was from Hali'ilua...from Hali'ilua that happened to me. I told Poni...I took Poni over one time on the canoe to that place and he started talking to me...and then all of a sudden he started chanting...he started chanting and he started crying and crying... It was just a beautiful...in my vision and the things that I seen...that they allowed me to see...it was just the beauty of it all...the purity of it. And I don't think I ever saw my cousin...he was always so strong...I don't think I've ever seen him so affected then what happened to us at Hali'ilua. And you knew him...you know... They [Kupuna] activate things in your koko...you know what I mean. It's the same over there...if I ever even think that I need to know any answers, the answers come immediately. They show me...with pictures...like a picture show [Aka].

**Kealakekua Park Area: Hikiau Heiau**



Photos 66 – 71. Hikiau Heiau: various views (11/16/09 #215, 11/15/09 #263; 11/16/09 #204; 242; 11/20/09 #192; 202)



**Kūkailimoku.** It was clarified the Hikiau Heiau...the (wetlands?) that were in the back there...all of that were very extremely important sites...and Hikiau is where Kamehameha on his return from O'ahu after uniting the islands went to put Kūkailimoku. So, it's important. It's the one they get in Bishop Museum. It continued on [Tommy].

**Pule/Kapu Kai.** The power of prayer is a...I never ever forget that because, number one I'm a "Pule" girl...that's my last name...that's my maiden name. So I never ever, ever forget...it's like my grandmother them...they were powerful healers...my Aunt, Poni's grandmother them...our tutu's were powerful, powerful healers...powerful healers...and you know what...they never said that! We can, because we're looking back at them. Others could because they were looking in at them. They never did...they never did...and they'd say, 'No. Our job is to keep what we do...our communications and our responsibilities...pono. Our things and our body are kino clean and clear.' They'd always go do kapu kai...kapu wai...they'd always go cleanse themselves. Hikiau. This is one of the things that we do and I was instructed very young...I used to go with Auntie I'o. I started doing this work with Auntie I'o. I would kapu kai in front of Hikiau. Hikiau was the beach where we would wash at...then we would go all the way out South Point to Palehemo [Aka].

**Kahu.** The responsibilities as I've understood it by watching Auntie I'o and then by being present with her during a lot of the different ceremonies and always with protocol. She never approached it without protocol and neither do I...I do it the same way...there's a reason why they lay it down. And the majority of my growing up...in that faction of it...was makana ka iki...by doing, I learned. By being a part of it I learned...I learned about the forest and what was the sacred plant to Laka...because I would help Auntie I'o to go and gather the kuahu to Laka. I learned all of these things in that way. Later on I realized what a gift and what a blessing it was to know what was the kinolau...the differences between the plant...and not just any time of the year...when the plant would change...when the lapa'au was present...because a plant you can't hold it all the time only the specific time when it would change then the medicine was there. During Auntie I'o's time...I remember my grandmother talking to her...because the land was still my grandmothers at the time and Auntie I'o wanted to go back home...she'd come back and ...it was always the family's land...even though one was chosen to hold it during their time...it was always for the rest of the family...and the one chosen was the one that would ensure that all the family was able to use it...not just the one that would be going, "Oh no, this is mine! You guys get away!" It was the one that was raised knowing that...that land was for the 'ohana. And so, Auntie I'o wanted to come back home...at that time my grandmother was deep into the translations for the Mormon temple and the genealogy...the genealogical research facility there...yeah, that's what she did...that's what she was very involved with doing that time. And so, she said, "Okay, you can go back home. You go." And when she realized that Auntie I'o was going to stay here, she went ahead and signed the paperwork...a portion of the paperwork over...all four of the sisters held a portion of that land...there was only four of them...my grandmother [Matilda] being the eldest... Auntie I'o was the one that would come back and forth...so Tutu Ko'o...the one that was watching 'em for my Tutu Kalae...which is Auntie I'o's grandmother...my Tutu Kalae was the caretaker for almost eighty years...all the way through the time of...I mean, she's the one that had to deal with Bingham, when Bingham came and tried to go through the caves and stuff like that over here. She was the tutu that Bingham sent Max Freedom Long over here to come and see because of the power that emanated off of her...that's in his books [Aka].

He [Max Freedom Long] "created" the huna...you know, it's always their perception of what they think it is...you know what I mean? We always talk about perception and a lot of people unless they do a lot of cleaning and clearing and looking at what their own part of it was...not a lot of their perceptions... even their equaled...was able to equal in any sense what the tutu's saw...because most of those tutu's seen into all the worlds...the different worlds...not just this world. I know that the ones who each held a temple...all had that sight...that ability to see into the spirit world and to be able to converse. I also know that I was born with it...so my grandmother them pretty much took over my raising from when I was very young...even though I knew my mom was my mom...I wasn't really raised by her...I was raised by my grandmother, my Auntie I'o...in the house I was always referred to as "Auntie I'o's baby"...that's why I'm Haliakaliolani ...I'm named after Auntie I'o too [Aka].

**Hewahewa.** So we had ties to the temple for a long time...there's always old ties...we have an old chant that my sister Kalae taught...that was kind of like a rhyme but it always kept us very straight and it was a source...and the core of it was: Hikiau Naheau Kekahuna Hewahewanui

Lonoikamakahi Ke Ali'i Nui Ke Ali'i Nui. That was one that she had created so that the children would never forget...Hikiau Naheau Kekahuna Hewahewanui...so a lot of people always thought that Hewahewa...this is their belief...other people thought Hewahewanui was a relative of Pa'ao and he wasn't...he wasn't. His genealogy was banded about because nobody knew it...because nobody knew it...and, you know when people don't know it, right, it leads to a lot of other things [Aka].

**Kāne/ Order of I'o Heiau.** I do know that Hikiau was first dedicated and dedicated to Kāne, but it wasn't a luakini to begin with...only during Pa'ao's time...in the short time that he was here was it was utilized as a luakini...which is almost like a real slap to the Hawaiian people. I guess during Pa'ao's reign that's what he wanted them to superimpose his power over their source of power...which for us the sacredness of life was so pronounced. It's so important that of course he returned and used that same thing to say, "Because of the sacredness of life...", of course the only thing that our gods would want is the life...which is how the temple became used as a luakini...there are no other luakini's that I know of in these islands that can actually say that they honor Kāne, the Life Giver, Lono, Kū...but I'm going to tell you something special about this heiau too...this heiau, including one that you'll probably run into in your own studies on Kauai...is the only two heiau's that had the Order of I'o attached to it...which is where my family comes out of...Na Koa was the ones that watched over our family [Aka].

**Hewahewa Nui Hale and Burials.** Hewahewa did have his house in the back of there. I know where the house was too. We've had highways and stuff like that in those areas...and there are a couple of graves in the back there but I was never ever, ever, given permission to...it was important for us to know where it was but it wasn't important for anyone body to know where it was... The burials I'm talking about are not in tombs. The ones that were entombed weren't as old as the ones that are behind there...that are tucked into the sides and are now covered by rocks. The place will always keep them safe. I know that. [Those were the more ancient burials] It wasn't just up on the top over there...see Hewahewa Nui was around for a long time...it's really funny how some Hawaiians will take the perceptions of written history...which is like the people that came with Captain Cook that was writing...because those guys...one of them was a French [Freycinet] Something like that...and somebody else...but they had made reference to Holoae...the priest that came out to greet them and how down the line the Holoae became the high priest... And Holoae was just an apprentice actually during that time...because any person that understands how the kahuna ranks were...knew that the Kahuna Nui did not go out to greet...they sent...I mean, this is Poni...this is Poni...right here. "They never would have gone out there to greet anybody...they sent their underlings out there to greet them" [Aka]

There's a grave over there with a tomb or headstone with a long Hawaiian name. So it leads me to believe there was the burial grounds over there. It's still there that graveyard. A little boy...it's still there. You have to go over the wall and you going see this large headstone over there. I forget that person's name, yah [Milton].

**Helehelekalani Heiau/Hale O Papa.** That one is never ever, ever, to be opened [uncovered] back up. The Tutu's went put that to moe moe. This is the story came down from my grandmother as the hiapo in the house...also the one that was raised by Tutu Kalae...she was raised by her grandmother Tutu Kalaeli'ili'i, who was the caretaker of Hikiau for almost eighty years...in her life span...til she passed away in the thirties. Helehelekalani was a Hale o Papa run by female priestesses. The ceremonies done there opened the door...I mean, no ceremonies was done up on Hikiau unless the ceremonies at Helehelekalani was done first...they initiated it and when the signs were favorable then they gave permission...and then the temple, Hikiau, was used. So you have the ones that are watched over by the male and the female...but the male ones...the ceremonies, like I said, the ceremonies up on top wasn't done unless the Hale o Papa wasn't taken care of first...so Helehelekalani...like my grandmother said...and I'm going to tell 'em to you exactly the way she said it to me because that's the only way I can share this. Helehelekalani is never to be reopened again. The reason for that is the people of this area could never ever handle the power of that one opening back up. Because if they open it, it activates the tomb and once they get activated together

the things that we take as common everyday place won't be happening around there...and they won't have...I never took it as a threat either, I just took it as that's the way it is. They won't have the understanding that's needed in order to go ahead and maintain the activation of those two working together. So the back one was put to sleep...they did ceremonies over it...I know in my lifetime, sister, I've gone through a few pot keepers down here and every time anybody got close to that one in the back there...the pot keeper they had like twenty years ago...he just started rolling back the vines clearing the top of it...got about halfway done...boom! What happened? This other park guy come down, "Oh, brother, you got to make a phone call!" Call from the mainland...his son or his daughter got into a bad wreck in the mainland. "What?" He ran up to go check on that...when his wife found about that...they're rushing to try and do whatever...to get airplane flights or whatever...she has a heart attack...so he ended up rushing her to over there and yet he's got the boy, I think, because the boy...no, it was the daughter...that's on the mainland in the car wreck...and then he's trying to get his son to go because he's trying to make sure that the wife is alright because she has a heart attack at the same time...same twenty-four hours. When she had that and he's dealing with that...the daughter is fighting for her life on the mainland...and he's getting the son to go over...as the son is rushing to the airport he gets into a car wreck...three of them...only one left standing was that pot keeper...he retired [Aka].

**Helehelekalani Kapu Nui.** My sister...Helehelekalani is never...I mean...it's like...it's one thing to want it preserved in time...but I'll tell you something; this is the thing with the State and the Federal laws and how everything is to be adhered...and I know you know what I'm talking about when I share this. When they opened that area up and turn it into the park that it proposes to be, they have to be right put down pathways to make it handicap accessible...you know what my grandmother said about stuff like that, 'If they build it, they will need it.' And it was just very...there is no other temple complex like this in the Hawaiian Islands...none...that's why this place is special. It's not because of the fact that King Kamehameha became king there...because that was only a short stint of history and then how things changed for the Hawaiian Islands after that...not just because Captain Cook was killed there either...or the fact that the first Christian ceremony was done there either. There were other things there...that name was in place long before all of these instances happened. Kealakekua...and it's not about the pathway of Kua, the shark...it's about the path of God. And if you talk to anybody that knows any of the old history of this area...and really pay attention...if you went right up this line...the way this pathway...the way this mountain runs...this is the last arm of Pele. Those birds that come out of this Pali Kapu o Keōua...the only other place on this island that you'll find them is in the volcano...in Kīlauea...the only other place. If you guys don't want to kill anybody...you guys don't want that place to be opened up. I've gone through seven park-keepers in just my short time here...my short thirty-one years...the park-keepers and their helpers...some of them were just the helpers that were sent down because the park-keepers weren't there...weren't able to. But I feel the immense mana that's behind there...I always say aloha...I never got neie...I never felt the need to...I always felt good sitting in the back there just meditating amongst the trees and the bushes and the quietness of it. You should join me in the back there one day [Aka].

#### Other Significant Sites

Kamehameha had like this little apartment...a little room site down there...whenever he was in the vicinity. You know that he was the Paiea, first of all...Kamehameha...that was his title. You know Paiea's mother [Kekuiapo'iwa] was sent over to Kohala...to her father's place...Alapainui...who was my eighth great-grandfather on my father's side... She was sent over there...was to hanau...because they kept trying to kill her...certain kahuna's from the (?) islands had foreseen the coming of this boy...this man...this chief that was going to go ahead and wreak havoc with the Hawaiian Islands...and they sought to kill her. Sort of like "The Terminator"...the movie. My eighth great-grandfather was Alapainui...that was Kamehameha's grandfather. Hewahewa Nui was on my mother's side. Hewahewa was also related to Kamehameha...did you know that? In the old days, sister, they never awaha...talk too much about who was connected to who...to draw attention...they never did that...they never called their daughters U'i or Lani...to draw attention from the spirits...that's why we always say to our babies as pupuka...ugly [Aka].

### Pali Caves

There's pictures of that I've seen...black and white photos...people actually going into the caves...these are old...from the Fifties, I believe...maybe even the Forties. Knowledge of the caves and what's was in them, dates back to that...so over the years continued unchecked access has resulted in the loss of the artifacts [Tommy].

### Kealakekua Bay

Kapau kapu. That's what our tutu's used to do over here...they'd take care of the mano over here...Kapau kapu is where they would go and scrape the bottom...scraping clean the barnacles. At our old place we had barnacles this big...that came off the bottom of that mano...the old mano...I know the name but I never ever called the name unless we need him. It is the guardian of Kealakekua Bay...and it's so massive...it's huge. And it's so old it lost its stripes years ago. I remember going out with Auntie I'o ...and where we go out...we'd have our lava lava's on ...her wraps...and see the wrap floating...and she went out there to go get the wrap...and I look around and look around and can't see Auntie anywhere...and she'd be gone for hours. Hours! [Aka]

And then in the fifties they started going out and hunting all the sharks...I mean thousands of them, they killed. Kohala was the shark region, that's why Maui could never take Kohala...when tutu man was the ruling chief. They would send a mano out...mano would take out the boats before they could even reach shore. That I learned from my grandfather them side...my father's side...it's so funny how the family is wrapped together...of course the Luahine which ended up on this side and just the mixes and the meshes of the lines that came in together [Aka].

The bay is so rich, over the years I've seen mahimahi come in I've seen marlin come in I've seen tuna come in I've seen whale come in I've seen carcasses of shark drift in [Milton].

### Kealakekua Beach

**Education.** The only thing that I know of this place is what I've learned from the local people around here, and from Auntie Kalehua who is the caretaker of the heiau. Like this area from the temple to that Pali, as far as I know, was one place of higher education for the kahuna [Mac].

**Canoe building.** Well, I was supposed to come back here and build canoes....well, \_\_\_\_\_the agreement that I made with everybody that I learned from ...'cause I had no one teacher ...I had to "niele this guy".... "watch this guy".... "try this" ... "try that" ... one of the agreements was that I would give back...That canoe out there is the bargain basement no more money model. That's what you can build if you have no job, no money, and a few friends. That is made out of store bought Douglas Fir. That is made out of regular construction lumber...nine pieces of 2x6x12...nine dollars each...and two months of work. The rest of the stuff is a little bit more. Two months of work. And that is the eighth one [canoe]. That is definitely seaworthy...I've taken a couple hundred people out on it already [Mac].



Photo 72 Mac's canoe (7/12/09 #125)

For many people...that canoe sitting over there under the beach...I open the sail, not for myself, but I open the sail up and leave it there on the beach so that all the people can come...not just tourists...but the locals and the kids can ...because I never ever saw one sailing canoe when I was growing up. I never even knew what the heck a sailing canoe was [Mac].

This one is going to be the first one out of native wood. This one was ... I've been waiting to do this canoe...I had to make sure that I was ready for the challenge. Native wood...lot harder...this



one is thicker...smaller pieces. And it's made out of koa. This wood...when I decided I was going to make this out of koa, I went back to Ka'u and I went to the kupuna's...I went to my teachers and I asked for permission to go up to the mountain and go get wood...so I went to Kapapala ...and this was ...the wood for this canoe is part of one ...a tree limb tree...one limb had fallen off...it was like three different trunks...and so one had split off and fell right next to...right on the side of the road...so we cut it up and threw it in the truck. Brought it back and let it sit for two weeks...then I took it to somebody with a saw mill...he cut up the boards into planks for me...the logs into planks...and now when I need...I take the planks and I cut them up into blocks...one inch by three-quarter inch thick...and the pieces are one inch wide [Mac]. Photo 73. Koa canoe (7/13/09 #196).

That's what this place needs, you know, if there's a continuation of building here...because I've already taught...when this one is done I'll have taught three people that live here in this area...adults...so that they can continue. There is enough demand as far as kids and others that want to paddle canoe...but everybody's afraid...nobody like get in trouble. Here I am? Plenty kids went learn [from me]...but adults this last time was just terrific. The three that I taught...so I'm sure that they can continue on [Mac].

**Pöhaku.** After I cleaned all those rocks from where the canoe is now...in the sand came one perfect ulu maika...one ancient ulu maika...you can tell it's one very old, very used rock...very weighty...got only a 'thumb' spot on it...you know, to help fling that thing. I've found all kinds of stuff and just keep putting them back [Mac].

The first day I came back here, I took a walk on the beach and I found one canoe anchor. So when I found that anchor I knew I guess I gotta stay... 'cause my reason for coming to Kona didn't quite work out the way it was supposed to be... 'cause I had one job...live on a coffee farm...well, the guys with the coffee farm, they didn't get the land...and the job ...I took too long to get back because I had fallen off the cliff picking opihi in Puna. So I figured I'll just come and spend a month or so hanging out with the guys and figure out what next. And then I found the anchor and I knew...I guess I gotta stay [Mac].



Interesting Pöhaku and Coral found on Kealakekua Beach.

Photos 74 - 80 Shaped coral, shaped/colored rocks (6/11/15 #86; 87; 7/26/06; 7/12/09 #406; 414; 142; & 119)

## Project Concerns

Change often meets with resistance, especially change of lifestyle brought about by outside entities. People who grew up on the lands often don't want to see it changed, especially if it provided resources, recreation and respite. They also understand that things don't stay the same, and change could occur from natural disasters or by outsiders with cultural sensitivity or without. But there are sacred places where it is more than just about the change that's offensive. The consultants shared their mana'o about the project area; some of their thoughts and concerns and the proposed project are stated below.

## Project Area

**Helehelekalani Heiau.** Do not open...you open it you're going to have to create all the other things that the "law" says that they have to supply as a park. If you leave it covered up...if you leave it enclosed and covered and blanketed and protected...it would be best for everything around actually [Aka].

And Helehelekalani was always...that was a place that was sacred to women....all the park keepers have been men [Aka].

**Preservation/Education.** I'd like to see the bay preserved. I'd like to see the resources preserved. I'd like to see the rocks removed and the bay restored like when I was a little boy. We enjoyed the bay when I was a little boy we enjoyed the bay we didn't have too many places to go. I would like to see people who enter the bay learn something about the fishes of the bay and why it's important to preserve it. There's lotta fishes in the bay. When I was 18-19 years old I went into the Navy and was based in Alameda California we went down the coast and we stopped at Monterey Bay. It was very interesting there. A lot of Portuguese settled there. There was a very vibrant industry there, cannery there in Monterey ... haven't been there before. There's a Monterey Bay Aquarium. For whatever reason, they're not charging ... So what they've done was made that a preservation area, there's a large museum, there's a large aquarium, the people can learn all about the resources and its importance to Monterey Bay and the people that lived there, what they did, and why it's important to preserve it, it's open to the public, they have access to the beach, they can swim, they can snorkel, they can do everything but the area is preserved for future generations. I'd love to see the locals enjoy our bay as well as the visitors. I have no objections to removing the rocks. I know there's other people who object to it because it's part of our economy. It's a mainstay of our economy. People come here from thousands of miles and just enjoy this. The bay was one of the top beaches in the world when the sand was there. I'd like to see the people come there and appreciate the sun and going into the nice warm ocean and enjoy. And learn about the fishes in the bay and why we preserve it. It's very important. I'm against any commercial development. Maybe up in the hills somewhere but not in the bay [Milton].

**Flora.** You know, the whole idea is you know how much hundreds of years it's been there before these little seedlings ['opuma] started to take root? You know what I do like about the 'opuma is, number one, it's a legume...and as people use cars in and around this area...which there is an immense amount of...and we have vog...the one thing I like about...that I always tell people to plant is legumes...because what do they do?...they absorb carbon dioxide...they take in the poisons of the air...they put it down into the earth as nitrogen...nitrogen fixes it and put it back out into the earth as clean oxygen...so you guys are cutting out the plants that actually create oxygen.... The old ones [kupuna] knew that there was a purpose for every plant and they honored all of nature....period...period! When they came into charge of this in this area it doesn't matter about what is alien and what is not alien...what is native and non-native...what is endemic and what isn't..... But there shouldn't be any depiction about native or non-native plants within the vicinity...and the reason why I say that is that if you were to look at it through my Tutu's eyes every aspect of nature had its medicine. Some of these medicines, you know, sister, was used specifically for the earth...to keep the earth safe and cool and to replenish that which is needed. Some of these trees...like I was just telling you now...was used for that **Lameamea** ...the Goddess of the

Wind...could continue to be cleansed...they all worked in unison in some shape or form. And who are we to say that these aren't useful? We're not seeing the big picture and we're not being Hawaiian in that look...so I'm asking for more people to really pay attention to the Hawaiian mind set when referring to this [Aka].

Like you know people go out there and say, 'Well, we gotta pull out this ekoa so we can use 'em....' You know ekoa is a very important plant. It helps to clean the air of all the stuff you put in it...driving by with your car or your truck or your this and your that...it helps to create soil that is needed out there...all the a'a's and the pāhoehoe...it helps to go ahead and set nitrogen back into the earth which is so important for all the organics of the earth, or the creating of good soil, and it puts oxygen...pure oxygen... you know in this day and age, sister, don't cut one tree...don't cut one tree. In this day and age with global warming the way it is...we gotta think outside of our box...the box that so much people are trying to create. We Hawaiians...we only like traditional plants ...okay...that's good but how much of this...three quarter of this you're going to clear out to make that point. You're going to make the park hotter... you're going to heat up the ground...it's going to kill off all the natives that are there because all of a sudden none of their shade plants are there that helps to grow them and to shield them...you're going to dry up the water source...you're adding to global warming because you're taking out the trees that are so needed...so needed! Don't cut one [any] tree! Don't cut one [any] tree! [Aka]

A lot of these guys they get so gung-ho and so into ... 'No, it has to be our way...our way!' Okay, brother, show me your koko...let me see your birth certificates ...let's start there before we cut out and pull one weed...one non-native plant...let's start there. Who are we to say our lives are more important than theirs. What do we do that's global on a scale that these guys [plants] do...they give us air...life...they help us to sustain life ...what do we do that's equal to that? We consume! Sometimes when I hear that word; I like cry [Aka].

I don't have any problems with that I studied Round-up and I don't have any problems with using it as long as you follow the label law and you do it right [Gordon].

**Kuleana.** So even though our kuleana is over here [Ka'awaloa, but one cannot look only...you got to look at the whole picture. And I think for us...the way we have to look at this is that everybody has their kuleana, but I think the Royal Order, and Hale Mua, is what is happening within the whole bigger picture...ahupua'a or whatever...that geographical area...always the well being of everything...cause everything for us connects [Wally].

I think in some ways we have reached out to Gordon Leslie and some of his ohana there...or Kahu Wendell Davis through Kahikolu Church; there's roles that we've played with them to reach out. I think for us you can talk, talk, talk but you gotta go there and hana. At the end of the day that's what it is. So we gotta make sure we do our kuleana too. We can malama but, like Tommy's saying, get an archaeologist so that we can get the kind of clearance that is necessary so that you can go after funding [Wally].

**Pond.** I know that this is a rock lined pond so to destroy shouldn't be too hard ... there's rocks on the bottom...the lining...clean out the mud until you reach those rocks and stop. And if it's done by hand, can't go wrong. Hard to mess up when you do it by hand, do it by machine easy to mess for mess up [Mac].

**Burials.** So let's take it in its totality....as important are the burial sites in the Pali ...those should be cared for...those should be sealed, closed, and protected. While the archeological surveys are being taken care of on the flats, along with Hikiua Heiau, which is still part of the entire complex [Tommy].

**Caves.** Whether it was Bishop Museum or some other guys ...they went get the cables for go down...and with the last earthquake that happened...some of those caves are exposed again. But I strongly feel that our ancestors there...we need to listen to them what they've left behind by

understanding the history and developing a plan...by starting with that it will better help guide how then to address some of today's needs and issues along the way...cause we're giving back respect. Maybe by understanding all of this here, it will give us a better plan of how to handle some of the critical issues that is before us today. One kupuna said, 'Always remember our ancestors had these things zoned already. Don't create your own zoning now, 'cause they all jam up!' So let's look at what the zone was over here and use that as we go forward. I think it would definitely help us address some of the issues today and for tomorrow [Wally].

**Restrictions.** Unfortunately Charlie; remember Charlie who was working down there? I tried to tell him no do that because people don't know if going be modern or old. But he would build platforms.... Portion of that okay yah that's the one yah. But I told her we do all that but she needs to get the approval. I took out the old toilet remember the old toilet? Even that I had to get approval from them. All of the work we did down there is all volunteer [Gordon].

**Pier/Wharf Issues.** Well, I think you guys...you probably got an earful from the community on the kayakers at the pier...and the inaccessibility...lack of parking...some of the issues the community is facing...rentals and all of that...I think we see the same thing too [Wally].

**Visitor's Center.** I think that to have or envision a Visitor's Center, at this point in time, is good, but as far as selecting a site for it, at this point in time, I would stay away from that, personally. Because there are so many significant areas within this whole complex that one Visitor's Center would not be able to, I guess, adequately address what's here...we're talking about Visitor's Centers [two]. Let's take care of the 'āina first. Let's do what we need to do to preserve what we have here [Tommy].

**Cultural/Lineal Descendants.** And make sure we identify all those things that we need to identify...so that once you start going in to mālama the area you know where things are at...and that is, talking to the cultural and lineal descendants and all of that [Wally].

#### Ka'awaloa

I think trying to keep it as...I don't think we had a real in-depth discussion on it...but I think it's trying to keep it as much in its natural state as possible. There's some major kiawe's inside there...one has to be very careful of course if you start pulling things...you don't want to disrupt any historical sites. I think there was an archaeologist or whatever to really look at everything so that if and when these things happen it's done properly. I don't think putting up any modern structure...maybe a hale compatible to that...so that if kids come down they're out of the elements...but keep it as much as can in its natural state [Wally].

We were working very closely with the State archeologist, Parks & Recreations, Mary Ann Maigret, I understand she's no longer there though...but with her assistance, our initial plans for the clearing and the taking care of the area...we would work with her to pick a selected site...cording it off...go through the process of cleaning under her guidance because a lot of that particular area there has not been any kind of archeological survey, inventory, or even update mappings done. So this in itself provides somewhat of a hindrance for the Order to move, and because we need to have all of these surveys done before we can actually go in and start doing the cleaning and restoration work. And there-in lies the problem with funding...because it is State land, technically, and all of this kind of work needs to get completed before we can go in and actually start doing the physical stuff [Tommy].

That was the initial plan with Mary Ann...was to pick the section. She was very familiar with the cultural and historical significance of the area so we wanted to work with her so that we wouldn't have to invent the wheel once archaeological surveys were being completed and mapping...and all of this kind of stuff. So working with her, picking an area, clearing that particular area, having her do what she needs to do as far as the archaeological requirements are. And then when that's pau we can move on to another area. But understanding that the area that we just finished we can clean and

keep clean. We could continue to just maintain it in that state. So these kinds of plans were already in motion, so that's what we're doing. And reaching out to different community groups, and of course Gordon Leslie's involvement bringing various organizations - Hawaiian organizations in to help clear and maintain the area. One of the reasons we became involved early on in this is that earlier visits to the area we saw that the land was not being respected. There was rubbish everywhere, people was using the area as a toilet. Toilet paper...everything was just strewn all throughout the bushes...throughout the trails. This kind of saddened us...that this would happen to sacred lands such as this. And, as again, Wally just mentioned this kuleana...and that's important [Tommy].

Continued free access to the area will only lead to more deterioration of the sites that are there now. We don't want to lose what we already have or have it desecrated even more than it's already been. So...and the name of the song is 'Hali'ilua' [Tommy].

It's not in keeping with this. Because is the recreational park in a wahi pana or wahi pana in the park... If the park can fit in there, fine, but it might look different than what we think about it today. And if we treat it as such, as a wahi pana, then like Tommy's saying, we make sure there's either no access/limited access...and if there's limited access then how are we going to take care of the people coming on top the sacred lands over there. Or should we have kayakers inside this sacred bay? Maybe that's the wrong kind boat they're using! And yet I think it can be very good for economical purposes too...maybe if they knew that they don't want to ride one kayak...they might ride a little more authentic...make it real...like a canoe...opelu size canoes...make it real. Make their experience genuine because if we look at this as culture and education...not economics...don't put the economic side first...put culture and education to respect our ancestors there. And if you do it properly you're not going to make a million dollars but maybe you make some money because people still would like to come...but you're honoring what comes first [Wally].

I think that the State has an opportunity now to look at Ka'awaloa in a different perspective...actually by identifying it as a culturally significant area this would, maybe, perhaps lead towards the drafting of legislation that may protect the area. Whether there be a clause in it that after a three year period it will be addressed to revisit again...but I think initially in the beginning before any further damage is done that it be **closed**...and that the State understand that this is a culturally significant area and that it is also their kuleana to realize that and to care for it. It's not only the Order...it's all our kuleana to take care of what is there [Tommy].

Ka'awaloa... I know that's the place of royalty...over there is sacred and should not be trampled on in anyway...we're supposed to be saving that resource there [Mac]

#### Archaeological Surveys

And I think that before we embark on any expenditure and funding...planning is one thing but expenditure and funding...monies should be sent towards taking care of what's there first...as far as the archaeological issues are concerned. There's numerous unmapped sites that we are aware of that are still within the State's property...State's boundaries...that have not been recorded or mapped. I think it's important that that be the first step [Tommy].

I guess sometimes it's what comes first over there. Because for me everything is so sacred inside here and the significance...as Tommy was talking, we should have a cultural plan for this area over here. Don't even talk about kayakers and everything right now. So what comes first? Doing the inventory. What's our cultural thing? If we start with that then maybe our other things can compliment. Culture cannot complement the western thing because it's backwards...they got to compliment the cultural side...then we can talk...otherwise hard for talk...and that monument will always stick out as that's the most important thing [Wally].

### Master Plan/Cultural Plan

If we were to prioritize recommendations I would recommend very strongly, like Wally says, that a cultural plan be developed as part of the master plan [Tommy].

Or maybe the master plan could be part of.... Yeah, master plan got to part of the cultural plan... Yeah, the 'cultural-master plan' ...I think got to be...and then things can fit in there. Once we do the cultural plans and everything that... that will encompass all of that, yeah...the burial treatment plans and everything because this is all one package [Wally].

We need to look as we're talking about today this particular area is really how this all connects all the way around...that's what we're trying to do...and malama. But really it's not for us...it's really seven generations already from now...that's what we're planning...that's what, I think, the ancestors are saying for us...our kuleana is for plan them out seven generations already. So we sit down today and we started about our kuleana at a portion of Ka'awaloa flats...it's this but push 'em out...push 'em out. Yeah, then there is an enforcement issue. But to me you can enforce...you can say that...but why are you saying that? If we can designate like how they designated the bay...a preserve...no fishing in there. What are we designate the 'āina part over here? And that's it...kapu. Why? It's all wahi pana stay in here. Pau. 'Cause otherwise why are you saying, 'No' ...it's still land that's why [Wally].

I think the master plan should start with a statement of direction...as far as what are the goals...what are we trying to achieve...do we recognize the land and the cultural significance of the area and being the primary focus at this juncture. So that energies that are focused on putting the plan together and/or any kind of future work in the area is being guided...it's being let by some sort of direction. From my personal perspective is that if we open the master plan with that kind of statement, it would erase all doubt as to the State recognizing and identifying the historical and cultural significance of the area. I think we need to be very clear and very up front [Tommy].

### Preservation/Education

The signage is terrible.... You know because of the financial constraints that the government is in right now, there are things that can be done and things that cannot be done. There are things that we can enact immediately and is within their jurisdiction of powers to say no and etc. etc. ...and I think this should be explored, prioritized and the list come up with what's going to happen first...and then we look at implementation... but the most important thing is to preserve what we already have...don't let it deteriorate any more. We're fortunate on the Big Island...more so on the Kona side...is that the historical sites and heiaus...wahi pana's, etc. are still intact. If you look at the other islands...a lot of them are no longer there...bulldozed down or whatever. But we are very fortunate because we have these structures and areas still intact...but we do have a tremendous opportunity to look at it from a perspective of preservation...restoration and preservation because with that comes education...we educate our people...we educate our visitors as to the importance of our history and our culture. And we use these areas as the tools...as the means. Hawaiians never had books...never had palapala...everything was word of mouth...so they say a picture is worth a thousand words...preserve it...restore it...you have a picture that's worth a thousand words...and that will live on through more than seven generations [Tommy].

If we can do that and get the people from this community...that came from here...there's those that did...the kids involved...so that they can live beyond our time and they can carry on that. But for me, like Tommy was saying, he touched on education...hopefully education, if done properly, can be used in a sense to hopefully help sustain itself...we still need money to maintain some of this so you can control how this area is better utilized. But what is its focus though? Right now there is no focus...the focus is whoever...Helter-skelter. "My focus is kayak!" "My focus is this!" What is it? Then that way you're going to get...if it's limited to access but it would be those that truly want to learn about cultural things that other people might not...fine. But if you want to learn this kind of thing, you will have access under the guidance of...Curators...like that. If there would be a fee to

come inside here that would help sustain this thing over here too. But make no mistake...this is the focus of this area over there. That's the focus. And so I believe there is an economic engine to this thing over here that can be used...you're not going to make millions but you can make money to sustain. And there will be both local people as well as visitors that will want to come and meet (?) at this type of thing. But we got to give it its focus...to me the focus is our ancestors already [Wally].

Yeah, this would be one beautiful area to have little areas where craftsmen could come...like canoe builders...could hire carvers...people that do the pohaku.... That [insurance] would be the only thing that they would need...they would be lucky to sell the stuff that they make. They get somebody making coconut hats...and making coconut stuff...and then you cannot sell nothing in the park because it's against the rules. That wouldn't work. No one would want to be part of a living cultural center [Mac].

I'd like to see the community of Nāpō'opo'o take over...care...maintenance...and use of this place. Would have job for the young kids...everybody could be useful...say, like the church, Kahikolu Church come in and they'd be the oversight...but some Friends of the Park...or the Nāpō'opo'o Community...something. And be able to do canoe rides...cultural demonstrations...like for myself, I could put on workshops every weekend...I could teach rope making...wood working...fishing...weaving...and that's just me! But they don't even allow that kind stuff because we cannot make any kind of...you cannot charge...if I said I was going to do workshops or classes...you know, rope making class...ten dollars donation...Scotty would get rid of that...shut the whole thing down as soon as one person said, "Oh, yeah, I gave him ten dollars for that class." Be done...you would never be allowed to do it again! You know, it's just a shame [Mac].

So I'd like to see more activities in the bay and Monterey can be a model. We could set up for example we could go to Victoria and...a large museum; learn about the area, there's activities, programs, Victoria has 3Ds there; thousands of...the areas and the environmental changes. There's all these possibilities. Unfortunately it will take somebody from the outside to come in and do it. And only through education the bay for the locals will be preserved and enhanced...only through education. The current generation now, they don't have the education so they don't have the vision. They just don't have the vision. There's a lot of federal moneys out there they just need to go after it to help preserve the bay like at Ho'okena there's Kupa, federal moneys helped set up a concession; but that was very difficult, it's very difficult to bring people together sometimes [Milton].

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**Park Piikīa by Mac.** It would be nice if you could get one living cultural center here...craftsmen...because the State...everybody spends money to get the tourists to come to Kealakekua Bay...one of the big attractions is coming to this Bay...millions of dollars spent promoting this place and then when people come here...that trail we walk down if I never fix those rocks you wouldn't be walking down here... Nobody fixes that. The park care takers...their responsibility is the whole park...they only walk to the last rubbish can and that's it. They never come back here. The regular caretaker, Louie, he'll come back here and do stuff...but nobody else.

The supervising...after one big storm...with small craft warnings...high surf advisory or whatever it is, but there's big waves...normally if you are responsible for one bunch of ocean side parks...I would think that you'd go around to the parks and see if there's any damage after a big surf...nobody comes. When the surf is big, nobody cares if the people get hurt while they're here...right now that sidewalk is going to end up in the ocean soon. I'd like to go and take rocks from the beach and fill up that hole over there so the people don't fall inside.

All those rocks on the beach can be a resource...plenty building material. Can be used to...make halau's...you could make platforms for hula performances...you could make walls...you could do a lot. You could make little picnic areas...little spots where people could go. But I do understand that those rocks are also a blessing to this beach. Because no one takes care of it as it is...I usually go pick up the rubbish every morning...if there was no rocks and there was a hundred people come here every day ....this place would be big [trash].

The park staff that take care of the bathrooms in the park...those guys not into working. Two of the four people that work at this park, don't work...two of them work and the other two don't work. [They don't rat] because no can do nothing. The union is so strong, nothing ever going to happen to those guys. Even us, we try to make complaints... oh, those guys they're just sitting in the pavilion...they drive over here the first thing they do is sit down in the pavilion...wait till 11:30 and then eat lunch till 12:00 and then, maybe, go clean the bathroom...turn on the water faucet...I watch these guys broke the lawn mower so they get something to fix! They take the lawn mower apart...nothing wrong with the lawn mower...he take 'em apart and then he cannot put it back together...so the grass goes uncut for a month.

For three months I had Friends of the Park...trying to organize the people that use this place and on a daily basis... "You guys can give one hour once a month"... so the third Saturday of every month, one hour. And you know the supervisor from the park, she see me over here...she don't even tell me, "Gee, Mac, thanks for trying to help out?" So I gave up. It's like we're the enemy...local people are the enemy...the people that love this place...and we always use 'em but we also take care of 'em. It's just a weird way of...I was talking to Lokahi, you know, we work together...but no more any working together down there. It's all a matter of rules.

Oh, yeah, [outsiders] that's most of the trouble. About three weeks ago I had somebody... while I was working on the canoe...I had three kids that I've never seen before...they was talking in Spanish when I passed them...so can believe they might be Mexican. They were there for like ten minutes and within that ten minutes they had swiped somebody's bag...a girls bag...from the beach! Snuck in front of the rocks...got back to where they were...left...jumped in the car and ran away. And some tourist saw this happening and instead of saying something, she watched until after they were gone... and the person had already been on the beach for five minutes...then she walks up to the girl and says, "Oh, excuse me, some kids stole your stuff!" "What, what!" She gets up and looks around, "Shit, my bags gone!" "Oh, you were still in the water when they took this." It was like five minutes ago. If she had said something, could have stopped it right there. "Hey, put that back! Get out of here." And that would have been it. Or you call on the cell phone, "Hey, got some kids driving out...block the road...call the cops...they just stole somebody's stuff!"



Photo 81. Cultural practitioner checking out driftwood (7/7/07 #68).



Photo 82. People in tree next to heiau (7/16/09 #156)

**CIA SUMMARIES AND ASSESSMENT**

This cultural impact assessment (CIA) is based on two guiding documents: Act 50 and Environmental Council Guidelines (1997) [see Appendices A & C].

**Act 50 [State of Hawai'i 2000]**, H.B. NO. 2895 H.D.1 was passed by the 20<sup>th</sup> Legislature and approved by the Governor on April 26, 2000 as *Act 50*. The following excerpts illustrate the intent and mandates of this Act:

The legislature also finds that native Hawaiian culture plays a vital role in preserving and advancing the unique quality of life and the "aloha spirit in Hawai'i. Articles IX and XII of the state constitution, other state laws, and the courts of the State impose on government agencies a duty to promote and protect cultural beliefs, practices, and resources of native Hawaiians as well as other ethnic groups.

Moreover, the past failure to require native Hawaiian cultural impact assessments has resulted in the loss and destruction of many important cultural resources and has interfered with the exercise of native Hawaiian culture. The legislature further finds that due consideration of the effects of human activities on native Hawaiian culture and the exercise thereof is necessary to ensure the continued existence, development, and exercise of native Hawaiian culture.

The purpose of this Act is to: (1) Require that environmental impact statements include the disclosure of the effects of a proposed action on the cultural practices of the community and State; and (2) Amend the definition of "significant effect" to include adverse effects on cultural practices.

**Summary of Findings**

The following summaries are based on the information presented in the previous sections: the traditional (cultural) and historical literature background review and the ethnographic data and analyses. References are not cited unless it is new information and not already cited in the text above. These summaries condense the information above, but also serve to focus on a few significant individuals and events in relation to the project lands (e.g. Kealakekua, Nāpō'opo'o and Ka'awaloa), as well as give a broad overview of land, water, marine and cultural resources and uses in the general area, as they reflect cultural resources (properties) and practices and access to them.

**Summary of Significant People and Events.**

According to traditional and historical material, the Project Area has been witness to the comings and goings of many significant people over the span of more than ten centuries. These people contributed significantly not only to the history of Hawai'i Island, but the rest of the Hawaiian Islands. There were several people and events noted in the traditional oral histories and later recorded by explorers, missionaries, native Hawaiian scholars and ethno-historians, regarding the project area and its cultural and historical significance.

**Mythical/Legendary Entities**

There are several mo'olelo or stories about the legendary entities (e.g. gods, goddesses, deities) connected to the project area such as major gods Kāne, Kanaloa, Kū and Lono; the shark god Kua; the wind Goddess Lameamea and various gods used in high ceremonies such Kūkailimoku.

## Ali'i Nui

One of the first legendary people or families who impacted the history of Hawai'i was the Nanaula family who settled the southern Hawai'i islands around the 6<sup>th</sup> century along with other families from Tahiti and/or Samoa and brought their Polynesian traditions. They peopled all the islands for thirteen or fourteen generations, but acknowledged that another group had come before them. During the 10<sup>th</sup> century the Paumakua family arrived from Tahiti; they are tied to the Hua family from Lāhainā, Honokahua and Hāna, who were on Maui at least a century before. These people are the ancestors of many of the families of all the islands. During the 11<sup>th</sup> century the Nanamaoa family from the Society Islands established families on the islands of Hawai'i, Maui and O'ahu. During this period the descendants of Paumakua: Haho (who started the Aha-ali'i), Palena, Hua, Hanala'anui, Hanala'aiki (twins and progenitors of Maui and Hawai'i Island ali'i nui), and Mauiloa, were well established on Maui and Hawai'i Island. The Nanamaoa families were shortly followed by Pa'ao and Pili who came (some say from Society Islands, other say Samoa) after Kapawa, grandson of Nanamaoa, and appear to have changed the religious and social structures of the island chiefdoms, bringing with them concept of ali'i nui, and the Kū cult which included human sacrifice. Around the beginning of the 12<sup>th</sup> century great voyages took place to and from the southern islands, but stopped abruptly around the end of that century, during the time of Wakalana around AD 1175, right after the arrival of white foreigners, possibly from Japan. Most of the islands were ruled by the southern families who were descendants of the ancient Nana'ulu - Ulu lines, with the exception of Moloka'i (Kamaaua family) and parts of O'ahu (Maweke family).

The Hāmākua polity was dominated by Waipi'o until about early to mid-A.D. 1300s and held the political power on Hawai'i Island. The Waipi'o rulers of that period include 'Olopana, son of Maweke (O'ahu ruling chief) - 'Olopana left Waipi'o after a severe flood and went to Kahiki; Kunaka (he adopted Kila, son of Mo'ikeha, ruling chief of Kauai and younger brother of 'Olopana); and Kapawa who was the first to be born at Kūkaniloko, royal birthplace on O'ahu. Kapawa was the grandson of Nanamaoa [line] who's son Nanakaoko and his wife Kahihiokalani built Kūkaniloko; chiefs born there were considered to be "born in the purple" and entitled to all the distinction, privileges and kapu it conferred. However, the oral histories also illustrate a continued interaction and relationships between the island polities: the granddaughter of Kohala's ali'i nui married the son of O'ahu's ali'i nui; Kunaka of Waipo adopted Kila, the son of Mo'ikeha now ali'i nui of Kaua'i. It is in the Kila mo'olelo that the Waipi'o heiau Pāka'alana is first mentioned - it is claimed to be both a pu'uhonua (place of refuge) and a luakini (human sacrifice) heiau; Kila is also credited with establishing the ko'ele tax (working in the taro fields for the ali'i one day a week) for his father ali'i nui Kunaka.

Famous chiefs and long voyagers were (1) 'Olopana, his wife Lu'ukia and his brother Mo'ikeha; (2) Kaumaili'ula, Kaupe'a; (3) Ho'okamali'i, Haulaninui-ai-ākea, Kila (sons of Mo'ikeha); (4) La'amaiahiki, friend of Mo'ikeha - he brought the kā'eke hula drum, a new god and the outrigger; (5) Kaha'i-a-Ho'okamali'i - brought back breadfruit; (6) Pa'ao - who brought new religion and priesthood and became the keeper of Kūka'ilimoku, Pili - first ali'i of the new ruling system; (7) Kaulu-a-Kalana - brought back edible mud to Kawainui; (8) Paumakua (he brought white men); (9) 'Olopana II, Kahiki'ula; (10) Keānini, Ha'inakolo; (11) Kamaunu-a-Niho, Humu, Kalana-nu-u-nui-kuamaoma; and (12) Kamapi'ikai who made four voyages, three were two-way.

It was during the A.D. 1400s-1500s of this period that descendants of the Pili line consolidated the Hawai'i Island polities and unified the island under one kingdom: Pili (ca. A.D. 1320); Koa (ca A.D. 1340-1360), 'Ole (ca A.D. 1360-1380), Kūkohau (ca A.D. 1380-1400) [the last three may have been siblings or sons of Pili]; Kaniuhi (ca A.D. 1400-1420); Kanipahu (A.D. 1420-1420) who was usurped by Kama'iole; Kalapana (A.D. 1440-1460) who brought down Kama'iole the son of Kanipahu; Kaha'imoele'a (A.D. 1460-1480) son of Kalapana; and Kalauuiohua (A.D. 1480-1500) grandson of Kalapana. Both Kalapana and his son Kaha'imoele'a had their royal residence in Waipi'o.

The following were ruling chiefs ca A.D. 1500-1600: Kūāiwa who appointed his junior son Ehu as chief of Kona and another junior son Hukulani as chief of Kohala and was succeeded by his oldest son Kahoukapu as ruling chief of Hawai'i Island (A.D. 1520-1540); his son Kauholanuimahu (A.D. 1540-1560) was the next ruler who sometimes resided on Maui on his wife's lands; his son Kihanuilūmoku (A.D. 1560-1580) [The mo'olelo 'Kiha Pu' is about this Kiha, not Kiha-a-Pi'ilani of Maui] followed - he lived and reigned in Waipi'o as did his son Līloa (A.D. 1580-1600) who ruled next; Līloa's junior son 'Umi (A.D. 1600s) usurped Līloa's oldest son Hākau (A.D. 1600-16??).

During the reign of Hawai'i Island ruling chief Līloa, high chiefs were appointed by him to the districts of Hilo, Puna, Ka'ū, and Kona. Līloa also made regular journeys around the island checking on his people, farmlands and heiau - rededicating many of them (e.g. Kūkuihaele, Waikoekoe, Kapulena, Kawela and Pā'auhau in the Hāmākua District; Paka'alana in Waipi'o was the main heiau, ancient even in his time, and under the care of the Pa'ao line of kahuna pule who looked after Līloa's major god Kūka'ilimoku and Lono during Makahiki. His royal residence was called Kahaunokama'ahala, located just behind the sand dunes along Wailoa Stream and adjacent to his heiau Paka'alana. Līloa's highest ranking wife Pinea was his mother's youngest sister from the O'ahu line with whom he had Hākau his successor; another wife Haua was a Maui chiefess; and from his union with Akahiakuleana of Hāmākua, he had 'Umi-a-Līloa, who inherited Kūka'ilimoku upon Līloa's death. Hākau's reign was short-lived due to his supposed abuse of his priests; 'Umi and others plotted and executed his death.

'Umi had several wives including Pi'ikea, daughter of Maui ruling chief Pi'ilani. The end of this period ends in the death of 'Umi followed by the death of his successor son Keali'iokāloa. Warfare broke out between the chiefs because one group of chiefs favored 'Umi's younger son Keawenui-a-'Umi and another group of chiefs favored Kūka'ilani, the son of Keali'iokāloa, who was still a child. Keawenui-a-'Umi defeated the opposing chiefs who either died in battle or where later executed. Keawenui-a-'Umi had many residences; his primary court was in Hilo, but he had a major residence in Nāpō'opo'o at Kealakekua Bay where his son Lonoikamakahiki was born to Haokalani (O'ahu chiefess - Kalona-iki or Ehu line); another residence was in Waipi'o, Hāmākua District. Upon the death of Keawenui, his eldest son Kanaloakua'ana became regent/king until his younger brother and Keawenui's heir, Lonoikamakahiki had passed certain tests. Lono and his wife Kaikilani-Ali'i-Wahine-o-Puna (daughter of Keali'iokāloa, oldest son of Keawenui) traveled throughout the islands and were subjects of epic mo'olelo. After the death of Hawai'i Island ali'i nui Lono-i-ka-makahiki, his children did not succeed him. Instead Hawai'i Island was divided into smaller divisions. This was not a peaceful period. The battles between the Hawai'i Island families, factions and district chiefs continued during the later part of the Proto-Historic/Historic Period (A. D. 1650-1795) up to the time of Keawe, Alapa'inui, Kalani'ōpu'u and Kamehameha I.

## Significant Ancient Events, Practices and Resources

Hawai'i Island and then Maui Island were the first two Hawaiian islands born to Papa, the earth mother, and Wākea, the great sky god. The first human settlement (ca AD 300-600) on Hawai'i Island occurred on the windward side - Hāmākua District (Waipi'o, Waimanu). For over 500 years after the initial settlement, permanent settlement spread out from Waipi'o and Waimanu into the wet areas of Kohala, eastern Hāmākua to Hilo Bay and into the wet areas of Puna with Waipi'o and Hilo becoming the dominant polities during this early phase.

Certain practices were universal Polynesian customs which the Hawaiians brought from their homeland; such as the major gods Kane, Ku and Lono; the kapu system of law and order; pu'uhonua (place of refuge); 'aumakua (ancestral guardian) concept; and the concept of mana (supernatural or divine power). The distinct natural phenomenon of Hawai'i Island were most likely obvious to early settlers - the snows of Mauna Kea and Mauna Loa, the lava flows of Mauna Loa, Kīlauea and Hualālai and the probable earthquakes and tsunamis. Ceremonies were likely developed to appease the deities connected to these places

and events; oral traditions mention volcano gods prior to the arrival of Pele and her family. Other than ceremonial sites (for bird-snarers, adze-making, heiau and smaller ahu or small shrines; often cairns or single or multiple uprights, sometimes platforms or pavings), burials on the summit was a very significant practice in ancient times, with the burial of the goddess Līlinoe being the most famous.

During the Developmental Period (AD 600-1100), changes occurred bringing about a uniquely Hawaiian culture, documented by the material culture found in archaeological sites. The adze (ko'i) evolved from the typical Polynesian variations of plano-convex, trapezoidal and reverse-triangular cross section to a very standard Hawaiian quadrangular-tanged adze. A few areas in Hawai'i produced quality basalt for adz production. Mauna Kea on the island of Hawai'i was a well-known adze quarry. The two-piece fish hook and the octopus lure bread-loaf sinker are Hawaiian inventions of this period, as are the 'ulu maika stones and the lei niho palaoa. The later was a status item worn by those of high rank, indicating a trend toward greater stratification, although evidence also indicates that the "ancestral pattern of corporate descent groups" were still in place.

Early dates from temporary habitation caves along trail corridors linking Waimea and Hāmākua with Kona range from A.D. 800-1000. The windward populations kept growing along with their political power; oral histories document the rise of power in windward lands dating to A.D. 1200-1300s with multi-tiered political organization and the first reference to a major political heiau (Paka'alana in Waipi'o, Hāmākua). Competing and combined polities were now evident in the oral histories -- two Kohala groups (Niuli'i and Kūkuipahu) united, and a third Kohala group (Waimea-Kawaihae) all competed with the Hāmākua polity which was dominated by Waipi'o until about early to mid-A.D. 1300s. This was also a period of great long voyages from Hawai'i and new migrations from Kahiki (mentioned above).

During the reign of 'Umi-a-Līloa the island of Hawai'i was divided into six moku or districts. 'Umi was the first to move his court from Wapi'o to Kona where he first built his heiau Ahu-a-'Umi on the plateau between Hualalai and Mauna Loa, in the ahupua'a of Keauhou and resided in Kailua and Kahalu'u where he built several more heiau. It was said he wanted to be near the fishing grounds of Kona. With 'Umi's royal court now in Kona, Kona became the power center of Hawai'i Island and the "Pili line of rulers eventually become known as the Kona rulers or Kona chiefs.

The ali'i and the maka'ainana ("commoners" or people who looked after the land) were not confined to the boundaries of the ahupua'a. Not only did the makai (ocean direction) and mauka (mountain direction) people share seafood and produce by lighting a fire when there was a need, they also shared with their neighbor ahupua'a ohana. However, there were certain resources especially noted to be controlled by ahupua'a konohiki such as bird feathers and bird meat. And while there were a few high-quality quarries on Hawai'i Island, the major source of the fine-grained Hawaiite basalt only came from Mauna Kea (11,000-12,000asl) in the Ka'ohē Ahupua'a, which was quarried during the summer months. It has not been determined that only Ka'ohē people used the quarry or if access was given to others by the Hawai'i Island ruling chiefs. Volcanic glass was another restricted resource with Pu'uwa'awa'a cinder cone in North Kona having the highest quality. Numerous trails allowed access to the summit to connect areas in Ka'ohē and Humu'ula as well as collection areas (basalt for adze and other stone tools) and forest resources from the lower zones of Mauna Kea.

Another significant event, according to mo'olelo, happened during the time of Kahoukapu, King of Ka'awaloa. Seven foreigners arrived at Kealakekua Bay in a painted boat, with an awning over the stern, but without mast or sails. They were all dressed in white or yellow clothes, and one man had a pahi (a long knife or sword) by his side and a feather in his hat. They were treated kindly by the native people, married native women, and were made chiefs. One theory is that they were from the Dutch ship *Hope* ca. 1600.

### Historic People and Events.

In January 1778 Cook landed in Waimea, Kauai; he left an English sow and boar on Ni'ihau and observed chickens on Kauai. Cook left Hawai'i for several months, but returned later in the year. Kalani'ōpu'u was fighting Kahekili's forces in Wailua, Maui on November 19, 1778 when Cook's ship was sighted on his return trip to the islands. Kalani'ōpu'u visited Cook on the *Resolution*, while Kahekili visited Clerke on the *Discovery*.

When Cook sailed into Kealakekua Bay on January 17, 1779, Kalani'ōpu'u was still fighting Kahekili on Maui. At this time Kahekili's brother Ka'eo-kulani was ruling chief of Kaua'i; Ka-hahana was ruling chief of O'ahu and Moloka'i; Kahekili'ahumanu of western Maui, Lana'i and Kaho'olawe; and Kalani'ōpu'u was ruling chief of Hawai'i Island and Hāna, Maui. On January 25<sup>th</sup> Kalani'ōpu'u visited Cook again at Kealakekua Bay, presenting him with several feather cloaks. Kalani'ōpu'u had his royal residence on Ka'awaloa; later others had residences there too such as Keohokalole and Kapiolani. At the time of Kalani'ōpu'u, the major temples (heiau) of the project area were well established.

By February 1779, Cook's scheme to kidnap Kalani'ōpu'u as a hostage was thwarted and Cook was killed at or near the Hikiau Heiau, following a skirmish over a stolen cutter. Some of his remains were taken to Ka'awaloa [a monument there now commemorates Cook]. During this period young Kamehameha was under the wings of Kalani'ōpu'u and had quarters in the back of Kealakekua Beach. However, the off and on warring between the Hawai'i and Maui forces continued, and Kalani'ōpu'u was aging. Kalani'ōpu'u schemed for peace by having his son Kīwala'ō by Kalola, sister of Kahekili go to him; Kahekili in turn had the battles cease.

After the death of Kalani'ōpu'u, Kamehameha I had gained enough control of the island of Hawai'i (1790) that he could leave to join the war parties on Maui. Kamehameha also had at his disposal western weapons, and an armed schooner. Kamehameha brought the cannon from the *Eleanora* along with the expertise of Isaac Davis and John Young, who were now advisors and aikane punahele (favorites) of Kamehameha I.

On his second voyage to Hawai'i in 1793, Vancouver counseled the chiefs to stop making war on each other. He gave Kamehameha some cows and sheep (at Vancouver's advice Kamehameha put a ten-year kapu or restriction on them). Vancouver went on to visit Kahekili in Lahaina and made the same request; then on to Waikīkī to Kalanikūpule. When Vancouver returned in January 1794 on his third and last visit, he gave Kamehameha three bulls and more cows and sheep [horses came later in 1803 from Captain Richard J. Cleveland]. By 1794 at least eleven post-contact foreigners were living on the island of Hawai'i; these included American, English, Irish, Portuguese, Genoese, and Chinese - most likely holdovers of the sandalwood trade. By 1796 Kamehameha had conquered all the island kingdoms (with the help of western advice and technology), except Kaua'i. In his early reign, Kamehameha traveled periodically to the various royal courts on Hawai'i Island - the established centers of Waipi'o in Hāmākua; Hilo Bay in Hilo; Hōnaunau, Kealakekua, Kahalu'u, Hōlualoa and Kailua in Kona; and Kohala and Pu'uēpa-Kokoiki in Kohala.

In 1810 Kaumuali'i ceded his kingdom of Kaua'i, Ni'ihau, Lehua and Ka'ula and gave his allegiance to Kamehameha (his biological older cousin) and the Hawaiian Islands were unified under one rule. At this time the sandalwood (*Santalum sp*) trade in Hawai'i was flourishing. Sandalwood came under the personal control of Kamehameha I, who had become a fervent consumer of high-priced western goods. The sandalwood industry, discovered by Euro-Americans in 1790 and turned into commerce by 1805 was flourishing in Hawai'i by 1810 to the point where the subsistence level fell apart, as farmers and fishermen were ordered to spend most of their time logging, causing famine to set in, and resulting in a population decline. However, Kamehameha did manage to keep some control on the trade.

In 1815 John Palmer Parker, an ex-seaman, made his home at Kawaihae where he began hunting cattle that roamed the slopes of Mauna Kea. By this time the Vancouver's cattle of 1793 had increased to destructive numbers and Parker was hired to thin the wild herds. By the mid-1800s ranching became a flourishing economic factor in the Kohala, North Kona areas with South Kona following shortly after; with cattle being shipped out of Kawaihae and Kealahou.

The ancient villages of Ka'awaloa, Kealahou/Kahua and Nāpō'opo'o radically changed as western practices were introduced by explorers, whalers, voyagers, missionaries, merchants, cattlemen and others.

#### Summary of Land and Water Resources and Use

Various resources and use-patterns are physically evident as well as recounted in the literature. Usually the ancient physical evidence remains in the form of stone ruins that are fortunate to have been preserved relatively intact. Clues regarding function and use can sometimes be extrapolated from the stories, songs, chants and ethno-historical observations that were also fortunately recorded, as well as from the cultural remains identified during surface and sub-surface studies. Several ancient sites in the project area are in various stages of preservation, most just ruins; as are some of the early historic sites. Several studies and surveys have been conducted documenting these sites. [See above pp 54-100].

#### Summary of Marine Resources and Use

Kealahou (Kupakupa) Bay has always been a bountiful resource for people living here as well as for outsiders. There are several marine species that thrive in the bay or seasonally come into the bay. Some are caught or harvested for food, while other species are not. The following table lists the various species and fishing methods mentioned by the ethnographic consultants, for both personal and commercial use.

Table 4. Marine Resources of Kealahou Bay (Ethnographic Consultants)

Resource/Practice	IWD	HPD	JG	TH	AJ	VK	WL	GL	ML	DM
<b>Fish</b>										
Ahi	X							X		
Akule	X					X		X	X	
Api									X	
Au'a Opelu									X	
Aweoweo										X
Baracuda									X	
Halalu									X	
Kole									X	
Mackerel									X	X
Mahimahi	X								X	
Manini									X	
Marlin									X	
Menpachi/U'u									X	X
Oama									X	
O'io										X
Ono	X									
Opapalu	X									
Opelu								X	X	
Opelu Mano									X	
Papio									X	
Po'a									X	
Tuna									X	
<b>Gathering</b>										
'A'ama crab	X									
Haukeuke									X	

Limu Kohu	X									X	X
Kaala	X										
Kupe'e	X									X	
Opihi (koele)	X									X	X
Pipipi	X									X	
Uwawo										X	
Wana	X										
<b>Other</b>											
Dolphin	X									X	X
He'e										X	X
Honu	X										
Shark			X							X	
Whale										X	
<b>Fishing Methods</b>											
Akaka										X	
Au'u-opelu										X	
Canoe-line (kakale)										X	X
Diving			X							X	X
Kaiki									X		
Kapeku	X										
Ko'a									X		
Long-line	X								X	X	
Nightfishing	X										
Opeluku										X	
Outboard										X	
Outrigger										X	
Pole	X										
Sampan										X	
Surround Net (akule/opelu)	X									X	X
Scoop Net (opelu)											
Throw Net	X										
Upenuku	X										

Types of recreation/activities observed/mentioned at Kealahou Bay area throughout the years:

- Boating (private, commercial)
- Boogie-boarding
- Canoe
- Exploring
- Fishing
- Gathering
- Hiking
- Kapu Kai
- Kayaking
- Selling/Buying products
- Snorkeling
- Sunbathing
- Surfing
- Swimming
- Tree Climbing
- Visiting

**Summary of Survey Findings [Cultural Resources (Places or Properties) & Practices]**

**Cultural Resources (Places or Properties).** This category entails sites or places associated with significant events and/or people important to the native Hawaiian patterns of prehistory; embody distinctive characteristics; or are likely to yield information important for research on the prehistory of Hawai'i. It also includes sites that yield resources important for native Hawaiian Cultural Practices, past and present; and items that are part of a cultural context. Wahi Pana or sacred places are important cultural resources to native Hawaiians regardless that the original sites that may have been there no longer exist. Often it is not the lack of interest but the lack of knowledge of whereabouts or more likely, lack of access that prevent native Hawaiians from visiting these sites.

**Cultural Properties/Practices.** This category includes activities or practices that have cultural value to either native Hawaiians or other ethnic groups. This category may overlap Cultural Resources.

Table 5. Cultural Properties/Practices of Kealakekua Bay State Historical Park

Cultural Place	Cultural Property	Cultural Practice
<b>Nāpō'opo'o</b>		
	Burials-in back of Park	Burials, Wahi pana
	Ahu/Shrine	Ceremonial/Ritual
	Akua/Aumakua connection	Ancestral practices
	Caves	Burials, Wahi pana
	Helehekelani Heiau	Hale O Papa/Mana Nui, Wahi pana
	Hikiau Heiau - Wahi pana/	Kūkailimoku Connection
	Hikiau Heiau	Kāne connection
	Hikiau Heiau	Order of I'o connection
	Hale foundation site in Park	Hewahewa connection
	Hale foundation site in Park	Kamehameha I connection
	Enclosures	Ancient
	Kapu Kapu/Bay	Shark cleaning practice
	Kealakekua Bay	Ash Scattering
	Kealakekua Bay/Hikiau	Kapu Kai – Spiritual cleansing
	Kealakekua Bay	Home of Shark god Kua
	Kealakekua	'Path of God'
	Kealakekua Beach	Gather Pōhaku/stones
	Kealakekua Beach/Park	Various artifacts
	Platforms	Ancient
	Ponds	Loko wai (Opae/O'opu)
	Spring	Wahi pana
	Walls	Ancient/Historic
<b>Pali Kapu O Keōua</b>	Caves	Ali'i burials
<b>Ka'awaloa</b>	Land/sites	Wahi pana, various practices
	Haliilua	Fresh water spring/ponds, Wahi pana
	Heamoa Cave	Burials, Wahi pana
	Hula Heiau	Spiritual Connection, Wahi pana
	Queen's Bath	Ali'i Connection Wahi pana,
	Puhina O Lono Heiau	Spiritual Connection, Wahi pana
	Night Marcher Trails	Ancestral Connection
	Trails	Huaka'i

**General Concerns Regarding the Proposed Project:**

Table 6. General Concerns of Ethnographic Consultants

Concerns	IWD	HPD	JG	TH	AJ	VK	WL	GL	ML	DM
Helehekelani Heiau-Do Not Open		X								
KBSHP Burials-protect				X						
Ka'awaloa Burials-protect				X						
Pali Kapu O Keōua-sealed, protect				X			X			
KBSHP preservation/education							X		X	
Flora/Don't remove trees		X								
Kuleana/everyone care for Park				X			X			
Consultation process a formality										
Desecration of Iwi Kupuna										
Ponds-Hand clean so don't destroy										X
Identify Cultural/Lineal Descendants							X			
Visitor Center – WAIT on it				X						
Pier/Wharf Issues							X			
Restrictions								X		
Ka'awaloa – keep in natural state							X			
Ka'awaloa – need arch survey, mapping				X			X			
Ka'awaloa – trash disrespectful				X						
Ka'awaloa – Restrict Access				X			X			
Ka'awaloa – CLOSE draft lege to protect				X						
Ka'awaloa – sacred/Ali'i don't trample										X
Ka'awaloa – Develop Cultural Plan				X			X			
Cultural Plan part of Master Plan										
Cultural Plan – seven generations forward							X			
KBSHP – is a Wahi Pana NOT recreation							X			
Use Canoes instead of kayakers							X			
Master Plan – start with Statement of Direction, Goals				X						
Master Plan – Recognize Cultural Significance				X						
KBSHP – signage is terrible				X						
Preserve what is there now				X						
Educate locals and visitors				X			X			
Focus now is Helter-Skelter							X			
Focus should be on the Ancestors							X			
Have Cultural Practitioners in the Park with permission to sell products										X
Have Cultural Practitioners conduct workshops in the Park										X
Have Community involved with maintenance										X
Use Monterey Bay Cannery as model for Park									X	
Go after Federal monies for Cultural projects									X	
Need better Park supervision/caretakers		X								X
Need better Park security/theft control										X

### Environmental Council Guidelines Criteria in Relation to Project Lands:

According to the Environmental Council Guidelines, the types of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, religious and spiritual customs. The following actions were taken to meet the EC Guidelines Criteria for conducting this cultural impact assessment based on the SOW:

- 1) *conduct historical and other culturally related documentary research;*

Documentary research, particularly on identifying traditional and cultural uses of the area, was completed. Much of what is known about the traditional and cultural uses of the area comes from written records that tell of its prehistory (e.g. mo'olelo; 19<sup>th</sup> century ethnographic works; and missionary journals); the stories associated with early coastal and upland area uses by early Hawaiians; and scientific studies (i.e., archaeological, marine, botanical, geological, biological).

- 2) *identify individuals with knowledge of the types of cultural resources, practices and beliefs found within the broad geographical area, e.g., district or ahupua'a; or with knowledge of the area potentially affected by the proposed action [e.g. past/current oral histories];*

The project lands have been in continual use since ancient times, however, not in exclusive *kanaka maoli* use since Contact. The interviewees were selected because of their use and knowledge of the project area.

- 3) *identify and describe the cultural resources, practices and beliefs located within the potentially affected area;*

Archival research in Cultural and Historical Background Review and ethnographic research (Ethnographic Data Review and Analysis) produced the data utilized to identify and describe the cultural resources, practices and beliefs located within the potentially affected area in the *Summary of Findings* above. The cultural resources, practices and beliefs were also illustrated in Tables 4-6 above.

- 4) *and assess the impact of the proposed action on the cultural resources, practices and beliefs identified.*

### Cultural Impact Assessment

The undertaking or proposed action includes the 1) Environmental Impact Statement and 2) an updated Master Plan. The ethnographic consultants would like to see a Plan that reflects the cultural attributes of this area which some consider to be very sacred. It is also the ancestral and/or childhood homeland of most of the consultants. Project concerns are listed above. Without a list of specific planned activities it is difficult to assess 'cultural impact.' However, based on 'concerns' the following areas would be impacted:

#### Ka'awaloa

- The Hale Mua/Royal Order would like to see the area closed to outside access until a Cultural Plan is developed.
- They feel that visitors are trampling sacred places, trashing the area, desecrating the area with urine and feces, and desecrating the Queen's Bath.
- They also feel that removing any vegetation without a Cultural Plan in place would potentially be more harmful.

### Pali Kapu O Keōua

- The Hale Mua/Royal Order would like to see all burial caves sealed and protected.
- They don't want Visitor Centers near cultural areas. However, they see a need for one or two Visitor Centers (maybe at the Pier/Wharf area).

### Nāpō'opo'o/Kekua – Beach Park

- The Kahu of the heiau is adamant that the Helehelekalani Heiau NOT be disturbed in any way (e.g. removal of any vegetation, or exposed in any way) – it is a Hale O Papa heiau that has been 'put to sleep' (Kapu restrictions as opposed to "Noa" in which restrictions are lifted) and restricted from public access.
- Kanaka Maoli burials especially ali'i and kahuna burials should be restricted from public access.
- Other consultants feel that the ponds be restored using hands rather than any machinery.
- Removal of any tree is considered a negative impact as the trees are helping to clean the Park air due to the vog and constant flow of vehicles and their exhaust fumes.
- The rocks on the beach from the earthquake and past tsunami are a detraction from cultural beach experience and should be removed so the sand can return to its natural state.
- Current Park restrictions prevent cultural practices from taking place; there is a desire that KBSHP be a truly cultural park with cultural practitioners having an active role in the Park.
- Having a Cultural Plan is paramount prior to any undertaking activities.

### Kealakekua Bay

- The current MLCD Zones are impacting cultural fishing practices by restricting certain areas.
- The current MLCD Zones are impacting cultural fishing practices by restricting certain fishing methods.
- There is a desire to restrict non-traditional boaters (e.g. kayakers, yachts, tour boats) and allow traditional canoes for visitors to have a true cultural experience.

### Nāpō'opo'o – Pier/Wharf

- Since the pier/wharf is more historic than cultural is has been suggested that more modern activities take place there.
- Visitor Center/Museum/Restaurant
- Create a safe way to board/launch traditional canoes

### Recommendations.

- 1) Form a Cultural Advisory Group
- 2) Identify Stakeholders and Meet with them
- 3) Develop a Cultural Plan
- 4) Update Inventory Surveys and Mapping
- 5) Develop Master Plan after Cultural Plan
- 6) Help organize a 'Friends of KBSHP'

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**APPENDIX A**  
A BILL FOR AN ACT RELATING TO  
ENVIRONMENTAL IMPACT STATEMENTS  
[UNOFFICIAL VERSION]

HOUSE OF REPRESENTATIVES H.B. NO. 2895 H.D.1  
TWENTIETH LEGISLATURE, 2000  
STATE OF HAWAII

A BILL FOR AN ACT  
RELATING TO ENVIRONMENTAL IMPACT STATEMENTS.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF HAWAII:

SECTION 1. The legislature finds that there is a need to clarify that the preparation of environmental assessments or environmental impact statements should identify and address effects on Hawaii's culture, and traditional and customary rights.

The legislature also finds that native Hawaiian culture plays a vital role in preserving and advancing the unique quality of life and the "aloha spirit" in Hawaii. Articles IX and XII of the state constitution, other state laws, and the courts of the State impose on government agencies a duty to promote and protect cultural beliefs, practices, and resources of native Hawaiians as well as other ethnic groups.

Moreover, the past failure to require native Hawaiian cultural impact assessments has resulted in the loss and destruction of many important cultural resources and has interfered with the exercise of native Hawaiian culture. The legislature further finds that due consideration of the effects of human activities on native Hawaiian culture and the exercise thereof is necessary to ensure the continued existence, development, and exercise of native Hawaiian culture.

The purpose of this Act is to: (1) Require that environmental impact statements include the disclosure of the effects of a proposed action on the cultural practices of the community and State; and (2) Amend the definition of "significant effect" to include adverse effects on cultural practices.

SECTION 2. Section 343-2, Hawaii Revised Statutes, is amended by amending the definitions of "environmental impact statement" or "statement" and "significant effect", to read as follows:

"Environmental impact statement" or "statement" means an informational document prepared in compliance with the rules adopted under section 343-6 and which discloses the environmental effects of a proposed action, effects of a proposed action on the economic [and] welfare, social welfare, and cultural practices of the community and State, effects of the economic activities arising out of the proposed action, measures proposed to minimize adverse effects, and alternatives to the action and their environmental effects.

The initial statement filed for public review shall be referred to as the draft statement and shall be distinguished from the final statement which is the document that has incorporated the public's comments and the responses to those comments. The final statement is the document that shall be evaluated for acceptability by the respective accepting authority.

"Significant effect" means the sum of effects on the quality of the environment, including actions that irrevocably commit a natural resource, curtail the range of beneficial uses of the environment, are contrary to the State's environmental policies or long-term environmental goals as established by law, or adversely affect the economic [or] welfare, social welfare[,], or cultural practices of the community and State."

SECTION 3. Statutory material to be repealed is bracketed. New statutory material is underscored.

SECTION 4. This Act shall take effect upon its approval.

**Approved by the Governor as Act 50 on April 26, 2000**

**APPENDIX B**  
**Guidelines for Assessing Cultural Impacts**  
Adopted by the Environmental Council, State of Hawai'i  
November 19, 1997

**I. INTRODUCTION**

It is the policy of the State of Hawai'i under Chapter 343, HRS, to alert decision makers, through the environmental assessment process, about significant environmental effects which may result from the implementation of certain actions. An environmental assessment of cultural impacts gathers information about cultural practices and cultural features that may be affected by actions subject to Chapter 343, and promotes responsible decision making.

Articles IX and XII of the State Constitution, other state laws, and the courts of the state require government agencies to promote and preserve cultural beliefs, practices, and resources of native Hawaiians and other ethnic groups. Chapter 343 also requires environmental assessment of cultural resources, in determining the significance of a proposed project.

The Environmental Council encourages preparers of environmental assessments and environmental impact statements to analyze the impact of a proposed action on cultural practices and features associated with the project area. The Council provides the following methodology and content protocol as guidance for any assessment of a project that may significantly affect cultural resources.

**II. CULTURAL IMPACT ASSESSMENT METHODOLOGY**

Cultural impacts differ from other types of impacts assessed in environmental assessments or environmental impact statements. A cultural impact assessment includes information relating to the practices and beliefs of a particular cultural or ethnic group or groups.

Such information may be obtained through scoping, community meetings, ethnographic interviews and oral histories. Information provided by knowledgeable informants, including traditional cultural practitioners, can be applied to the analysis of cultural impacts in conjunction with information concerning cultural practices and features obtained through consultation and from documentary research.

In scoping the cultural portion of an environmental assessment, the geographical extent of the inquiry should, in most instances, be greater than the area over which the proposed action will take place. This is to ensure that cultural practices which may not occur within the boundaries of the project area, but which may nonetheless be affected, are included in the assessment. Thus, for example, a proposed action that may not physically alter gathering practices, but may affect access to gathering areas would be included in the assessment. An ahupua'a is usually the appropriate geographical unit to begin an assessment of cultural impacts of a proposed action, particularly if it includes all of the types of cultural practices associated with the project area. In some cases, cultural practices are likely to extend beyond the ahupua'a and the geographical extent of the study area should take into account those cultural practices.

The types of cultural resources The historical period studied in a cultural impact assessment should commence with the initial presence in the area of the particular group whose cultural practices and features are being assessed. The types of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, and religious and spiritual customs.

The types of cultural resources subject to assessment may include traditional cultural properties or other types of historic sites, both manmade and natural, including submerged cultural resources, which support such cultural practices and beliefs.

The Environmental Council recommends that preparers of assessments analyzing cultural impacts adopt the following protocol:

1. identify and consult with individuals and organizations with expertise concerning the types of cultural resources, practices and beliefs found within the broad geographical area, e.g., district or ahupua'a;
2. identify and consult with individuals and organizations with knowledge of the area potentially affected by the proposed action;
3. receive information from or conduct ethnographic interviews and oral histories with persons having knowledge of the potentially affected area;
4. conduct ethnographic, historical, anthropological, sociological, and other culturally related documentary research;
5. identify and describe the cultural resources, practices and beliefs located within the potentially affected area; and
6. assess the impact of the proposed action, alternatives to the proposed action, and mitigation measures, on the cultural resources, practices and beliefs identified.

Interviews and oral histories with knowledgeable individuals may be recorded, if consent is given, and field visits by preparers accompanied by informants are encouraged. Persons interviewed should be afforded an opportunity to review the record of the interview, and consent to publish the record should be obtained whenever possible. For example, the precise location of human burials are likely to be withheld from a cultural impact assessment, but it is important that the document identify the impact a project would have on the burials. At times an informant may provide information only on the condition that it remain in confidence. The wishes of the informant should be respected.

Primary source materials reviewed and analyzed may include, as appropriate: Mahele, land court, census and tax records, including testimonies; vital statistics records; family histories and genealogies; previously published or recorded ethnographic interviews and oral histories; community studies, old maps and photographs; and other archival documents, including correspondence, newspaper or almanac articles, and visitor journals. Secondary source materials such as historical, sociological, and anthropological texts, manuscripts, and similar materials, published and unpublished, should also be consulted. Other materials which should be examined include prior land use proposals, decisions, and rulings which pertain to the study area.

### III. CULTURAL IMPACT ASSESSMENT CONTENTS

In addition to the content requirements for environmental assessments and environmental impact statements, which are set out in HAR §§ 11-200-10 and 16 through 18, the portion of the assessment concerning cultural impacts should address, but not necessarily be limited to, the following matters:

1. A discussion of the methods applied and results of consultation with individuals and organizations identified by the preparer as being familiar with cultural practices and features associated with the project area, including any constraints or limitations which might have affected the quality of the information obtained.
2. A description of methods adopted by the preparer to identify, locate, and select the persons interviewed, including a discussion of the level of effort undertaken.
3. Ethnographic and oral history interview procedures, including the circumstances, under which the interviews were conducted, and any constraints or limitations which might have affected the quality of the information obtained.
4. Biographical information concerning the individuals and organizations consulted, their particular expertise, and their historical and genealogical relationship to the project area, as well as information concerning the persons submitting information or interviewed, their particular

knowledge and cultural expertise, if any, and their historical and genealogical relationship to the project area.

5. A discussion concerning historical and cultural source materials consulted, the institutions and repositories searched, and the level of effort undertaken. This discussion should include, if appropriate, the particular perspective of the authors, any opposing views, and any other relevant constraints, limitations or biases.
6. A discussion concerning the cultural resources, practices and beliefs identified, and, for resources and practices, their location within the broad geographical area in which the proposed action is located, as well as their direct or indirect significance or connection to the project site.
7. A discussion concerning the nature of the cultural practices and beliefs, and the significance of the cultural resources within the project area, affected directly or indirectly by the proposed project.
8. An explanation of confidential information that has been withheld from public disclosure in the assessment.
9. A discussion concerning any conflicting information in regard to identified cultural resources, practices and beliefs.
10. An analysis of the potential effect of any proposed physical alteration on cultural resources, practices or beliefs; the potential of the proposed action to isolate cultural resources, practices or beliefs from their setting; and the potential of the proposed action to introduce elements which may alter the setting in which cultural practices take place.
11. A bibliography of references, and attached records of interviews which were allowed to be disclosed.

The inclusion of this information will help make environmental assessments and environmental impact statements complete and meet the requirements of Chapter 343, HRS. If you have any questions, please call 586-4185.



V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

VI. Refusal/Withdrawal

You may, at any time during the interview process, chose to not participate any further and ask the interviewer for the tape and/or notes. Please note that you will be given an opportunity to review your transcript, and to revise or delete any part of the interview.

VII. Waiver

Part I: Agreement to Participate

I, \_\_\_\_\_, understand that Maria "Kaimi" Orr, an independent interviewer contracted by Belt-Collins Hawaii Ltd. will be conducting oral history interviews with individuals knowledgeable about the project lands and vicinity of Kealahou Bay State Historical Park. The oral history interviews are being conducted in order to collect information on possible pre-historic and/or historic cultural resources, as well as traditional cultural practices associated with these lands and access to these resources and practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say. I also understand that if I don't return the revised transcripts after two weeks from date of receipt, my signature below will indicate my release of information for the draft report. I also understand that I will still have the opportunity to make revisions during the draft review process.

\_\_\_\_\_ I am willing to participate.

_____ Signature	_____ Date
_____ Print Name	_____ Phone
_____ Address	_____ Zip Code
_____ Email Address	

MAHALO NUI LOA

Part II: Personal Release of Interview Records

I, \_\_\_\_\_, have been interviewed by Maria Orr of Kaimipono Consulting Services LLC (KCS), an independent interviewer contracted by Belt-Collins Hawaii Ltd. I have reviewed the transcripts of tape recordings of the interview and agree that said documentation is complete and accurate except for those matters specifically set forth below the heading "CLARIFICATION OR CORRECTIONS."

CLARIFICATION OR CORRECTIONS:

*I further agree that KCS, Belt-Collins Hawaii Ltd and/or Hawaii State Parks may use and release my identity and other interview information, both oral and written, for the purpose of using such information in a report to be made public, subject to my specific objections, to release as set forth below:*

SPECIFIC CONDITIONS TO RELEASE OF INTERVIEW TRANSCRIPT:

_____ Signature	_____ Date
_____ Print Name	_____ Phone
_____ Address	
_____ Zip code	

MAHALO NUI LOA

**APPENDIX E**  
**Ethnographic Survey**  
Basic Research Instrument for Oral History Interviews

This research instrument includes basic information as well as research categories which will be asked in the form of open primary questions which allow the individual interviewed (Ethnographic Consultant) to answer in the manner he/she is most comfortable. Secondary or follow-up questions are asked based on what the Consultant has said and/or to clarify what was said. The idea is to have an interview based on a “talk-story” form of sharing information. Questions will NOT be asked in an interrogation style/method, NOR will they necessarily be asked in the order presented below. This research instrument is merely a *guide* for the interviewer and simply reflects general categories of information sought in a semi-structured format. Questions will be asked more directly when necessary.

The Consultants were selected because they met one or more of the following criteria:

- ❖ Had/has Ties to Project Area/Vicinity
- ❖ Known Hawaiian Cultural Resource Person
- ❖ Referred By Other Cultural Resource People
- ❖ Referred By Other People

[NOTE: Introduction of Kealakekua Bay State Historical Park CIA Project is done before the Ethnographic Consultant signs the Consent Form, usually during the initial phone call to make interview appointments.]

[NOTE: This part of the interview, #1-4 is mutual sharing and rapport building. Most of the information for research categories “Consultant Background” and “Consultant Demographics” come from this section, but not exclusively.]

1. *To start please tell me about yourself...Name? Where/When you were born?*

[This information can be addressed in a couple of ways. After the interviewer first turns on the tape recorder, the following information will be recorded: Day/Date/Time/Place of Interview; Name of Consultant (if authorized by Consultant); Name of Interviewer; Initial Questions: Have you read the Agreement to Participate? Do you have any questions before we begin? Will you please sign the Consent Form. The interviewer will explain again the purpose of the interview.

The interviewer will then ask the Consultant to “Please tell me about yourself--when/where were you born? Where did you grow up? Where did you go to school?” This general compound question allows the Consultant to share as much or as little as he/she wants without any pressure. Some of the information for #1 may already be known to the interviewer.]

2. *History: Your ‘ohana/family background; Hawaiian connection (if any)?*

[Much of the information for questions #2, 3, and 4 usually comes from the “monologue” answer to Question #1. If it does not, then these questions will be asked. The answers in this section usually establish how the Consultant meets the criteria; how the Consultant developed his/her information base, etc.]

3. *Youth: Where lived? Grew up?* [This may have been answered in #1]

4. *Schooling? Where? When?* [This may have been answered in #1]

[NOTE: The next part of the interview, #5-7 reflects information sought for the following research categories: Land, Water, Marine, Cultural Resources and Use as well as Significant People and Events. The questions are open-ended so as NOT to “put words in the mouths” of the Consultants.

The answers will help in assessing if any cultural properties or practices (or access to them) will be impacted by the proposed project.]

5. *Please tell me what you know about the lands of Kealakekua Bay SHP?*

[NOTE: Generally when people share information about a specific topic/place, they usually state where their information came from. If it isn’t volunteered, it is asked as a follow-up question(s). A map of the project area should be available to confirm that interviewer and consultant are talking about the same place. Photos would also help if a field trip is not possible. The best scenario would be to be “on-site” at some part of the interview...although this is not always practical.]

6. *What are your recollections and/or personal experiences of this area?*

7. *Do you know any stories/legends/songs/chants associated with these areas?*

[NOTE: Possible follow-up questions if information not in their answers:

- How are you or your family connected to the lands of Kealakekua Bay SHP?
- What year(s) were you and/or your family associated with these lands?
- What was this place called when you were growing up or working here?
- Can you describe what the area looked like--natural and/or man made things?
- To your knowledge what kind of activities took place in this location?
- Do you know of any traditional gathering of plants, etc in the area?
- Please describe any other land/water use? Resources?
- What was the historic land use? Ranching? Agriculture?
- [Have map ready for marking.]
- Do you know about any burials in the project area? [last resort question]
- Do you know of any cultural sites in the project area or vicinity? [last resort question]

8. *Is there anyone you know who can also tell me about the project area?*

[NOTE: Usually in the course of the interview, Consultants suggest other people to interview.]

9. *As soon as the tape of this interview is transcribed I will send you two sets. Please review your transcript and make any corrections and/or additions, then sign both copies of the Release Forms thereby allowing the information to be used by the interviewer, Belt-Collins Hawaii Ltd. and Hawaii State Parks. Then mail one set back in the enclosed stamped-addressed envelope.*

10. *If your revised transcript is not returned within two weeks of date of receipt, it will be assumed that you are in concurrence with the transcript material and your information will then be incorporated into any draft reports. However, you can still make changes during the draft review process.*

**MAHALO NUI LOA**

APPENDIX F  
Signed Consent Forms

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

VI. Refusal/Withdrawal

You may, at any time during the interview process, chose to not participate any further and ask the interviewer for the tape and/or notes. Please note that you will be given an opportunity to review your transcript, and to revise or delete any part of the interview.

VII. Waiver

Part I: Agreement to Participate

Irene Wai'anae Dobida understand that Maria "Kaimi" Orr, an independent interviewer contracted by Belt Collins Hawaii, Ltd. will be conducting oral history interviews with individuals knowledgeable about the project lands and vicinity of Kealahou Bay State Historical Park. The oral history interviews are being conducted in order to collect information on possible pre-historic and/or historic cultural resources, as well as traditional cultural practices associated with these lands and access to these resources and practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say. I also understand that if I don't return the revised transcripts after two weeks from date of receipt, my signature below will indicate my release of information for the draft report. I also understand that I will still have the opportunity to make revisions during the draft review process.

I am willing to participate.

Irene Wai'anae Dobida 11-16-09  
Signature Date  
Irene Wai'anae DOBIDA 808-9603 003  
Print Name Phone  
83-5682 MAPOOPOO RD CHPT. COOL 1b 96704  
Address ZipCode  
WAI'ANA 42 C HOT MAIL .COM  
Email Address

MAHALO NUI LOA

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

VI. Refusal/Withdrawal

You may, at any time during the interview process, chose to not participate any further and ask the interviewer for the tape and/or notes. Please note that you will be given an opportunity to review your transcript, and to revise or delete any part of the interview.

VII. Waiver

Part I: Agreement to Participate

I, Harriet Halaaka Tolani Pule Dooley understand that Maria "Kaimi" Orr, an independent interviewer contracted by Belt Collins Hawaii, Ltd. will be conducting oral history interviews with individuals knowledgeable about the project lands and vicinity of Kealahou Bay State Historical Park. The oral history interviews are being conducted in order to collect information on possible pre-historic and/or historic cultural resources, as well as traditional cultural practices associated with these lands and access to these resources and practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say. I also understand that if I don't return the revised transcripts after two weeks from date of receipt, my signature below will indicate my release of information for the draft report. I also understand that I will still have the opportunity to make revisions during the draft review process.

I am willing to participate.

Harriet Halaaka Tolani Pule Dooley 11/17/09  
Signature Date  
Harriet Halaaka Tolani Pule Dooley 936-0738  
Print Name Phone  
P.O. Box 434 Honaunau, HI 96726  
Address ZipCode  
Missionalcha@gmail.com  
Email Address

MAHALO NUI LOA

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

VI. Refusal/Withdrawal

You may, at any time during the interview process, chose to not participate any further and ask the interviewer for the tape and/or notes. Please note that you will be given an opportunity to review your transcript, and to revise or delete any part of the interview.

VII. Waiver

Part I: Agreement to Participate

I, Joanna L Gaspar understand that Maria "Kaimi" Orr, an independent interviewer contracted by Belt Collins Hawaii, Ltd. will be conducting oral history interviews with individuals knowledgeable about the project lands and vicinity of Kealahou Bay State Historical Park. The oral history interviews are being conducted in order to collect information on possible pre-historic and/or historic cultural resources, as well as traditional cultural practices associated with these lands and access to these resources and practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say. I also understand that if I don't return the revised transcripts after two weeks from date of receipt, my signature below will indicate my release of information for the draft report. I also understand that I will still have the opportunity to make revisions during the draft review process.

I am willing to participate.

Joanna L Gaspar 11/14/09  
Signature Date  
JOANNA L GASPAR 323-3560  
Print Name Phone  
82-1035 Kinu Rd Capt Cook 96704  
Address ZipCode  
\_\_\_\_\_  
Email Address

MAHALO NUI LOA

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

VI. Refusal/Withdrawal

You may, at any time during the interview process, chose to not participate any further and ask the interviewer for the tape and/or notes. Please note that you will be given an opportunity to review your transcript, and to revise or delete any part of the interview.

VII. Waiver

Part I: Agreement to Participate

I, Thomas J. Hickcox, understand that Maria "Kaimi" Orr, an independent interviewer contracted by Belt Collins Hawaii, Ltd. will be conducting oral history interviews with individuals knowledgeable about the project lands and vicinity of Kealahakua Bay State Historical Park. The oral history interviews are being conducted in order to collect information on possible pre-historic and/or historic cultural resources, as well as traditional cultural practices associated with these lands and access to these resources and practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say. I also understand that if I don't return the revised transcripts after two weeks from date of receipt, my signature below will indicate my release of information for the draft report. I also understand that I will still have the opportunity to make revisions during the draft review process.

I am willing to participate.

Thomas J. Hickcox 11-19-09  
Signature Date  
Thomas J. Hickcox 754-0756  
Print Name Phone  
78-6071 Manalaha Hoop Hukuaia Hi 96725  
Address ZipCode  
Kamakia@kaimiintel.net  
Email Address

MAHALO NUI LOA

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

VI. Refusal/Withdrawal

You may, at any time during the interview process, chose to not participate any further and ask the interviewer for the tape and/or notes. Please note that you will be given an opportunity to review your transcript, and to revise or delete any part of the interview.

VII. Waiver

Part I: Agreement to Participate

I, Anali K. Josephides, understand that Maria "Kaimi" Orr, an independent interviewer contracted by Belt Collins Hawaii, Ltd. will be conducting oral history interviews with individuals knowledgeable about the project lands and vicinity of Kealahakua Bay State Historical Park. The oral history interviews are being conducted in order to collect information on possible pre-historic and/or historic cultural resources, as well as traditional cultural practices associated with these lands and access to these resources and practices.

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I am willing to participate.

Anali Kameeiamoku Josephides 11/18/09  
Signature Date  
Anali Kameeiamoku Josephides 11/18/09  
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P.O. Box 1127 Kealahakua Hi 96750  
Address ZipCode  
Analijosephides@gmail.com  
Email Address

MAHALO NUI LOA

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

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\_\_\_\_\_ I am willing to participate.

Signature: Kiana Kiehe Date: 11-2009  
Print Name: \_\_\_\_\_ Phone: \_\_\_\_\_  
Address: \_\_\_\_\_ ZipCode: \_\_\_\_\_  
Email Address: \_\_\_\_\_

MAHALO NUI LOA

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

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VII. Waiver

Part I: Agreement to Participate

I, Wacey Lan, understand that Maria "Kaimi" Orr, an independent interviewer contracted by Belt Collins Hawaii, Ltd. will be conducting oral history interviews with individuals knowledgeable about the project lands and vicinity of Kealakekua Bay State Historical Park. The oral history interviews are being conducted in order to collect information on possible pre-historic and/or historic cultural resources, as well as traditional cultural practices associated with these lands and access to these resources and practices.

I understand I will be provided the opportunity to review my interview to ensure that it accurately depicts what I meant to say. I also understand that if I don't return the revised transcripts after two weeks from date of receipt, my signature below will indicate my release of information for the draft report. I also understand that I will still have the opportunity to make revisions during the draft review process.

\_\_\_\_\_ I am willing to participate.

Signature: [Signature] Date: 11/19/09  
Print Name: Wacey Lan Phone: 895-4845  
Address: 73-1251 Kaimini Drive Keolu-Kua Ho ZipCode: 96740  
Email Address: Wlaa@co.hawaii.hi.us

MAHALO NUI LOA

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

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VII. Waiver

Part I: Agreement to Participate

I, Gordon Leslie, understand that Maria "Kaimi" Orr, an independent interviewer contracted by Belt Collins Hawaii, Ltd. will be conducting oral history interviews with individuals knowledgeable about the project lands and vicinity of Kealahou Bay State Historical Park. The oral history interviews are being conducted in order to collect information on possible pre-historic and/or historic cultural resources, as well as traditional cultural practices associated with these lands and access to these resources and practices.

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I am willing to participate.

<u>Gordon R Leslie</u>	<u>11/12/09</u>
Signature	Date
<u>Gordon R Leslie</u>	<u>9321479</u>
Print Name	Phone
<u>82-6012 Manini klu. Rd</u>	<u>9321479</u>
Address	ZipCode
<u>gordonleslie@hawaii.gov</u>	<u>96704</u>
Email Address	

MAHALO NUI LOA

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

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I am willing to participate.

<u>Milton M. Leslie</u>	<u>11/15/09</u>
Signature	Date
<u>MILTON M. LESLIE</u>	
Print Name	Phone
<u>P.O. Box 1173 Aiea</u>	<u>96704</u>
Address	ZipCode
<u>lesliemi@hotmail.com</u>	
Email Address	

MAHALO NUI LOA

V. Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected if you so desire. You may request, for example, that your name and/or sex not be mentioned in write-ups, such as field notes, on tape, on files (disk or folders), drafts, reports, and future works; or you may request that some of the information you provide remain "off-the-record." In order to ensure protection of your privacy, confidentiality and/or anonymity, you should immediately advise the interviewer of your desires. The interviewer will ask you to specify the method of protection, and note it on this form below.

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VII. Waiver

Part I: Agreement to Participate

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I am willing to participate.

	<u>4/20/09</u>
Signature	Date
<u>DEKEK MCGUIRE</u>	<u>808-430-0825</u>
Print Name	Phone
<u>G.D. Capt Cook, HI</u>	<u>96704</u>
Address	ZipCode

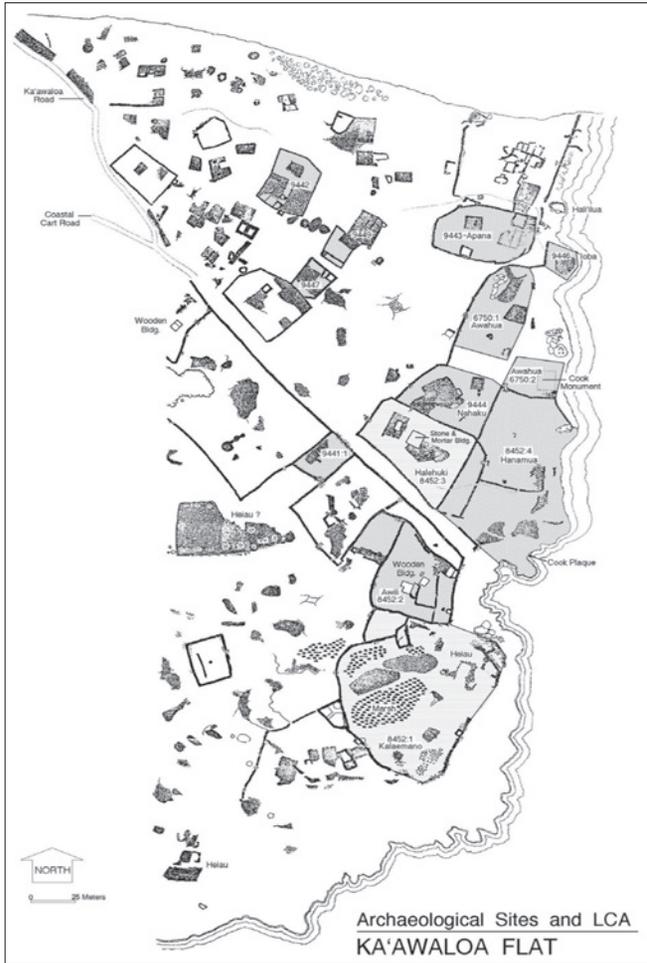
\_\_\_\_\_  
Email Address

MAHALO NUI LOA

APPENDIX G  
Signed Release Forms

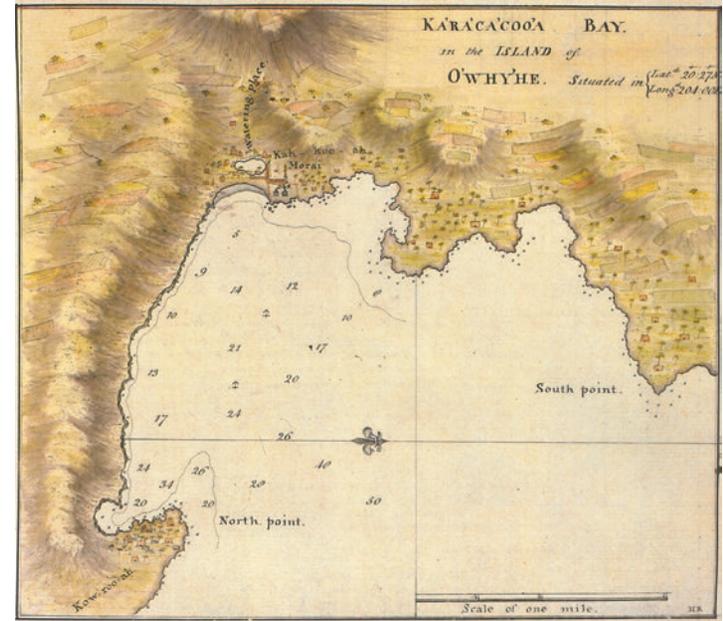
NONE SIGNED

APPENDIX H  
Ka'awaloa Flat LCA Map



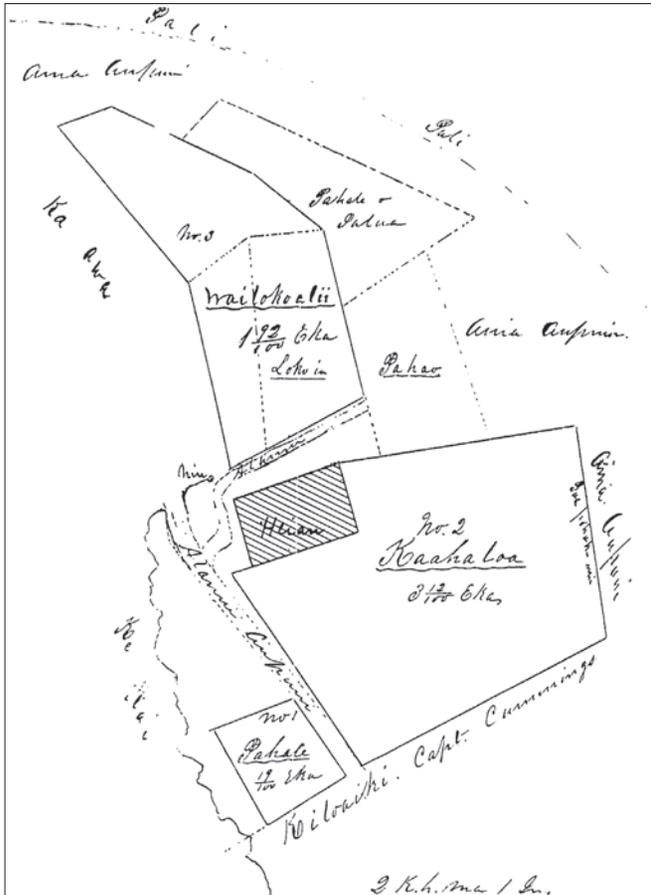
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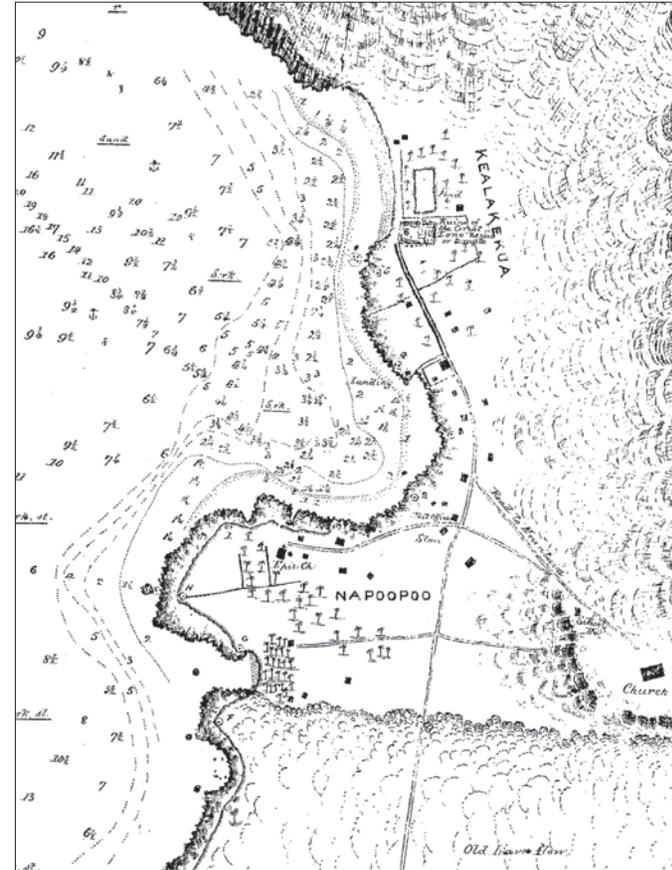
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Bishop Museum, Neg. CA 5841



Nāpō'opo'o Beach & Pond, ca. 1890

Bishop Museum, Neg. CP 1437



Nāpō'opo'o Pond, 1906

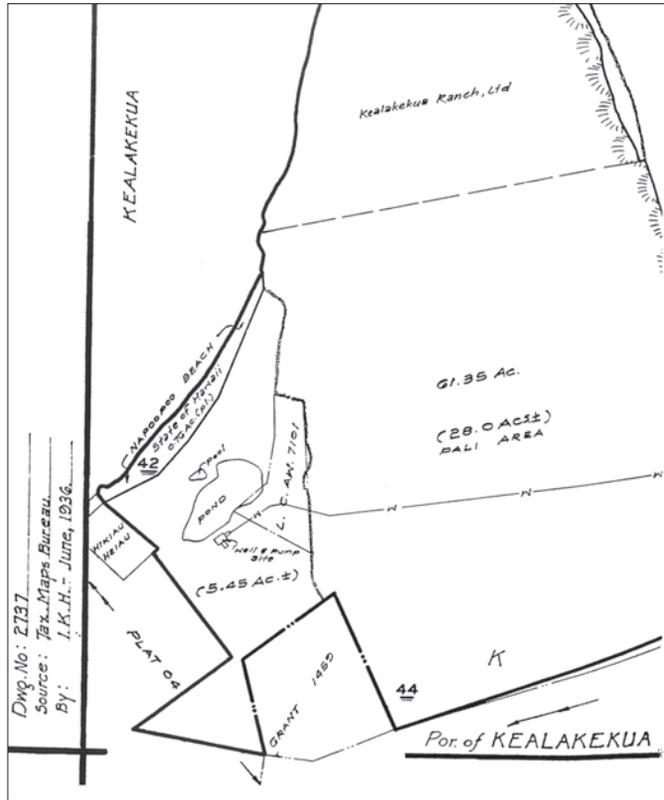
Bishop Museum, Neg. CF 1134



Lumber on Nāpō'opo'o Beach, ca. 1900

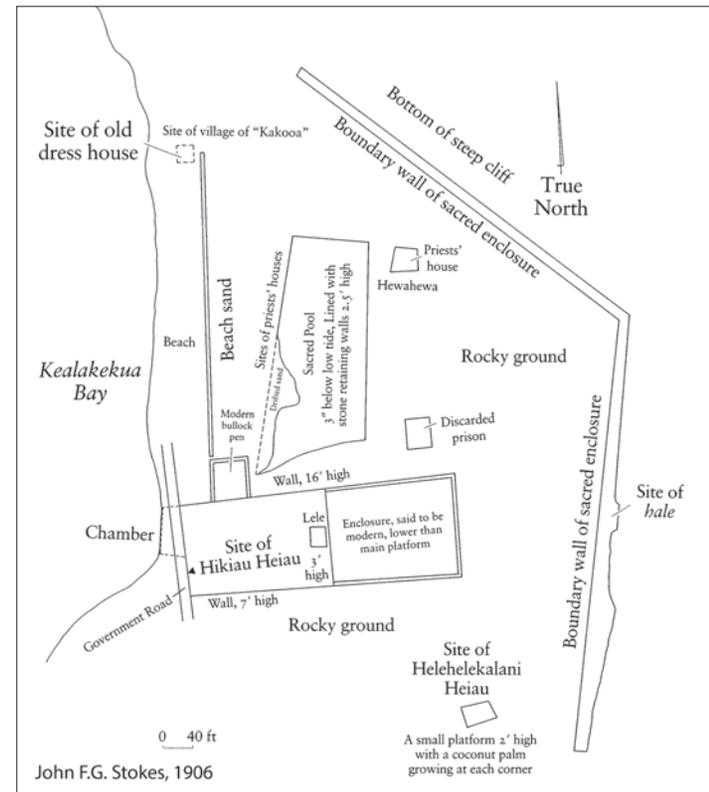
Hawaii Mission Children's Society

APPENDIX M  
1936 TMK Map – Hikiau Heiau, Pond and Pumphouse



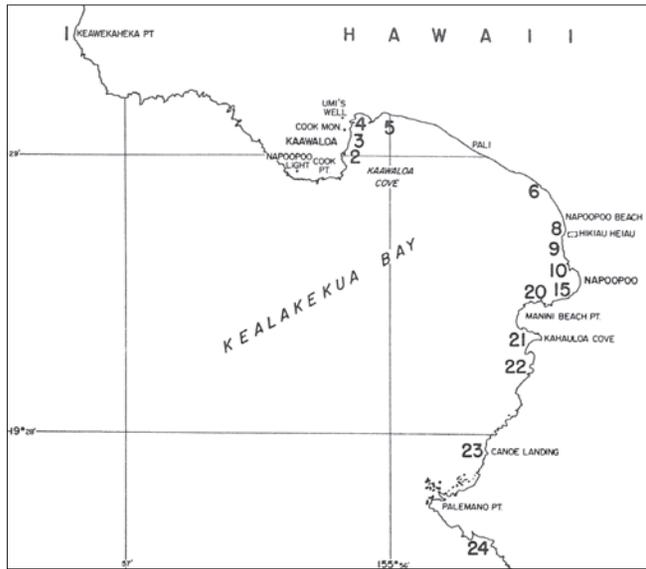
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# **Appendix F**

## **Communities Interviews**

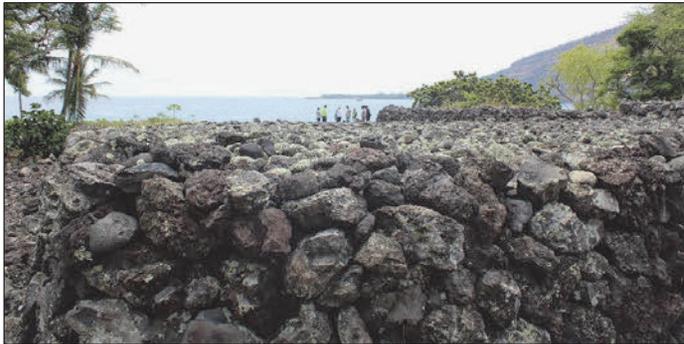
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## COMMUNITY INTERVIEWS

### *Kealakekua Bay State Historical Park Master Plan and Environmental Impact Statement*

**Ka'awaloa and Kealakekua Ahupua'a, Kona Moku,  
Hawai'i Moku**

---



Prepared for:



Prepared by:



Momi Wheeler, B.S., Jesse Kaho'onei, B.A.,  
And Kelley L. Uyeoka, M.A.

August 2019

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**COMMUNITY ETHNOGRAPHY**

---

**He Leo Mahalo**

Mahalo to all the individuals who shared their precious time, memories, and recommendations for this study. Without their willingness to share personal recollections and mana'o, this work would not be complete. This valuable mana'o that was shared will help inform the State of Hawai'i, Department of Land and Natural Resources (DLNR), Division of State Park (DSP) on the cultural landscape, resources, and customary practices in this region in hopes that DLNR, DSP will use this information to make pono and informed decisions on land use and community support.

**Introduction and Methods**

**Project Background**

On behalf of the State of Hawai'i, Department of Land and Natural Resources (DLNR), Division of State Park (DSP) and Belt Collins Hawai'i, LLC, Nohopapa Hawai'i, LLC conducted ethnographic work for the Kealahou Bay State Historical Park Master Plan and Environmental Impact Assessment (EIS). The Kealahou Bay State Historical Park is located in the ahupua'a of Ka'awaloa and Kealahou, Kona Moku, Hawai'i Moku Puni (Figure 1 and Figure 2).

Community ethnography efforts involved conducting ethnographic interviews with community members to record and acknowledge their historical connections to the region of Kapukapu (Ka'awaloa to Ki'ilae) and document the visions they have for their wahi pana. Ethnographic work provides a "voice" for a community's history, traditions, and concerns and is used to capture and understand the indigenous viewpoint (past and present) associated with cultural places. Hawaiians have always maintained intimate relationships with their environments, and by generating detailed stories about places, this knowledge can be documented and passed on to future generations.

**Community Consultation Methods**

Ethnographic work was conducted on December 1 and 2, 2018. Project personnel included: Kelley L. Uyeoka, M.A. and Kekuwa Kikiloi, Ph.D., principals; Jesse Kaho'onei, B.A. and Momi Wheeler, B.S. The ethnographic process consisted of identifying appropriate and knowledgeable individuals, reaching out to them to participate (Appendix A: Community Participation Letter), conducting ethnographic interviews (Appendix B: Community Interview Questions), summarizing the interviews, analyzing the data, and preparing this report. The data gathering methodology utilized included scoping via semi-structured community interviews and personal observations.

Scoping for this project began by contacting interested and knowledgeable individuals recognized as having genealogical, cultural, and/or historical connections to the region of Kapukapu – Ka'awaloa to Ki'ilae. Initial scoping methods included emailing and mailing letters (see Appendix A) to inform individuals of the project, contacting individuals by telephone, and/or meeting with individual in person to discuss the project. Participants were selected because of their familiarity with or knowledge of the project area. Seven individuals were contacted via email and telephone in early November 2018. In December 2018, four individuals participated in interviews (Table 1).



Figure 1. Map of project area (from the *Kealakekua Bay State Historical Park Master Plan Improvements Draft Environmental Impact Statement*, Belt Collins Hawai'i LLC, 2018:1-1)

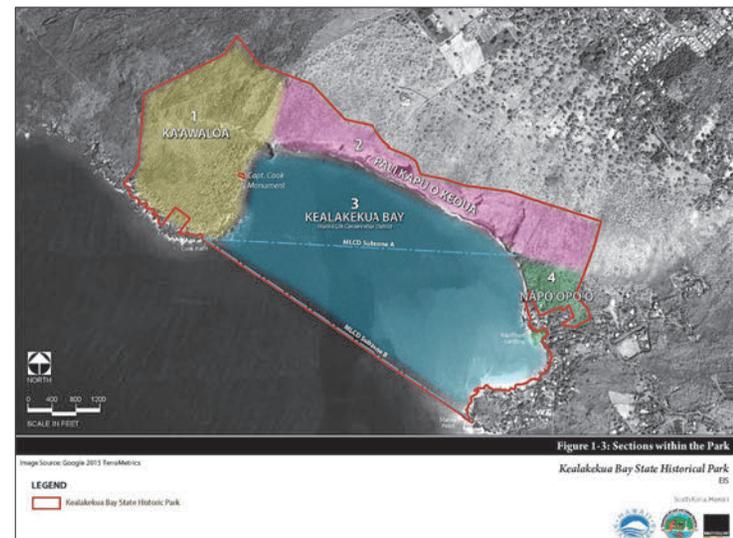


Figure 2. Aerial map showing sections within the Kealakekua Bay State Historical Park (from the *Kealakekua Bay State Historical Park Master Plan Improvements Draft Environmental Impact Statement*, Belt Collins Hawai'i LLC, 2018:1-5)

Table 1. Community Interview Participants

Participant	Background	Notes
Chucky (Charles) Leslie	» Kupuna » Lineal Descendant » Generational Hawaiian Lawai'a (fisherman)	Completed group interview on 12/01/18. Mana'o is included below.
Rae Fuimori Godden	» Lineal Descendant	Completed group interview on 12/01/18. Mana'o is included below.
Connell Kahaka'ioikamālie Ravenscraft	» Lineal Descendant	Completed group interview on 12/01/18. Mana'o is included below.
Shane Akoni Nelsen	» Lineal Descendant	Completed group interview on 12/01/18. Mana'o is included below.

The kama'āina that participated in the interviews acquired their knowledge about the region of Kapukapu through growing up in the area, personal experience and observations, and/or knowledge from written sources. Additionally, they acquired their knowledge from older family members who passed on personal, historical, and/or genealogical information about Ka'awaloa, Kapukapu, Kealakekua and/or from other individuals outside their family.

This ethnographic work utilized semi-structured interviews because they are open ended yet follow a general script covering a pre-determined list of topics. The interviews were conducted in a "talk story" format to allow for a more informal dialogue and free-flowing conversation. This interview style is typically more comfortable for participants as it flows more naturally and does not follow a rigid structure. Most of the interview questions were open-ended allowing for more response freedom while still maintaining the desired interview focus. The interview questions were derived from primary themes identified to obtain an understanding of Ka'awaloa and Kealakekua historical and contemporary significance and to document stewardship and preservation recommendations (see Appendix B). The five themes included:

1. Mo'okū'auhau and Loīna Kūpuna (Cultural Practices)
2. Fishing Practices
3. 'Āina Mauli Ola (Natural Resources Mauka To Makai)
4. Preservation Issues (Community/Individual Concerns)
5. Community/Individual Recommendations

All the interviews were recorded by hand-written notes and audio, and portions were then transcribed and summarized. The summaries were then sent to the participants for review, an accuracy check, and to confirm they were comfortable with the thoughts, information, and comments being shared. Nohopapa Hawai'i worked hard to ensure that the voices of the community were honored, respected, correctly heard, and properly conveyed.

Throughout the study, and particularly before any meetings or interviews, it was carefully explained to all participants that their involvement in the study was voluntary. An informed consent process was initiated and completed, including providing ample project background information. The informed consent form (Appendix C: Informed Consent form) included the participant's rights including notification that participants could choose to remain anonymous. Project background information included explaining the study focus and the purpose and importance of the study. After proper notification and discussion, the interview participants voluntarily provided verbal consent for Nohopapa Hawai'i to use their mana'o for the project as well as signed the informed consent forms. All of the interviews were scheduled and arranged for the participant's convenience, and none of the interviews was initiated until participants felt completely satisfied with the process.

## COMMUNITY ETHNOGRAPHY SUMMARY

On December 1, 2018, Nohopapa Hawai'i, was honored to conduct a group interview with lineal descendants, Uncle Chucky Leslie, Rae Fujimori Godden, Shane Akoni Nelsen, and Kahaka'io Ravenscraft. Uncle Chucky's ipo, Krista Johnson, was also a part of this group interview. Their valued mana'o and 'ike is expressed fully in the proceeding summary.

### Mo'okū'auhau and Loīna Kūpuna (Cultural Practices)

Uncle Chucky Leslie was born and raised in Nāpō'opo'o in 1941. He is a generational Hawaiian lawai'a who has been fishing for 72 years in Nāpō'opo'o. Nine siblings: Sonny [hiapo, 87 years old], Joanna, Butchy [82 years old; live O'ahu and fishes there], Mary [has since passed], Alfred [has since passed], Chucky, Nani, Earl [youngest; passed way in 1954], and hānai, Gordon [who's Kiwaha family], when he was a baby. "My brother died at 10. My mother was grieving and wanted another child."

Rae Godden shares her mo'okū'auhau, "I live in Keōpuka. My mom, Rose Akana Fujimori, was born and raised in Hōnaunau. My father, Taro Fujimori, was born and raised in Ho'okena." Rae shares, "We came down here [Kealakekua] a lot as kids, it is our closest kahakai. My dad would fish and we were intensely eager swimmers. My ancestral connect to Kealakekua Bay is through my ancestor, Ka'iana Kū'ahu'ula. His half-brother, Nāmākēhā, is my direct maternal line, ali'i protectors and caretakers within the Pu'uhonua o Hōnaunau [Hōnaunau ahupua'a, Kēōkea ahupua'a, Ki'īlae ahupua'a complex]. My great-grandmother, Mālie Nāmākēhā, is buried in the heiau next to our ancestral house site in the Chief's House Complex in the Kēōkea ahupua'a [an archaeological site where the first park administration building was located from 1961 to 2006] of the national park. The 'iwi of Nāmākēhā were among ~46 interred in Hale o Keawe. I relate to Hōnaunau, my big thing today is that we have to promote the whole region, from Ka'awaloa to Ki'īlae. That's all the Royal Grounds. We also have to function from mauka to makai. I feel every area is connected so we must continue to do what we can to help preserve things and to help create this Cultural Plan for Kapukapu, beginning now, beginning here." Rae's mom was a part of the first advisory group for Kealakekua Bay State Historical Park, "I remember I went with her and the first time we all sat around, it wasn't anything cultural. It was more 'Where are we going to put the pavilion?' 'Where are we going to put the bathrooms?' Somehow it went dormant [no funds, I'm sure] for 20 years, they came back together, and we were there too. 'What are we going to do now?' So they had to re-do things. I am also a current practitioner of Hikiau, our Pu'uhonua 'ohana, who has been doing ceremony from Hikiau Heiau to Ki'īlae since 2015."

Kahaka'io Ravenscraft was born and raised in the Kealakekua area, "I live in Onouli. The Mahi side of my family, my mom's side, we're from Ke'ei. They lived in Nāpō'opo'o village as well. My second great grandfather was named Henry Mahi. Born in Ke'ei. He married Eukenia Nāhue(i)wai, she was raised in Waimea but was also from Nāpō'opo'o. Henry and Eukenia went to Kalawao on Molokai, he was a carpenter and went as an act of charity to help those with the Hansen's disease. There is a church there that he is said to have built. Their children were born there, my great grandfather, also a Henry, and his siblings Jon and Ester. Jon and Ester were twins; Jon was also Albino. Being that the children never contracted Hansen's disease they were sent back to Kapukapu; Henry was hānai by Makekau 'ohana, Jon and Ester where hānai by Kahawai 'ohana. A story about Jon, the albino, is that he was a good fisherman who would fish the southern area off Kapahukapu. He was known to leave fish at the front door of the houses of all the 'ohana on that side of the bay. He always went out at night but one day did not return. After a time however, a white niuhi would be spotted from time to time patrolling that area off Kapahukapu. Perhaps it was him. My grandparents' generation left so there was a disconnect and my parents' generation didn't grow up here. But they came back after my mom got married. So I was born and raised in the area here." Kahaka'io continues to share about the two sides of his 'ohana, "The Mahi side and the Nāhue(i)wai side that was from the Nāpō'opo'o village, Kekua village area. Those are the descendants from Hewahewa and Pa'ao line. An old family line that is from the area."

Akoni Nelsen was born and raised on the ahupua'a of Kalamawai'awa'awa, the wahi is called Waiamau, after the name of the brackish water well and pond that is in the vicinity. Today, that entire side of the bay it called Manini Beach. Akoni shares a portion of his mo'okū'auhau, "My maternal great-great grandfather, Ka'alekahi Kupa, a Kahuna kālai, was documented by Hawaiian Historical Society's Edgar Henriques in 1912 as 'Kealakahi.' Ka'alekahi was born near the site of Hale o Keawe called Kauwalomālie, in Hōnaunau ahupua'a, and spent his childhood at Ki'īlāe, South Kona, which is now part of the Pu'uhonua o Hōnaunau National Historical Park. Ka'alekahi mother is from Nāpō'opo'o whose family is tied to the Kealakekua, Kalama and Kahauloa lands. Ka'alekahi and his wife, Kaleikauea Kawa'auhau, lived in the kula region of Kalamawai'awa'awa, and they lawe hānai [adopted] their daughter, Lucy Keli'ihelewalemahuna Ka'alekahi, to his kaikunāne named 'Iwikaukaumakaowakea Kalua brother to Kualau [kāne] (Kapule/Hashimoto family), Kaneahakini [wahine] (Maertens family) and Keone [kāne] (Kailiuli/Ching/Molaka-Lee/Moku family), their mother was from Ka'awaloa and to which one of 'Iwikau's daughters lived at Ka'awaloa up until the late 1880's. Lucy Mahuna Ka'alekahi was also hānai to her aunt and uncle, Loke Alawa and Lota Kaulukou, the one-time attorney general and personal lawyer of King Kalākaua, when they retired in South Kona. At age 16, Lucy married Antone Lonoikamakahiki DeGraca (Grace) of the Kuaimoku/Paliuli lines of Ka'ohē, Alae, Kipāhoehoe, Kolo, 'Ōlelomoana, and 'Ōpihihale in the Kapalilua district. They had 16 children of which my grandmother, Lillian Alepoki (Grace) Nelsen, was the ninth." This is the mo'okū'auhau/genealogy of how Akoni's 'ohana now reside on the ahupua'a of Kalamawai'awa'awa, mauka and makai, for many generations, "As early as the 1840's, the Ka'alekahi/Kalua 'ohana mainly farmed, and travelled up and down the ahupua'a of Kalamakowali and Kalamawai'awa'awa, which was at one time considered 'ili kūpono within the Kealakekua ahupua'a. The family did diversified farming from kalo, coffee, lima beans, vegetable, 'ulu, kukui, 'uala, pia, oranges, and tobacco. From about the 1880's they did small ranching to include cattle, eventually the generations later worked for McCandles and Greenwell ranches. Up until the 1960's, this family became known as the Antone Grace family, who farmed and travelled the ancient trail on Kalamawai'awa'awa mauka to makai frequently moving between houses as seasons changed for certain crops. Weekends was spent at Waiamau (beach house) for relaxation and fishing and other seafood gathering that would then be taken with them up mauka. Eventually, there were a total of nine homes the family would utilize during the course of the year."

Akoni's paternal great-great grandfather was John Grace, Jr., son of Keali'iahonui Kalalahua, and her first husband, John Grace, Sr., "The family has ties to Ke'ei-Hōnaunau area. John, Jr. married Kamakaopiopio Panui of Ke'ei and the couple resided at Kapahukapu now known as Manini Beach and the family retained ownership up until the 1970's. Their daughter, Gracie Kaleihulumamo Grace, married Antone Gaspar, son of John and Maria Gaspar who resided in Kahauloa. John being famed for constructing the first coffee mill. The couple resided on Kahauloa across the street from the reconstructed Nāpō'opo'o School that closed in the 1960's. My family, the Grace's, the Gaspar's, and some of the Leslie's, grew up in this village and has been actively connected and rooted to ancestors such as Keawenuiaumi, Lonoikamakahiki who resided at Kealakekua Bay some 500 or 600 years ago, as well as direct lineal ties to Keaweikekahiali'iokamoku, a paramount chief of Hawai'i Island."

"I was about 6 years old when my parents, who resided with my maternal grandparents at Waiamau, built a home and moved mauka at Tanaka Subdivision where Greenwell Park is currently located across of Manago Hotel, which is on the ahupua'a of Kealakekua. Although we lived mauka, my aged grandfather needed care and therefore we spent many days at his house and family gatherings and traditions continued at what we called the Manini Beach House. We lived mauka for a few years and came makai to live with my grandma Lillian in the '80's." Akoni mentions that he learned to care and pick coffee from a young age, along with his extended relatives, "They picked coffee in the Captain Cook and Hōnaunau regions. I would throw net with my father at the Manini beach kaheka. My grandmother taught me to plant vegetables and taro, and process 'ulu for poi. My maternal and paternal relatives raised cows, pigs, and chickens within the Captain Cook, Nāpō'opo'o region. They would till the soil with burned charcoal to prepare for planting vegetables and taro. Taro and green onions was planted in mounds. Life was not only dependent on ocean resources, but also land resources. My family farmed and fished according to season. During off seasons, my father and his paternal grandfather would make nets, this is when the boys learned how to repair and make fishing

nets. Throughout the year, they also harvested lauhala to make products such as hats, baskets, and ornaments. As I got older, I realized that my family lived mauka/makai and was dependent on those resources, therefore managing and caring for those resources has been long standing to me and extended for generations until this very day."

Akoni shares his mana'o regarding plans for the Kealakekua Bay State Historical Park, "Coming from Nāpō'opo'o, being raised in a culture, not just kai but also 'āina, and the spiritual culture as well. I feel there's only less than a handful of us left in our village with the knowledge of our wahi, the environment, and the way of life that allows people to continue to live within a village versus a city, and still enjoy modern technology. If we don't do something about setting a foundation, then in the next generation, we will disappear. If that's what society wants, great. BUT, as long as I'm breathing, that's not going to happen. So I'm here because I felt strongly about working with the State in developing better ways to correct some inaccuracies, and to also assert and fill some puka [holes] in the Cultural Impact Assessment." Akoni is grateful for Uncle Chucky Leslie, Uncle Lionel Gaspar, and Uncle Joseph Grace sharing their invaluable mana'o and 'ike, "Their mana'o is golden. It needs to be said, heard, and acted upon. Not just listened to but there has to be action. As long as I'm alive, I'm going to make sure that happens." Akoni shares that Kahaka'io and Rae are a part of the 'ohana who are actively engaging in spiritual practices here in Kealakekua Bay.

***Loīna Kūpuna: Cultural Practices, Spiritual Practices, Interpretation and Utilization of Hikiau Heiau***

According to Kahaka'io, "Nāhue(i)wai was the last resident kahuna behind Hikiau. The actual kahuna. They lived by where the penal house was." Akoni continues this mo'olelo, "The kahuna complex closed down after Cook. That was actually a pu'uhonua. The priests owned it. It closed down around the 1700's. By the time Kalani'ōpu'u passed away, Kekua Village closed down. The priestly families were already moving out. 'Ōpūkahaia already left. When he left, it [the Village] was already disbanding. The families moved outside the complex, behind the ponds."

Kahaka'io continues, "Similar to how we work with the Feds, having a foundation document which drives the rest of the Cultural Plan. Expressing that Hikiau is an active cultural site. No permits to practice. These are the seasonal practices associated with this particular wahi pana."

The lineal descendants all agree that the State needs to learn when is Makahiki Opening, Ala Polohiwa a Kāne, Kanaloa. "So they know when we're [the cultural practitioners] practicing on Hikiau."

According to Akoni, "Historically (post-contact) and while growing up, my family practiced Catholicism, Kalawina (Congregational), Mormonism, Buddhism, and Pentecostal, but have never abandoned their 'aumākua traditions completely. Many of the 'aumākua practices were infused as family traditions. Today, relatives gather at Kealakekua Bay and Hōnaunau/Ki'īlāe to continue traditional spiritual practices to include Makahiki and others such as celestial and seasonal ceremonies, 'aumākua practices, 'iwi kūpuna traditions to include repatriation, and wahi pana practices that were handed down generationally, as well as working with other practitioners from other parts of islands in restoring and perpetuating traditional/spiritual practices. These spiritual practices are tied to the Hawaiians who lived in the area long before the arrival of Captain Cook, and has transcended through the generations making it relevant and living to this day."

Akoni continues, "The 'ohana from the area have revived and restored Makahiki ceremonies at the Hikiau complex for over eight years and collaborate with other practitioners Statewide and other indigenous cultures that practice similar ceremonies within the Pacific to include the Maori and Native American Indians. The restored practices of Wailokoalii pond continues to play a significant role in ceremony as it relates to traditions and philosophies pre-Cook contact throughout the year. Celestial ceremonies continue year-round at Hikiau and currently the 'ohana has been working in our community to apply the concepts and philosophies that come from these traditions."

Akoni mentions, “The traditional spiritual practices do not impact cultural sites, but bring them alive and practical for today. Myself and others believe that these practices are relevant and are the basis of community foundational planning because they hold the foundational philosophies that make up the character of Kealakekua Bay, and these philosophies, if practiced with integrity based on traditional worldviews, are considered valuable to many from around the world. I feel this is one of the many reasons people want to visit Kealakekua Bay. It’s a place where the Gods are still alive and flourishing because they [‘ohana] keep them alive.”

Kahaka’io shares about the cultural practices of Hikiau Heiau as an important time-keeper:

Its functions are how we kept time and it also represents why we kept time. What that temple holds is quite possibly one of our most ancient cultural practices. The ancient people looked to the stars for advice in numerous manners; navigation, agriculture, fishing, politics and war, love, there is no issue for which man will not inquire in heaven. In this ancient custom of looking to the stars, the heiau were our calculators. At the heiau the kahuna observed and deciphered those signs from the heavens – a deity in itself, called Lonoikaouali’i.

The methods people of different cultures use to keep time is a reflection of their worldview and their understanding of the environment on which they subsist. We as humans exist by the will of time. All our decisions, all of our habits, everything we do is because of this thing called time. We are ruled by time. Look at history, the nations of men have always been governed by those who perceive and track time. When you control someone’s schedule you control their lives. It is no coincidence that this unyielding force of western colonization that has suppressed the world for many human generations now, in its effort to seize control, almost immediately upon making contact with an indigenous nation initiates the implementation of their Gregorian calendar as a meter of time.

This heiau, and the numerous heiau across the islands, in some form or another, served, as just one of its responsibilities, this function of time-keeping. The significance of these cultural practices at Hikiau is a keystone in the understanding of our ancestors and how we interpret our history and traditions to the world. And the world is here, this state has not failed in its effort to bring people far and wide to this island home, however it has continually failed to interpret the culture with integrity, it has failed to preserve our sacred sites, it has failed to honor and uphold the tradition and philosophy of its indigenous people, it has failed to preserve our ecosystems, and it has failed to make these islands the best place it could be for the global community. To move forward the state must begin to place serious stock in supporting the protection of cultural sites and the ongoing practices associated to those wahi pana.

The heiau is our place of assembly to maintain traditions and reconnect to parts of our culture that were almost lost for a time. Through our practices the heiau continues to serve its function. We gather for ceremony at a time called Ke Ala Polohiwa a Kāne – the summer’s solstice. While in ritual we observe the clouds and the winds, we notate the position of the sun’s elliptical course, we track the movement of the stars, we see these things and attempt to decipher the effect of those subtle energies upon the honua and upon ke kanaka. The heiau is a powerful tool. The ‘ike the heiau keeps is the very knowledge our kūpuna use to determine when to farm and when to fish; when to build and when to rest. The heiau served this function for the kanaka maoli, and it was such an important function that our ancestors in turn served the heiau to ensure that its functions continued. This is what we do today. We are part of this mo’okū’auhau.

So we gather for Ke Ala Polohiwa a Kāne in the summer. We gather for Ke Ala Ma’awe’ula a Kanaloa in the winter. Time to observe the different stars and different signs and we notate the changes just within that one half of a year to another. The equinoxes of the sun we gather for as well, that time is called Piko o Wākea. These four ceremonies are focused around Kānehoalani – the sun.

The Kaulana Mahina integrates time-keeping based on the silver-haired moon. The passage of the moon shows us a thirty-day cycle by which to note each month, this cycle is called Kaulana Mahina. Within the Kaulana Mahina are placed the seasons of the sea, the sky, and the land, and all the living things. Other places in the world call it an almanac. It contains both practical and esoteric knowledge of our honua. In the heiau practices at Hikiau and ‘Ale’ale’a (at Pu’uhonua o Hōnaunau), there are four major cycles throughout the malama [month] during which the heiau were taboo for ritual and observations. These kapu are the Kapu o Kū, Kapu o Hua, Kapu o Kanaloa, and Kapu o Kāne. These are nights for prayer, meditation, and astrological or meteorological observation. These practices are observed in a number of places from Ka’awaloa to Kī’īlāe; places such as Hikiau, Wailokoali’i, Waiamaui, Kapahukapu, Kulou, Palemāno, ‘Ale’ale’a, Hale o Keawe, Alahaka, and Niukūkahi, to name a few.

Hikiau heiau is the piko of our Makahiki practice. It is where the custom originated generations ago, and where the practice continues today. The mo’okū’auhau of Hikiau heiau itself is incomplete without Makahiki. Makahiki is both a celebration of the year and a recalibration of the calendar. What that means is that it is the time period during which the old year transitions into the new year. And as our ancestors viewed this event on a planetary scale, this transition does not occur over a single night, but occurs over a period of three malama. Makahiki progresses in intervals, beginning after the autumnal Piko o Wākea.

Being governed by the Kaulana Mahina, the dates during which observances are made are lunar dates. On the night of Hua in the malama of ‘Ikuwā and Welehu the kapu kuapola is observed at Hikiau. This is a significant night for astrological observations and the location of the lananu’u mamao or anu’u tower atop Hikiau serves as a key marker for astronomical alignments marked on the heiau. Before the heiau became largely ruins, the location and alignment of ki’i, houses, fences, and pathways also met astronomical alignments. A number of stars are significant to the observations made on this night, stars for which the months of the Kaulana Mahina are named; Kā’elo, Kaulua, Nana, Hinaia’ele’ele, Hilina’ehu, Hilinamā, ‘Ikuwā, Makali’i, as well as the stars of Uliuli and Melemele. The kapu Makahiki we observe begins in Welehu as well. On the Lā’au nights a ceremony called Waiwai Maloko takes place. Offerings are placed on Hikiau heiau as well as on heiau at Pu’uhonua o Hōnaunau.

An icon for the practice of Makahiki is the Lonomakua. The Lonomakua is an image constructed of two finely carved and polished shafts of wood, meant to represent a primitive fire starter. Of course this image is sixteen feet tall and eight feet wide. The two pieces form a crosspiece over which drapes a white tapa cloth called ‘oloa. Our Lonomakua is decorated with albatross pelts, the feathers from red roosters, and these ferns called pala; its image represents a venerated ancestor-deity called Lonoikamakahiki. There are many legends of Lonoikamakahiki; I will say this about the matter here: Lonoikamakahiki is both a deity and an ancestor and ruling-chief of the island of Hawai’i. The reverence of this deity began at Hikiau heiau over a thousand years ago, and several ruling-chiefs have been called Lonoikamakahiki; most famously a son of Keawenui-a-Umi and most recently the son of Keawe’īkekahiali’iokamoku by his wife of the powerful ‘Ī family, Lonomāikanaka. This Lonoikamakahiki is perhaps better known as Kalaninuiaikiamamao the father of Kalani’ōpu’u.

Following the solstice, Ke Ala Ma’awe’ula a Kanaloa in the month of Makali’i, the corresponding stars begin to set earlier each night. This prepares us for the closing of Makahiki. Two ceremonies take place at this time. Ke Koko Mao’oloha i ka Lani and ka Wa’a’auhau. Ke Koko Mao’oloha i ka Lani comes from the legend of Makali’i. It is a large net filled with ho’okupu, the net is shaken until its contents spill out. This tool of divination is intended to reveal the expected abundance – or lack thereof – for the upcoming year. The Wa’a’auhau is the sending away of the deity of the Makahiki. A Wa’a, carved in secrecy, is prepared and laden with ho’okupu. At the seasons close the wa’a is taken out to sea and set off, returning the deity to the ancient ancestral lands of Kahiki.

With the setting of Makali'i comes the rising of Manaiakalani and the 'Aha season. This is the time of the year when heiau are built, or restored, and then consecrated. These are the malama of Kaulua, Nana, and Welo. The 'Aha is a tradition brought to Hawai'i by Haho. It is a custom of our ali'i and kahuna and today binds us to their ancient kuleana. In truth the 'Aha refers to numerous rites and rituals performed at the heiau and it is one of the most important heiau practices to be preserved today. Through the words and movements of ritual, the heiau are activated for the year – I say 'for the year' because each year during Makahiki the heiau shut down and each year through the 'Aha, the heiau is re-activated. Ritual is a necessary function for the heiau to serve the 'āina, and as pa'a akua who serve the heiau, it is a necessary function for us to complete these rituals. The work of caring for the heiau is the work of caring for mana, and mana is in the lives of all things of this earth. In the trees and the dirt, in the salt waters and coral reefs, in the dogs, pigs, and rats, in the feathers of the hawk, in the mist and rain and wind, it is a universal energy. These things I speak of are subtle energies, often completely unrecognized and unnoticed by a large majority of people, however even our modern sciences are finally beginning to understand the complexity and energy of atoms and molecules – a thing we call kini akua – and the life of the heiau is directly connected to the life of its 'āina.

Regarding interpretation of Hikiau, Akoni shares, "One of the many functions of the heiau validated the transitions from one season to another based on a myriad of observations that was experienced in a suspended period of time, which dictated the ancient society. It took many functions and forms that included the celestial, atmospheric, earth, and ocean beings including how their character would change based on these changes. Its function continues to be relevant and evolve alongside environmental cyclical changes we face today. One of the functions of the Mo'olono (Lono priests) was to maintain the accuracy of Kaulana Mahina (the Hawaiian Calendar) and to re-calibrate the calendar during the opening of Makahiki and during the Lonomakua processions within its own district. Today, as we address climate changes, and human interaction with nature, it has changed and is governed by a new system to which Hikiau has much to offer the future. Hikiau has many definitions and hearing them from kūpuna who practiced on Hikiau, one can gather that it was such an important and significant luakini – state temple."

Akoni mentions, "There are several types and ways on how Kealakekua Bay, as a whole, not just the park, can be interpreted. Despite the State Park's jurisdiction and boarders, the State would not be doing justice for the Native Hawaiian culture and lifestyle if they only focus within their Park boundaries. If they [the State] chooses to limit their abilities to reach out and participate with the community at large, to which they once did, they will find that cultural landscape is inclusive and is impacted by their plans to encourage or assist in addressing visitor/recreation only communities. The bay was called Kapukapu, but there is a region that was and still is Kapukapu – Ka'awaloa to Ki'ilae."

Akoni asks, "If the Park develops interpretation for only visitors, then how can the local communities learn the depths of this wahi pana? Therefore, I've created two categories of interpretation:

1. Visitor interpretation to include only signs: Visitors are only here for ten to fifteen minutes before they move on. The visitors are not here to engage in the area. They are just visitors. To provide a longer platform would only do injustice to the integrity of the historic and modern traditional practices that continue in the area. The State does not need to provide massive infrastructure that will change the dynamics and culture of the village into a tourist trap. However, feasible infrastructure to address visitors should be considered that the visitors' presence is only temporary.
2. Local (statewide) community: These visitors would come from the local or other native communities, to where familial oral histories would be shared. Schools, Universities, cultural groups, etc. A kahua (common area) should be developed to allow for residential kūpuna or mākua to deliver this information. This information will probably inspire and allow for proper engagement of this area from mauka to makai and well into the ocean and skies. This knowledge can be housed or delivered by Native

Hawaiian groups and families who have lineal ties to the area. Should the State ask for this information, discussions should be made as to who the State will curate these oral histories and for what purpose."

Akoni continues, "Cultural interpretation of any wahi is 'far and wide.' A collaborative effort between the State Parks and a good representation of lineal descendants from Kealakekua Bay area should assist with future interpretations. This statement should be defined within a Cultural Plan should further understanding be needed."

### Fishing Practices

Uncle Chucky Leslie shares his lawai'a practices he learned from his papa who fished akule, 'ōpelu, 'ahi. Uncle mentioned he's able to do all types of fishing in Hawai'i and his papa taught him how to fish in a diversified way. His favorite style of fishing by net is 'ōpelu (see Appendix D: 'Ōpelu Fishing practices By Uncle chucky Leslie). At the age of 5, he began fishing with his 'ohana and his father, Henry Andrew Leslie, Jr., who chose him as the one to learn the family fishing techniques. "At the age of 5, I would help my papa make net because they would make their own nets. So one time, he picked me, 'I need you to help me today.' I said, 'Ok.' I felt big because there was three other brothers who are older but he picked me. We made net on the lānai and tied it to the posts, and he put a chair over there and he told me, 'You hold this line.' I was wondering why he told me that when the thing is tied to the posts. 'Papa, why I gotta hold here and its tied to the post?' He said, 'If I no tell you to hold this, you not going to sit over there. You helping me by sitting there.' And he was right, I would be running all over." At age 7, his father put him on the boat to help fish on weekends, school vacations. "At first, I was sick. Three weeks, only throw up. They tell you, 'If you like be a fisherman, you gotta keep going.' All you do is eat crackers so you have something to throw up. You come home at night, and you feel like you still on the boat, everything is moving. I just kept going and that's how I got out of the seasickness."

After that, they started to teach Uncle how to make net, "The first time, they had a practice net for me. And it was good thing because even though I made so much mistakes, they never did discourage me. They would say, 'Next time you going do it better.' I took a liking to that. Every day when I'd come home from school, they first tell you, 'You come home, one hour you make net.' That's it, only one time they tell you. And even if you come home and you no like make, but you don't have to. But, I had it in my head that I wanted to learn so I'd come home and everyday I'd make net for one hour and then I'd go play. After that, they brought a box of net and was told, 'You start your own net.' At the age of 14 years old, I completed my first 'ōpelu net (42 ft. deep x 21 ft. wide), and caught 97 pieces on my own with this net at 'ōpelu house with Alfred. That was the biggest thing for us." He continues to share how these nets were made, "My grandpa would make eye-for-eye. A small net would take him about three years to make. When my papa them started to make net, they order the material and build the net up. It's faster that way. It's the same way I make my nets today. I order all the material from the mainland, and then I build it up." There was no olonā (*Touchardia latifolia*), so Uncle Chucky's grandfather used cotton to make 'ōpelu nets. Today, monofilament is used to make akule nets. "The kuku we'd make out of 'ūlei (*Osteomeles anthyllidifolia*). In the 40's/50's, we used to go up mauka to Manukā, get a permit from the State, and then they'd we go pick 'ūlei. We'd bring plenty home, then tie them up into a bundle, and store the 'ūlei sticks in the pond [by Cameron's house]. Because when 'ūlei stick comes real dry, it starts to break. You have to pick them young to bend. We used to use guava, too. But hard to find straight guava stick. Then we went into the steel rod but too heavy. Now, we use fiberglass rods." It was mentioned by Krista, uncle's ipo, "When the Japanese came here in the 1920's, his grandfather and father paid attention to how they made net. So, their nets are hybridized. Instead of the funnel nets the Hawaiians made, its real big." Uncle Chucky continues, "My father said there was a Japanese husband and wife who lived down here and they only fished with nets. 'It was unreal to watch that guy make nets. The guy looking at you while he cutting the net. All by feel.'"

Uncle Chucky's grandfather, Henry Andrew Leslie, Sr., was the wharf agent at the old Nāpō'opo'o pier who ran five commercial fishing sampans out of Nāpō'opo'o. "He laid the family mooring down in 1911, which we still use today. Our family had been selling fish to Suisan Market in Hilo since 1911. Grandpa

Leslie passed the business on to my father, Henry Andrew Jr., in 1955. My father ran the business until his passing in 1996. We fished akule, 'ōpelu, 'ahi, and bottom fish." Uncle Chucky's mother's father, Henry La'anui Kaneao, was from Ka'awaloa, who was also a fisherman. "He mostly bottom fished. He taught my mother fishing who helped my father run our family business." Uncle Chucky continues to share about his papa, "My tūtū man, my mom's dad (Henry La'anui Kaneao) is actually from Ka'awaloa. They were the last family to live in Ka'awaloa and they got kicked out in the 1940's. Their family name is Kaneao and Ka'aihue. They were born and raised in Ka'awaloa. My mom told me when they'd go school, they walk up the pali to go Konawaena School. Every day, walk up and walk down." His aunt Martha Lerma is one of seven children who was born and raised in Ka'awaloa. She currently lives in Hilo. Uncle Chucky continues, "When they moved to Nāpō'opo'o, my grandparents were old so they could no longer go Ka'awaloa. So when they passed away we continued to fish there."

Akoni asks uncle Chucky when did his family move away from Ka'awaloa? "They were forced to leave in 1941 because of the war. Then they moved over here [Nāpō'opo'o]. Military was all over the beach over here. They had fox holes in front of the beaches. My mom would wash their clothes." Krista continues, "In the 1950's when it was turned into a State, there was another hit against it. When they made it into an MLC, they wouldn't let the family go over to Ka'awaloa anymore. And it became outlawed in 1972, they couldn't go there anymore. Except the monument because Sonny then care take the monument for the British." Uncle Chucky mentions, "Governor Gill came to my father and said, 'You want gathering rights there, we can write it up now just for you.' My father said, 'If you give me gathering rights, what about the rest of the people who live here? You give me, then you give to everybody.'" Jesse inquires, "because of that, how did that affect the fishing in the 40's?" [This part was shut down because of WWII] Uncle replied, "They shut everything down, even my dad. No one was allowed to go because of the Japanese. They shut them down for like six months. My dad said they were working for the County for \$.65 a day instead of fishing. Their boats were moored down here. They could only go fishing a certain time of the day, go check the boat, and come back up. Because it was Marshall Law." "Families would come down to Ka'awaloa from the mauka side but not many. You'd see a Filipino, Japanese pole fishing. Greenwell had cattle there at Ka'awaloa. We used to chase the cattle into the corral, push them all in the water, they go swim, and then they come out. The next time we come, the cattle are in the corral all waiting. They like go swim so we push them in the water." [Laughter] "It was good, when they had the cattle there, the underbrush was all gone. And never have the overhang on the beach like today. It was all open, the trees were all back but now all fall down. Underneath was clean because of the cattle. The ponds were still there. The fish heiau but now that's all broken."

Uncle Chucky shares about the surround story, "The first two fish that come up, we throw back in the water. [20's or 30's] But way before, there used to be one special guy would put the first two fish and put behind the heiau someplace. My dad said there's a kū'ula in there [Hikiau Heiau] but they went huli the kū'ula. One time they were watching a school of akule for three months and school stayed out in the deep water, on the coral, so they couldn't catch the akule because they have to come way inside the bay. Somebody told my grandfather about this kahuna from Ka'ū, Henele was the kahuna name. My grandfather told my father about that, and asked, 'What you think?' 'Well, been sitting there for three months, might as well try.' So, they went and got Henele and he came over. The first thing he tell, 'Go and get one black pig. You kālua the black pig.' Everyone ate the kālua pig. The balance was to make the ho'okupu, they took it out and he prayed, then put the ho'okupu in the water. The kahuna told my father, 'Tomorrow morning, you get your crew, 7 o'clock the fish going be right in the bay.' My father didn't believe and he went home and told my mom, 'You think that going happen?' My mom said, 'Well, you guys got him over here so why not believe.' 7 o'clock the fish was right in there. The kahuna told my father, 'From this school, you're going to surround one school after another. You're going to pull net until you cannot even feed yourself [because the skin on his hands all broken]. Your wife is going to have to feed you.' My mom said everything was right. They surrounded seven schools. My father said they surround this one, the last fish they took out of the net, one more school comes. That's not natural, that. This man brought the fish. Then the kahuna told my father, 'You like be the caretaker of this kū'ula. I can teach you and bring it back upright. That fish kū'ula can bring any kind of fish into this bay.' So my father went to talk to my mother's father, 'Boy, you don't even touch that. 'Cause if you don't even know how to take care of that, that going start eat you and the family down.

Best you continue what you do now.' That's why my father never follow through. The kū'ula is still there, but they when huli it/put it to rest." In the 30's Hikiau Heiau was already dwindling, per Akoni.

Krista mentions, "Tūtū man from Ka'awaloa, like Chuck's mom, would always be the ones to warn people, 'Don't Go Mess with that, it's not your business.'" The kū'ula at Ka'awaloa, in the old days, had but when Uncle Chucky was growing up, "They never did tell us." Krista mentioned in the 1920's surveys, "They came through and talked to tūtū man and he was caretaking the wai. By the time Chucky was born, the fish heiau was pretty much in ruins. It was just tūtū man, tūtū lady and the kids still living at Ka'awaloa. They were the only family left."

Uncle Chucky shared, "There's seasons in all the different kinds of fishing. You catch 'ahi a certain time, 'ōpelu certain time, akule certain time, and bottom fish a certain time. That's a way you could make a living as fishermen. Because, if you only know how to catch only one kind of fish, and that season is pau, then you have to go find a job on land. As fisherman, we know all that type of fishing, you'll never starve. You'll always have work because the seasons go one after the other. All my life I fish like that, with the seasons." He continued to share regarding fisherman today, "They don't do what we used to do. They have different practices. They only study one type of fish, like 'ahi fisherman, some bottom fisherman, but they never diversified like how we did. The only type of fishing I never did in Hawai'i was shrimp fishing. But every other type of fishing, I did in Hawai'i. Hook akule, hook 'ōpelu, net 'ōpelu is one of the biggest things we do. Also, surrounding akule was a big thing for our family." Uncle continues to share, "When the first boat comes out, my papa or my grandpa used to have one truck and every house down here, get 20 akule. They get the first fish before we ever sell one pound. The people in the village receives the first fish." The akule seasons would start January to March. It was a simple life in the village for everyone. Today there's a lot of different ways to work to make a living.

Uncle Chucky continues, "Even after they moved here [Nāpō'opo'o], we'd always go Ka'awaloa weekends to lawai'a. As kids, we'd get together, paddle over. They tell us, 'No bother the na'i'a.' Somebody is watching, the canoe gotta go straight over, no can turn. If someone sees the canoe turn, you no have the canoe next weekend. Someone seen you go chase the na'i'a. We never did bother the na'i'a. Even though they come by use, we keep going straight to Ka'awaloa. We'd go Ka'awaloa, clean the property, take care of the house. That time, the people used to come down with the jeep on the old jeep road, they'd use the place but when they go home, they throw all their 'ōpala all over. So we'd go there, sometimes three canoes with four people in each canoe, and bring back all the 'ōpala back to Nāpō'opo'o."

Uncle Chucky mentions they also fished off the shores of Ka'awaloa, too, small kid time. "Whatever we catch, we come back to the village and share with all the kūpuna. We did all kind of fishing at Ka'awaloa." He continued to share about imu fishing techniques, "Ka'awaloa, there's shallow places, you build an imu, like how we build pig imu, big stones all over. You leave them, the next week you come back, the first thing you do is kāpeku all around, chase all the fish in the imu. Then you put the net around it, throw the stones out, and as you throw, the fish coming out hitting the net. So we'd catch the fish that way." Uncle mentioned this imu fishing technique was done all along the pali, as long as it's nice and flat. "My tūtū man used to fish like maiko, manini, but they used tako ink sack. That's how they catch them. Because you use any kind bait, they no bite. But certain way they made it, and certain things they used, they catch different types of fish. They made their own hooks, they'd find small metal to make their own hook and everything. That was interesting for us to learn when we were there with them. They would find the old tire, use the small wire from the tire, and then they'd shape into a hook." For aku, "The pā (*mother of pearl shell*) was used. My father said they'd grow the pā right in Ka'awaloa. And he said, 'every aku fisherman get his own pā, several pā growing.' What you do, after certain time, you have to break the lip so it grows thicker to make a nice pā. So dedicated, they no bother the next fisherman, everyone grew their own. That's how they got their aku pā." Families of Ka'awaloa also gathered 'opihī, pa'akai, limu, which they took the boats out past the point, Keawekaheka. These families really didn't need to come fish Nāpō'opo'o side. "Families from Ka'awaloa gathered Ka'awaloa. Families from Nāpō'opo'o side gathered Nāpō'opo'o. You stayed in your own area. That was the practice. Sometimes if we go into a different area, we have to get somebody from that area come with

us. Like, invite you. Even though cousins, you gotta give the respect. My dad told me, 'When you go in different areas, the first thing you do, you mālama the 'āina, respect the 'āina, and you respect the people who live there. That way you going get respect back. That way both sides give respect. If you go over there and be a cocky guy, you're not going anywhere.'

According to Uncle Chucky, "Ka'awaloa had limu kohu, pai he'e, waewae'ole, wana. There's plenty spring water. There used to be a lot of coral but haven't dove in that area for over 20 years now. Even in our day, we only take so much and that's it. We only take what we needed, you don't take too much. If too small, we threw them back. When my papa them would surround akule, we would all help." That was a village thing, help one another. January, February, March and November would be the next akule season. "We never did use moon or calendar. But I think my tūtū man them did in those days."

"The 'ōpelu season this year came late. Probably the water temperature. We see the temperature change and the bleaching in Hōnaunau. That's why I think our 'ōpelu season came late. We had one year, just when the water changed, the whole year we fished 'ōpelu. It was a heavy season [2015]. That was the only time in my whole life I seen that. The old timers say, 'Watch the coffee.' But this year the coffee was ready, but no 'ōpelu. Could have been the vog, too. But when the coffee is real ripe, the 'ōpelu season is unreal." Size of the 'ōpelu, "There's pilikia between fishing communities with the belief that there needs to be a size limit, which is not true. The Hawaiians used the small kine and you can't separate them out. The small ones are the best ones to eat. Ho'okena was trying to do a seasonal size where you couldn't catch the small ones. I told them, 'I fish 72 years [ōpelu] and every year had small 'ōpelu, abundant 'ōpelu, we never did change. Go ask all the old people what they'd rather eat. They'd rather eat the cigar 'ōpelu...fry crispy; eat raw.' When 'ōpelu stops eating during the kapu season, there's nothing you can feed them. You throw everything in the water, they don't eat. You see 30 pounds of 'ōpelu, you throw palu, you'll see 5 'ōpelu come up. It balances itself. That's when they're carrying the eggs. After they spawn, that's when they start eating. The kapu season is summer, March to August. We fish from August to March. March on, it's really hard to catch 'ōpelu. Get plenty, but they not eating. Can hook them but for net 'ōpelu not can. That's when we start changing fishing." Akoni mentions, "'ōpelu season is open during Lono and closed during Kū season." Krista also states, "'ōpelu is a sacred fish and the migration stories which seems to be missing/people don't know about."

Uncle shares about the importance of the kākū (barracuda), "We were always told don't touch the kākū because it's the 'ōpelu herder. We feed them. That's one sacred fish that I learned from my grandparents." Krista shares her experience fishing with uncle for 3 years, "'ōpelu is interesting, they make what's called a kawili which is a big wall, there may be 100,000 pounds in that wall, all the predator fish swim on the outside perimeter. They don't even eat the 'ōpelu. They'll just sit there, and all of a sudden something would shift, and then they attack." Uncle continues, "There used to be a big kākū, and every time that one came, there would be a big school of 'ōpelu. There was this young boy, and I went down to the point after a long time of not going. I don't see the kākū. I ask him, 'Eh, where the kākū?' He said nothing. Usually you go down there and the kākū comes. The boy said, 'I went through the floater and I caught it.' I asked what he did with it? He said, 'I took it home.' I said, 'What the hell is wrong with you.' We usually feed the kākū. After that, we fish plenty 'ōpelu, boom, all of them scatter. Usually when the big fish come, you see what's chasing, but we don't see nothing. The whole year like that. You see plenty 'ōpelu but now you don't see nothing. I told him, 'You know what, you do all this. You killed the kākū. Look now, you see what's chasing the 'ōpelu?' He said, 'No.' I told him, 'The gods are chasing the 'ōpelu.' Now you have imbalance." Akoni mentions, "Today's kids don't sit down with their papa and learn from the net to the fish practices." Uncle continues, "They bring me to patch their nets and they no like learn. You weren't allowed to fish until you finished making a net."

In regards to the fishing ko'a of Palemano to Keawekāheka, Uncle Chucky shares, "When I was growing up, it wasn't family orientated. But maybe before it was. We had eight canoes going out of here [Kealakekua Bay] when I was growing up. Everyone had their own ko'a in the early morning and nobody stole each other's ko'a. You'd pick that ko'a early in the morning and other fisherman wouldn't bother. After 8 or 9 o'clock, we'd go check. Nowadays, no more that kind of respect. I'd fish by the limu rock. Bobby would be at 'ōpelu house. Bobby would be by Kahauloa. It changed after they died and now the young guys coming up, they don't have the respect."

Uncle Chucky and his ipo, Krista (*who interviewed uncle about 20 years ago*), shared a word document explaining 17 types of fishing methods (see Appendix D: 'ōpelu Fishing practices By Uncle chucky Leslie and Appendix E: Types of Fishing practices By uncle Chucky Leslie)

### **Marine Life Conservation District (MLCD)**

In regards to the impacts of the MLCD to the fishing families, Uncle Chucky replies, "We could still fish akule. They put us in the area beyond the second pile. If we surround them, we have to bring the net out...from Zone A to Zone B. We had to change and alter the course of the fish in order to gather. 'ōpelu we could fish in both zones. No gathering shoreline such as 'opihi, crab, limu. In the pali, you can't do anything. There used to be hundreds of dolphins in the bay before, and not so much anymore." Akoni continues, "That proves that the MLCD does not work because its set up for recreation and visitors. It's not set up for resources, flora or fauna which is a part of our oral history. Uncle Chucky shared that prior to the MLCD, things were managed appropriately. Despite Ka'awaloa having a small amount of residents. Today, there's zero residents. Even more so the whole thing fails."

Regarding the MLCD management system working or not, the community shares their mana'o. Uncle Chucky mentions the way they had it before, the gathering was better, "With less people Ka'awaloa side. There was a built in respect for the families who lived in the Village. Before, they had the respect. You don't go other people's area. Today, no more that kind." Akoni continues, "I learned that the MLCD for Kealakekua Bay was in place for recreation so people could go snorkeling and underwater park. Besides the uncles being allowed to fish akule and 'ōpelu, everything else was prohibited. Even for just spear kole. Now, no more kole. Before the MLCD, always had. The population in the village today, you can count on one hand that's kākāna. How come the management system no work? The coral still dying, the fish is gone, but when we're growing up and we'd collect, always had."

Krista mentions, "When you have families living here, the impact is less than the vacation rental. Now we're 85 to 90% vacation rentals, so you have these big turnovers and the cesspools are full with other stuff so you have that degrading the fish. Talking with you, Shane [Akoni], Chucky's dad was the caretaker for the Pali as well as the monument. In the 20's and 30's, Bishop cleared out the pali, they took everything from the 1890's to 1930's. Even when I moved here in the 90's, you could still see canoes in the pali but you don't see them anymore. There was a huli, the cultural stuff got shut down in the 20's and 30's and was taken out. So in some level, its undermining the practitioners that was living there, like his [uncle Chucky] family or other people around here [Nāpō'opo'o] setting up for no longer being cultural anymore. It was already shifting to this [MLCD]. Commercial stuff was being done back then but the tourist was coming in the 50's, the Waikiki thing comes here. And then turning it into the MLCD geared for recreational instead of respecting the fishing and the people."

Akoni continues, "They had no intentions in preserving our resources when they instituted the MLCD. So when we talk to Bill Walsh guys and DAR, they say, 'The MLCD has its purpose.' But when I would have informal conversations with conservationists, I'd ask, 'There's these FMAs [Fishery Management Area] and FRAs [Fishery Replenishment Areas] that supposed to feed into the MLCD but they're not.' They would respond, 'The current is wrong in Kealakekua Bay to establish it as an MLCD.' So I ask, 'Do you agree with me that it should be changed? At least the FMA.' And they would have 'No comment.' This is the reason why I feel like we need to establish these cultural observations and plans for Kealakekua Bay. Because I believe that we have the answer. Their management process did not work. Hopefully the Park will kūlō and humble themselves and say, 'Yes, we want to figure it out.' That's the reason I came forward, the EIS was all about recreation again. It's a fight on our end."

Krista shares, "The whole thing about recreation, that's Kalani'ōpu'u, it's such an important place for Hawaiians. It's the most neglected, not on the Hawaiians part, because they're not allowed to be over there. When we go over there, we have to go with the State, you can only go in certain areas. He [Chucky] cannot technically go to the fishpond or on to his grandparents' place."

The group agrees with Krista and Akoni continues, “Just like us, as active practitioners. We technically cannot go on Hikiau Heiau. In fact, one year, they told me they were going to arrest me and had 200 people down there. We were doing Makahiki.”

Krista continues, “What’s important to us, if you can get the kids in and get them involved with the fish counts. One of the things they’re looking at in Pāhala, is bringing us in to teach Marine Science but observational Hawaiian Marine Science. That’s with Kawehi Ryder who is also interested in helping us to get into Ka’awaloa. They carry liability and such. The examples of Hui Aloha Kīhōlo, that’s the first non-profit Hawaiian group that has been given the right to watch over from the State. It’s been empowering for us to watch that happen. The problem is the State and their mismanagement and from day one they were looking at making this a recreational place.”

It was mentioned that Uncle Chucky left the wharf in 2007 because of the kayaks. Uncle gave back two of five moorings back to the State, which his grandfather put down these moorings when Hawai’i was a territory, “We had to go fight to keep them and the State back-fined us. We hired an attorney who said, ‘We can win this case but what do you need more, the mooring or the money? The State could say, ‘You win this case, you can have the money back but you’re not getting the mooring back.’ I took the mooring and paid the \$2,000 fine. We were still fined by the State because we had a mooring without a permit.” Per Krista, “The only legal commercial property down here is the one we live on. I found the special dispensation permit [Chucky’s mom kept] from the Governor, the 1960’s tidal wave.”

#### ***With the Resources Disappearing, It Was Asked, ‘What’s the Urgency?’***

The urgency is to shut down. “The State did shut down when they wanted to regulate the kayaks. Curt Cottrell is saying there needs to be stickers on the kayaks with periodic shutdowns.” The community is saying, “You cannot shut down whenever. You shut down for a purpose.” Per Akoni, “Is the State going to sit down with Uncle Lionel [Gaspar] and Uncle Chucky [Leslie] to figure out this purpose? No, they’re going to DAR who hasn’t done a fish count in the bay for too long. Am not sure how they [the State] can come up with a plan to shut down without the community, the kūpuna.” Uncle Chucky mentioned that he’d give up every fishing right he has in the bay if the bay was shut down and people stopped coming [for recreation].

Akoni shares, “I advocate a shutdown for recreation or human population. But I also advocate for subsistence living. I feel there’s a balance here, shut down periods are important. A total shutdown, it’s because of the imbalance, that’s why kūpuna are saying this. They [the State] can’t even fathom the thought of restoring resources and that’s sad.”

Uncle Chucky has counted over 700 people in the morning at Ka’awaloa. He also counted over 400 people on the rocks at Hōnaunau not counting people in the water and walking in. “It’s turned into a playground at these wahi with no respect for the host culture. It’s our food source and they [the State] prohibit us from gathering in these areas. Ka’awaloa is such a small area and the human impacts [sunscreen, urinating] plus boat impacts over there is not right.”

Krista shares, “When we go over to Ka’awaloa we count the lua area and we usually count 12 to 17. But this last time we went over, we counted 23. And we [Chucky] showed them [the State] where all the lua were at ‘Awili. So UH and the State came over and nixed it. He [Chucky] said, ‘Really, traditionally for over 100 years, this is where we go to the bathroom and something’s wrong with it?’”

#### **‘Āina Maui Ola (Natural Resources Mauka To Makai)**

#### ***Maintaining the Integrity of Water Sources***

According to Akoni, “Prior to the County bringing waterlines down into the village, residents relied heavily on rainwater to fill water tanks and supplemented their water uses with wells, and sewage was mainly made up of “out-houses.” Yet, Kealakekua Bay at one time was considered to have pristine Class

AA waters. Wells were at almost every household, and well into the 50’s to early 70’s, the wells were still used for household cooking and cleaning. Today, there is little effort the State has done to maintain the pristine water sources in the Kealakekua Bay region from Palemano point to Keaweakaheka point. The concern is that the quality of water changes the landscape and the ability for resources to continue thrive in the area is not monitored effectively, to which resources will disappear leaving no ‘impacts’ and allow for foreign development to move in. I believe there is hope to restore the water quality and its resources through cultural methodologies.”

Akoni continues, “Reefs housed limu such as pāhe’e, līpoa, kōhu that require some fresh water source. Also, certain areas where spawning took place required fresh water sources and those areas have changed. The Park should be an advocate of the resources instead of prioritizing profits. And that some of these resources may be just outside of the Park’s boundaries, but the State Parks should be pro-active in working with neighboring communities to benefit the vitality of the flora/fauna within their boundaries.”

#### ***Flora, Fauna, and Maintaining the Integrity of the ‘Āina***

Akoni shares, “The area of Kealakekua Bay can be extremely dry and arid. However, māla (gardening) and food cultivation traditions for households continue to this day. The ability to grow ‘uala, ‘ulu, vegetables in this environment is a testament on how native knowledge has the ability to utilize environment for sustainability. ‘Uala was grown in rocks without any soil. ‘Ulu was grown near the beachside, groves of coconut were established at Nāpō’opo’o, Kahauloa, and Ke’ei.

Revitalizing flora will bring back fauna that was once in the area. The birds relied on loulou seeds, pili grass was important. The invasives need to be addressed and removed so that the natives can return.

‘Ōpe’ape’a [Hawaiian hoary bat] is abundant. You can hear them every night no matter what part of the shoreline you are at. Hopefully, a new study will come out and this study would be done at night instead of daylight hours. When I’m at Hikiau at night, I can hear them [‘ōpe’ape’a] constantly throughout my night visit at Wailokoalii or when I’m on Hikiau heiau.”

#### ***Huliau – Solutions***

Uncle Chucky recommends that he “would like to have it turn back but don’t know how to do that. Maybe you guys have some answers. I know what it was before, it was the best thing that happened.”

Akoni also shares a solution, “I would like to preserve that and bring it forward so that it’s relevant, not just for us today, but for the future. To do that, I feel we need to dive into the Community-based Plan that would fall into a Cultural Plan. So that the culture, is what’s everything you [Uncle Chucky] learned from your papa, is the driving force of the Community-based Plan or the foundation. The driving force is the community. Even the people who don’t practice ‘āina and kai traditions like the vacation rentals. They’re still a part of our community. We can’t get rid of them so we’re going to write them into the Cultural Plan. Guess what, when you come to the ocean, this is how you act. An example to remind the State is the Hā’ena State Park Plan. The people of that place did a lot of documentation, educational films that could be taken to the classroom so you don’t need to be driving all over the place. Your ‘ike is on the media.”

Krista shares another example to remind the State, “Hui Aloha Kīhōlo managed to get that area closed for 6 or 8 weeks because the Marshallese had moved in. You have to have a core group that is willing to be there every day and work together. You have to have something in place for people to mālama. How do you close it off so the people from the village can come in, start working, and get things going?”

Akoni continues, “We agree there needs to be a shutdown period annually. We have discussed Makahiki [Lono practitioners], we know there wasn’t a complete shutdown during Makahiki season. This is why I’m going to our kūpuna, Uncle Lionel and Uncle Chucky, to figure out the fish spawning seasons. I feel those are shutdown periods. When does the ‘opihī spawn in Kealakekua and how do we let it grow? Once we’re able to gather that kind of information, the spawning seasons of all our

resources [ocean, along the shoreline, along the kahakai], the Kumulipo teaches us, that impacts the shoreline, too.

Uncle Chucky mentions there's already climate change, "We haven't had limu pāhe'e [he'e] for over 10 years. These are the things that fed our genealogies for centuries and those are the things that are gone."

Akoni shares, "On the heiau, we're not just praying for the thing to come back but we're also acknowledging the seasons today. The Lono is the seasons today. We're also doing observations from that point of view [on Hikiau Heiau]. But we also need the observations in the kai, on the kai, on the 'āina. We do need participation but what do we observe? What is it that we observe? Uncle can tell us what's valuable to our village. That's what we're going to start with. Hā'uke'uke, I miss the taste. My grandma and I would go pick hā'uke'uke right here, in front our house. My grandma only liked the gravy. I miss that flavor. Everything was set for recreation and not the resources. I'm hoping we can introduce Kaulana Mahina again. That's my dream. In order to do that, we have to understand what is valuable to us and that we'll get from our kūpuna."

Akoni shares about the Friends of Kealakekua, "Rae's mom [Rose Akana Fujimori] and uncle Jerry Shimoda, who was the Superintendent of two National Parks back in the 80's, they participated in the Friends of Kealakekua the 1985 plan. Uncle Pilipo Springer, father of aunty Hannah Springer, was the president and was also the president of the Hawaiian Civic Clubs. He facilitated the discussion of the 1985 plan. They sought out Jerry Shimoda because of a recreational sight. They blatantly called us [Ka'awaloa and Nāpō'opo'o villagers] illegal gatherers at in that 1985 plan. If I'm not mistaken, the National Park Service is about resources. I have sought out to make this area a national park under the Feds. I've talked to the [park service] regionals as well as the superintendent but they said, 'No more funds.' But the Feds cannot turn away something if you give them something. The State is not willing to give them this park [Kealakekua]. They look at it as a commodity. The way we huli this is we show the State that it is a commodity for the residents not for the visitors. How is it going to be a commodity to the residents? We get to eat, we get to conserve, we get to learn our 'āina, we get to be connected, and the resources can be a part of our genealogy again. Right now, I'm unable to chant our genealogy because we don't even have the humuhumunukunukuāpua'a; how can I call my kamapua'a in the ocean? They're not there. Where's our limu? Where's our limu kala that the wāhine need to go out and gather?" It was also pointed out that the last time akule was rounded up in the bay was 15 years ago, 2003. Only small schools come inside the bay."

Rae expresses, "It's great to educate the younger generations but the guys fishing out there now, think they know everything, they're not asking for lessons. But they're just applying. Those who come to recreate, there seems to be such a need for this etiquette whether it's fishing etiquette or road etiquette, we're missing a whole portion of people besides keiki to educate."

Other solutions were expressed, "You have to have kid's programs, education. You have to close it [the bay] down to some degree. The State has worked with enough people such as Hā'ena and Hui Aloha Kiholo, so they can't say they can't do the same for Kealakekua Bay." Akoni shares, "We have to be strategic in our shutdown periods. If we talk about our shutdown periods and re-opening and if we're going to do a permitting process, we need to be thorough in this permitting process. We're going to be the ones policing our own area. We cannot rely on government to police our area. If the incrimination is harsh and all we need to do is report a number, and we get documentation, like any other criminal charges. All of this can be a part of a Cultural Plan. A Cultural Plan is taking our old traditions, building upon them so we can live on them today and for the future to carry on."

Akoni highly recommends, "A Cultural Plan be developed as part of the Master Plan's functions, and that it has precedence over all other plans are rolled out. Without a Cultural Plan, the resources would disappear, and that there are no strong baselines that State of Hawai'i has conducted to perpetuate the natural and cultural resources in Kealakekua Bay from being threatened."

## Recommendations

### Interpretation

In regards to interpretation, Akoni explains, "The State is not set up for interpretation. Rae, was [retired] the Chief of Interpretation at Pu'uhonua [o Hōnaunau NHP]. We all know that interpretation styles will change based on who's in charge of interpretation and giving what types of information. The State is trying to figure out which would be the most appropriate way including what information should be appropriate. We have enough of Captain Cook, that information is pau. I feel in the Cultural Plan; interpretation should be discussed in this Plan. Interpretation does not necessarily mean you have somebody with a badge and a hat walking around telling people, 'This is Hikiau Heiau, this is uncle Chucky's ko'a.' We don't need one person. I feel interpretation is much broader for Kealakekua Bay, which should be done through media sources, community sources, DOE sources. The education of this place regarding resources, management, and history can be done through the education process such as the universities, high schools, as long as they listen to the oral histories. That is my take on how interpretations should be. They like put up some reader boards, that's maika'i. The new ones they just put up, I love them, but has the wrong picture. It's not of Hikiau Heiau but a photo of a heiau on Kaula'i. The reader boards are ok as long as when we're on the heiau, holding ho'okupu up to my gods, and I'm not looking at them [reader boards]. That's disrespectful. As long as my uncle's and cousin's go down to the kai, access to the ocean, they not looking at them [reader boards]. In other words, we can put up reader boards, but not a whole lot. Education, doesn't have to be fliers. Hawai'i Tourism Authority should get involved with the educational system as well. They need to listen to us and write what we say, not what anthropologists say." Rae continues, "Through the Cultural Plan, from the Cultural Plan you get the information you would like to share about the place. I'd like to share that it took 50 years that we [the 'ohana in the room] started telling a different story about Pu'uhonua o Hōnaunau. All things are possible. Just start with the Plan [Cultural] and figure out what it is, etc." Akoni mentions, "Next year [2019] will make 50 years that the MLCD was imposed and it wasn't carried out until the 70's. Maybe it takes them [the State] 50 years to realize, 'Oh my god, there's a story over here.'"

Krista tells a story she heard uncle Chucky sharing about his tūtū man teaching him about Captain Cook, "Tūtū man, who was from Ka'awaloa whose family was probably a part of that process that got rid of Cook. Tūtū man said they got rid of Cook because Cook was raping the women [of Ka'awaloa]." The primary documentation is oral, "The minute you write it down, it'll change. That's what's important with cultural interpretation." Krista shares an example when uncle Chucky, herself, and Tracy was at Ka'awaloa, "Chuck[y] mentioned that one site was a fish heiau and Tracy said, 'How do you know that?' Chuck[y] just walks away [he knows because he was raised at Ka'awaloa]. Pretty soon I notice all the tourist following but because we're being quiet, respectful, and listening to Chuck[y], what you would see that no one was asking questions, everyone was absorbing his stories. But they're absorbing the real stories. The other part is, how are you going to take care of it? Cultural interpretation is one thing but how are you going to take care of all these places. That's the big one right now. You can leave them alone but have to take care of these places and it's not going to come from the government. It's got to come from the community here, community-based. To do the work without it being, 'What's in it for me?' It's going back to the Hawaiian part of giving, mālama. Preserving it for the kids and also the community/generation now."

Krista continues, "The real mo'olelo that ties this community back to their ancestors, continuation and perpetuation of Hawaiian traditions. Interpretation on the land, ocean, and how will this be implemented and protected in a traditional Hawaiian way. It can be done, even if it's the future generations. This is the ground work being done right here or in 1985. There's more ways to be smart about this. My culture [haole] comes in and keeps coming to stop your culture [Hawaiian] because we [haole] don't give a shit. We [haole] just keep coming because it's all about us, what can we take, and we'll throw some dollars at you [Hawaiians]. Warning, if you don't stop it, you will die, and this [Kealakekua Bay] will become an amusement park. I can tell you where to look out because I know where they're coming from. I will fight for this culture and place to continue."

Rae shares, "That's part of the education piece for the visitors. It's not only etiquette but also all the 'ike we have to pass on."

Akoni expresses, "Asserting our spiritual practices. We're not ashamed of praising our gods anymore. We're not ashamed of calling them out, anymore. We talked about recently, no one but us are responsible to feed and keep our gods alive, it is the kánaka job, therefore, how can we feed our gods? Those resources are so minimal today. Our 'āina isn't producing enough to feed us or itself to share with other 'āina. Our job as practitioners, we have to make sure those things are available. We want to feed our gods. That's the story I tell to media/magazines. They ask, 'What is your goal?' I tell them, 'You're asking me a haole question. Ask me what is my life.' Goals and life are two different things. I live this, this is my lifestyle. I don't plan on achieving something at the end. My life purpose is 'āina."

Krista replies about cultural interpretation, "How do we step in to protect the kūpuna from the haole-Westerner questioning? I tell them, 'I'm going to sit here because at some point you're not going to be speaking to him as a Hawaiian. And you're not going to get any answers.'" Akoni interjects, "That sounds like the current CIA."

Krista continues, "It's teaching them [haole] how to step into this culture before they start questioning the Hawaiian community." Rae replies, "And understanding that we do have a culture. It's like they [haole] don't have a clue and they're bringing their 'culture' and living here."

According to Akoni, "Prior to us taking full control of Hikiau, Hikiau is a shared kuleana amongst a few of us. When I say Hikiau it's the whole complex. I am the last of the few people and now we have new people, at least 30 more people. Currently, that's our 'ohana, who takes care of Hikiau. Not only Makahiki, almost every right and passage [Kū season coming up]. Important enough that we understand that there was a period in time when the shared kahu of Hikiau, a few of them were exploiting Hikiau and made money off of Hikiau. The dolphins, connecting our people to money people who rather sit down and do yoga. That went on for a long time. Today, we have allowed Hikiau speak for itself. This Opening Makahiki, after our ceremony, we were sitting there observing the rising of Makali'i. One of the sisters came up to me and said, 'I can hear Hikiau speaking its own language now. It's no longer being told what to do. I feel we are stewarding this place properly now.' When we talk about exploitation, it's a very subtle thing. I told my uncle Gordon, 'I know you're working on the Parks Plan but what we have to do is work on our spirituality. In the spiritual practice is the philosophy of our ancestors.' What our kūpuna learned, what we're learning, what the generations to come will be learning, all come from those philosophies. Jesus Christ never teach uncle how to make his net. He may have taught uncle how to have compassion for his neighbor. The Japanese when teach uncle how to make the net. The philosophy is important and that's what we bring back into our Village. How do we connect philosophy into interpretation? A Cultural Plan would allow us to have the discussion to come up with a process." Akoni continues, "When we're on Hikiau doing ceremony, people yell at us to get off, asking what are we doing. These are the things that take place so I tell the 'ohana going up on the heiau, 'We have to protect ourselves and things going happen."

Akoni continues, "Interpretation is important, who are you going to educate? Why are we going to educate?" Krista answers, "Its bringing back a process your kahuna and kūpuna would have done to choose a practitioner. Now we come up with the 15-minute, 5 bullet points for those visitors. We have the other visitors who we'll inspire, 4<sup>th</sup> and 5<sup>th</sup> graders, in hopes when they're older they'll become practitioners. Those are the ones we work with at Pu'uhonua. Then you have the ones who it's their lifestyle. We haven't talked with the University students. But, Huliauapa'a program [Wahi Kūpuna Internship Program] brings students to wahi pana like this summer in Ke'ei. We did 'awa ceremony with them at Hikiau to introduce them to our 'āina. That to me is interpretation that's focused on responsible people. They're doing work that is important. Not just documenting but creating plans for the future. The world view is 'āina. So we're not stuck to race. We're stuck on the philosophy of 'āina. Interpretation has different levels."

Everyone agrees and Krista shares her mana'o, "Interpretation is different levels which is the Hawaiian style like, language has three levels: what something means, the real meaning, the deepest meaning of

a word. That's the depth you have to go to plan for something like this. Where you [Hawaiians] are going to be in charge and they [the State] are not going to find holes in that argument. Because, 'We've [Hawaiians] already answered that questions, here's how we answered it. It's in the foundational document, the Cultural Plan.' Transmits and perpetuates this knowledge [Hawaiian] and not a dog and pony show. That's what needs to be defined: The visitors come, they're looking for a package, this is the path they go on [first level]. The students come, they get another level of interpretation [second level]. The practitioners come, they get this level [third level]. And then you're defined and it's not an issue anymore. You may have grey areas and then you have the kūpuna or practitioners come in to help determine 'You're really not doing this so let's put you back in level two and you can hang with the kids and do this."

Rae expresses, "Crossovers as well which also gives someone the chance to introduce all this etiquette from the community. Because they're [visitors] not getting it from anywhere. They also need to learn etiquette also." Akoni shares, "Our job as kahu of the ceremonies is also to inspire our community. Inspiration is key in finding out who resonates to what practices. For us in ceremony we all have different backgrounds and we share all of our backgrounds simultaneously. I'd like to see where they're [the State] proposing the parking lot behind the heiau that would turn into a kahua, a grassy area where gathering can take place to share interpretation at those deeper levels. Introduce people who are interested in our place, our fishing places, our plant and animal people, where our bones are at, and the protocols that come with it. We don't have a kahua, we don't have a place for that. If the Park wants to create something, that should be first and foremost."

#### **Balancing Cultural Practices with Public Visitation**

In regards to the question of how the community can balance cultural practices with public visitation, Krista answers, "Watching how other places are managing this and the different states [i.e. Try Wait; Kailapa Homesteads]. Encouraging each other. You can't stop the public from coming but the haole method is put people in a line; they're allowed here but not here; put up ropes, get a guide to follow. But that's really structured and not Hawaiian. A Hawaiian way is to be talking to the Hawaiian families of the area. Before, you'd be killed if you disrespected the kapu. When I moved here 30 years ago, there was no talking about stuff. How do you implement something where you allow the public access to something that is very sacred? The families know what this place is about. They're [visitors, the State] never going to get it because they're not Hawaiian; it isn't in their DNA. This is the foundation for the philosophy. You deal with people mainly from the USA who do not have a culture."

Akoni continues to share, "Kahaka'io is the cultural demonstrator at Pu'uhonua o Hōnaunau. The State [Kealakekua Bay] at one time was looking at physical people doing the interpretation and demonstration. Rae was the chief of interpretation at Pu'uhonua 'o Hōnaunau. Which is just 4 miles down the road. The difference between just having a demonstrator versus not having a demonstrator, my opinion, better to not have one. All we're doing is (1) exploiting a kanaka who has become the token Hawaiian; (2) the depth that Kahaka'io has is not even recognized by his employers. It's more of an insult to have someone demonstrate how to beat tapa, superficially, like Polynesian Cultural Center. Then to have a tapa beater who acknowledges Hina and all of her goddesses. As well as the kāne who planted the wauke according to the moon cycle. It's ridiculous to showcase these things when people don't want to dive into the depth. Creating more animosity in the community by having a demonstrator present. I know that's the State's plans, they want someone with a hat and a badge go walk around Hikiau like it's a tour. They're not talking about the real mo'olelo of how we went up there, had a ko'a, observe the Makali'i, recalibrated our calendar for the entire year, acknowledge our different seasons, and how to implement them to affect our resources. They [the State] does not get those things [our culture]. They talk about how Cook was elevated as Lono on Hikiau but that's it. They ridicule us by having those types of interpretations. I say no to those types of interpretations. They [visitor] come over here take pictures for 15 minutes and they leave to the next area. We are not in charge of the tourism culture. The State is in charge of the tourism culture; that's their culture. We are only in charge of our culture. We say, 'Spend your 15 minutes and hele on.' So, this is where they [visitors] park, this is where you view, and that's all you know and get. That's the interpretation Martha is looking for...the 15-minute interpretation. They're not going to get the depth of our culture. Even if we put the depth there, they get only 15 minutes because they have to head out to the volcano. They [tourists] have a

'bucket list.' If the State is going to invest in that type of interpretation they're foolish. The interpretation we want to have happen is to inspire our keiki, our residents who want to live here and participate in our culture, that is hālau. That is learning. The government has no right defining our culture. So just stay out." Akoni continues, "They want the 15-minute bullet point. I'm ok with that because the tourist culture is not my culture. I have to exist with the tourist culture, I'm ok with 15 minutes. The people on the kayaks for 2 to 3 hours, I have issues with that. I'm ok with shutdown periods. Resource management, that's how we're going to address that issue. At Pu'uhonua, they [NPS] don't define the culture. The culture is ours. WE come up with the narratives, Kū season, Lono season, including putting our 'iwi kūpuna back. There's a process we set-up with NPS so they know what we're doing on the 'āina that we share with them. It's a shared responsibility. When they [NPS] needs cultural stuff, they come to us because we created value for our kūpuna now. But, legally, they can't define us. I tell them [NPS], 'You're responsible for the weeds, the plants, the animals, and the humans. Manage that.' When we manage resources, Kaulana Mahina. How is the State going to manage this without a plan? They have a master plan for recreation that doesn't even include the medicines growing down here or the food that is growing down here [in the water, above the water and on the land]. The State is not addressing that. Our Cultural Plan, which is community-based, will come up with addressing these issues, including interpretation. I am against having a demonstrator there."

Rae comments, "At Hōnaunau, we do get deep and share in our Foundation Document all these things that are important of the site for the very first time. One of them is Chief Keawe 'Īkekahial'iokamoku and his philosophies such as diplomacy. I see that happening here [Kealakekua] but maybe once that is created as a foundation, that becomes the learning source for the residents or the people." Akoni continues, "At the Federal Park, also mentioned this to Curt Cottrell, they have a foundation document process. Every 20 years, they revisit these documents. We just did ours [the first foundation document since our park establishment 58 years ago], it's our generation now. Things that were missing was Keawe himself; interpreting Hale o Keawe and what its purpose was for; interpreting Pu'uhonua and what it's purpose was for. We dove deep into this. What happened with this foundation document was an educational tool that was used by the superintendent and his staff in order to understand how to plan for anything [such as maintenance]. We created a maintenance program that they could only restore Hale o Keawe from March to August. The reason for that is that's when the heiau is open. Everything else, is Makahiki and ho'ōilo season is off limits, that is not the time to do maintenance at Hale 'o Keawe. The superintendent is now able to build from this foundation document and make his schedules, go to Congress and say, "This is when I need my funding."

Akoni shares, "The 15-minute people, they get a bullet point about respecting holy places. The State doesn't use the term 'Respect Holy Places.' But that's the term humans understand. This is a Hawai'i Tourism question. How are they going to do this? They know our answer is to move out." All agreed that the State continues consultation with the Kealakekua Bay 'Ohana, "As long as there's at least one 'ohana, the State needs to meet with us. We're not waiting to meet with them. I told Leimana, 'the next time we meet, I want Curt Cottrell, Martha Yent, maybe Suzanne Case.' The community knows what to do. The State doesn't know what the community is doing and they're making wrong decisions."

#### **How Would This Translate to the State?**

In regards to the question of how this would translate to the State management, Akoni explains, "The State has nothing now. They don't even have a maintenance schedule down here. Tracy is taking care of maintenance and he's the archaeologist. They're so imbalanced that's why I'm pushing for a Cultural Plan. Researched on how Hā'ena got their Cultural Plan passed. It's going to require our community to come together with good facilitation [Nohopapa Hawai'i]. I've been telling the State for many years to come to our community and they act like this is the first time they're being asked." Krista shares, "A culturally driven plan versus a tourism driven plan. When the Cultural Plan is set, then everything runs off of this plan." Akoni continues, "It's our genealogy, our protocols. Uncle Chucky learned from his papa and then became commercial fisherman. A successful commercial fisherman."

Uncle Chucky shares his mana'o, "I tell the fisherman, the first two fish you catch, you throw back. They say, 'Why?' I tell them if they don't throw back, they'll have hard luck." You learn a lot more by watching the practitioner than asking so many questions. Krista replies, "They were trained to sit and

wait. Wake up at 2 a.m., have tea, you're on the water by 3 a.m. You moor by 5 a.m. You get 5 'ōpelu, that's it. The 'ohana is going to eat. But that's what you do every day, 7-days a week. They have the most incredible patience. You can see why his [Chucky] grandparents and parents picked him. That's the way it used to happen in indigenous cultures everywhere. You had the spiritual practitioners identifying the kids. Technically, Lionel is your head kupuna down here. You go to him first. Lionel and Chucky are your resources down here. That's who people need to go talk to down here. One, you have to do it correctly or they won't talk to you. You're sitting in the presence of someone who is caring for that kuleana and knowledge."

#### **Managing Tourists During Seasonal Cultural Practices**

In regards to the question of how to manage tourists during seasonal cultural practices, Akoni shares, "At NPS, there's people that work in the park that are a part of our ceremonial 'ohana. Sometimes they'll be working with a badge and they're the ones actually keeping the people away. But they're also sacrificing their time in the ceremony. Knowing the State won't do that. The signs they put up really don't work. People still yell at us. Also, when we're on Hikiau doing ceremony, the sun reflects on the sign and into our eyes which cuts us off from our concentration and focus on the ceremony. So, take down those signs as they're not needed. People aren't listening to words on them. The stone wall created a nice buffer for us to gather. People don't come up to the heiau and take pictures; they stand far away."

#### **Traffic, Kayaks, Parking and Continued Interpretation**

In regards to issues surrounding traffic, kayaks, parking, and interpretation, Akoni notes, "Community members have mentioned cultural stuff won't stop traffic. I said, 'Yes it will.' Coming back to interpretation, the kayak people, there has to be a management plan to have a resolve. The State needs to open up their boundaries which I've been challenging the State and Federal Parks on. When they manage people, the people who go to Pu'uhonua also come from here [Kealakekua]. This is a collaborative effort of all of the ahupua'a. The Federal parks superintendent was open to this. The State is still saying, 'I don't know what that means.' Because of their liabilities, etc. If we address interpretation, you get your 15-minute parking, and you have to leave because the information you're going to get is only 15-minutes. Opening up the wharf for parking for their people [kayaks] is important. If they cannot hold the people on the wharf, then they don't get to rent out anymore kayaks. That's called self-regulation. Whatever it is, they're [kayaks] restricted to the wharf. These guys [Kahauloa] need to be regulated by the County who don't have any process. That's why I brought aunty Maile David into the picture [County Representative]. To start that conversation, to create a management plan for Kahauloa which is a traditional landing area for canoes. To say no to launching kayaks is ridiculous but there should be some regulations. If they [kayak companies/the County] cannot accommodate parking, then they have to figure it out. The parking and the traffic issue according to the EIS, there is no traffic issue. At first I disagreed with it but now I agree with it. This is the reason why, if we don't have a traffic issue, why are they building a parking lot? We don't need a parking lot, which invites more impact [recreational]. If there's no traffic issue [Kealakekua], why are we putting more parking lots? We don't need more parking lots. The parking lot needs to be managed. The County has a few acres behind the church, create a parking lot in the lava field. I say bring in the County and talk story about that. That would be a part of our community-based plan. The State, the County has to be at the table. Emergency, lua, etc. needs to be addressed because we're in tsunami zone, traffic, we're not going to be able to leave the Village."

#### **Stewardship, Management, and Preservation of Cultural Sites**

In regards to how the cultural sites be stewarded, managed, and preserved, Kahaka'io explains, "This is when they have to bring in the traditional knowledge of the practices and observations that take place at the heiau. And how those observations are made to help manage the site. There are certain times of the year that's good to do structural maintenance; ceremonial practices; fishing practices; gathering practices. Everything works a part of one big system." Akoni continues, "Creating a maintenance plan for them [the State] is also important which can be done through our Cultural Plan or part of the Master Plan based on the cultural practices. The more the State opens up, cleans up places, the more the responsibility. The community told them not to open up Heleheleikalani, for example, they did it anyway. So now the State has to make sure that place isn't desecrated, even though

no one going there previously. The State like clean up Wailokoali'i, people are going to want to swim there. That's our ceremonial waters. Build our kahua. We'll educate the people."

### ***Incorporating Traditional Management Practices Into Park Management***

In regards to the question of how traditional management practices could be incorporated into park management, Rae answers, "The foundation document process as well as being at the table with the State." Akoni continues, "They want to dissolve the 'Ohana [Kealakekua Bay]. Yet, that's where they're going to get the answers to this question. Ho'ala Kealakekua mission is to become a non-profit to grab monies to create a recreational-tourism facilitation process. I'm not against people trying to make money. BUT we [Kealakekua Bay 'Ohana] will not feed that entity, our knowledge so they can bastardize our culture for their profit. There's a lot of people who live on Makahiki Lane that are running Ho'ala Kealakekua. Some individuals that are a part of Ho'ala Kealakekua are trying to bridge our 'Ohana with them because they know we [Kealakekua Bay 'Ohana] have the kūpuna knowledge they need. We're not going to feed them our kūpuna knowledge."

Krista shares, "The Kealakekua Bay 'Ohana is protecting this kūpuna knowledge, which is a big responsibility. It's not even a power play, it's a whole different mission."

Rae asks the group, "If the State decides to dissolve our group [Kealakekua Bay 'Ohana], and they're paying attention to the other group [Ho'ala Kealakekua], how is that going to work?" Akoni's answer, "It'll be an upheaval in the community. It's not because we're going to gather all the Hawaiians and protest, bring cases to the Supreme Court. I made a promise to Hikiau and our gods, that we're going to spend time on Hikiau and not in a courtroom. The multitude of kānaka are not going to like the idea of Ho'ala Kealakekua mission. Especially if they know that this is a significant place and not turn into a place like Hanauma Bay or 'Anaeho'omalu."

### ***The Future of Kealakekua Bay***

In regards to how they see the future of Kealakekua Bay, all agreed as not a tourist trap. "It's a place where people can come to learn, participate and engage with our ancestral knowledge."

Rae shares about the Power of Partnerships, "Our ancestral land at Keōkea became part of the City of Refuge NHP in 1961. At the time, the NPS (National Park Service), under the DOI (Department of Interior), had plentiful funds for parks to thrive under the national park system. Today, even this successful longstanding system isn't able to support the >420 national parks, sites and trails. What has worked successfully for us is that we (NPS, descendants and community) are all at a Lōkahi (unity) table. Politeness, respect and appreciation are the rules of order. That is the only solution possible, a cultural-based, community-driven, non-profit management group to help support the park."

Rae continues, "Meanwhile, the State has done a sad and unfortunate job caring for one of the most important sites on Hawai'i Island - Kapukapu [even the name tells us how important this site is], Kealakekua Bay, by not assuming responsibility and management for over 50 years! Now it appears that the State is still trying to pass on this kuleana to others. It is critical for the State to act, to organize descendants and community and invest important time in discussion, planning, and action. We need to create a Cultural Plan first and foremost that will guide the Master Plan, and we need to do a much better job with the incomplete and poorly written EIS. Successive discussion with the community is critical as protection and management of cultural resources are vitally more important to this 'āina than commercial revenue and visitor recreation."

### ***Recommendations of What the Community Would Like to See Preserved and Practiced***

Rae recommends "that we need to apply mauka-makai practices in our everyday lives, we need to learn our Kumulipo, expand our knowledge through the practice of kilokilo (Hawaiian observation, documentation, expansion of awareness and understanding through observational patterns), re-establish cultural resources through caring for the 'āina. Inspiring youth through our actions."

Akoni explains, "The Hawaiian moon calendar is regional. We had our own here in the Village. Tūtū Louie Pānuī, uncle Bill Pānuī grandfather, was the last one to record Ke'eī Hawaiian moon calendar in the Hawaiian newspaper. The genealogy of Kaulana Mahina comes from far-far away, we think from

Papua New Guinea. Those traditions came on the wa'a with our ancestors. That was the first thing that was implemented...how and where they going to grow their kalo? Our ancestors knew there wasn't enough protein and carbohydrates, so our ancestors brought kalo here. The Kāne things were growing wild here was berries and such. New Zealand talks about the same genealogy. It's the foundation of their Kapu System. Kaulana Mahina was implemented in Hawai'i and lasted for thousands of years. In the entire Pacific Ocean. And yet, we're not practicing this right here but we have a MLCD telling us what to do for the last 50 years. I like know if the State is willing to take the next 50 years and implement traditional knowledge based on observations that the uncles have done and continued observations that they do for the next 50 years. Also address climate change, human impact, and sustainability through Kaulana Mahina. Where the MLCD says, 'No to sustainability but all kinds of humans except Hawaiians are allowed here.' That's what MLCD has been saying. The maoli au honua is an individual who is normally our chief or someone who has been generationally observing a particular place that his grandparents, and their grandparents have observed. We have that, an active one [Uncle Lionel, Uncle Chucky]. We are the generation after the uncles so we pick up from them. We have a maoli au honua, we have these people in our Village. We not threatened by this plan. We want to help the State include us [the community; Kealakekua Bay 'Ohana]. The equation is imbalanced because there is no culture. Recreation can still exist but the 'Ohana will be setting the standards."

A few examples mentioned include the National Park Service with their Foundation Document; Hā'ena; Hui Aloha Kīholo. "These are examples for the State to ease the panic and show it can also happen here at Kealakekua."

Akoni shares the community needs have a huliau, "One example, we pull the weeds on Hikiau." Uncle Chucky continues, "The bonding of the people [ohana] here is what I really miss. The village is very different now."

Kahaka'io recommends that, "We have to show that the Village isn't a theme park. It has all these different aspects, there's our temple, our gathering grounds, our planting grounds." Akoni shares, "Our temple wasn't a family heiau, it was a luakini, a governance heiau. It determined and declared kapu systems, it determined and declared season. And it received sacrifices far beyond familial offerings. Our families had maintained this heiau and the Village for many generations. At one time, Hikiau was the only luakini for the entire South Kona District. We set the standard up and down the coast, all the way to Kahuku. Our ancestor, Lonoikamakahiki, was born there. It's a State heiau and its being treating as a tourist trap."

Akoni expresses, "Kaulana Mahina is a marriage between the cosmos and physical, and based on historical knowledge and current experiences, the Mauliauhonua [descendant of old chiefs of a land; established, ancient, as a family. *Ua kū kēia welo ā mauiauhonua, this family is old and well established (wehewehe.org)*] summarizes the activities of the land and ocean and makes a determination to which was trusted by the community. We don't have the pua'a in the ocean anymore. We have the pua'a on the land and they're coming more makai now. Kilokilo helps marry all these elements. Kahua, we need a place to tell our story. That place is where we can see our plants and things. It used to be the Village. We need that physical kahua to be built. We have so many songs, chants that many of the families down here hold which is dying with them. We don't have a hula pā down here for people to celebrate the hula that came from here. When we start to define place names, tūtū Annie Au, had written a song that hasn't been published which names all the places down here. Just share the stories because they're all right. But the State wants one story. To say that kūpuna who've written books are the only ones that have the knowledge is wrong. Our language has different levels. The heiau people may have a different story than the fisherman about Ka'awaloa. But we're all going to agree, it's Ka'awaloa. It's all that's important, to recall those stories for these ahupua'a. Because the Park only concentrating on their areas, they only have two ahupua'a, Ka'awaloa and Kealakekua. It's funny because the EIS has Keōpuka, Ka'awaloa, and Kealakekua. Keōpuka is a part of the Hōkūli'a plan. So is the State putting Keōpuka in for their benefit? We need to challenge the State to go beyond their boundaries. The 'Aha Moku is about mauka-makai, the whole, entire ahupua'a. I've talked with Amy Greenwell board, who also do ceremony with us, that we form a connection with them because that is also the 'āina part. The story mauka also contributes to the story makai. Which the State has failed in their plans. My next recommendation is the State Parks look at the entire ahupua'a which also extends out to the ocean. This region is Kapukapu which is the royal grounds. There is a total of 5 Kalama

ahupua'a and two, three and four because we're family they had to maintain the freshwater resources. And they had a different kuleana in the ocean. Not every place had fishing rights. How do we reestablish those practices if we don't use our Kaulana Mahina and our observations? We never told Ka'awaloa how to practice their fishing rights and visa-versa. The Village was called Nāpō'opo'o but my grandmother said, 'Inside is Nāpō'opo'o.' So we weren't considered the Village, we were outside the Village, we were considered Kahauloa. Place names are important. Interpretation and education, those should be a part of a Foundation Document that would be a part of a Cultural Plan. The foundation comes from everything, not just a particular period of time. That's what we call mo'okū'auhau. The mo'o is the succession. How do we succeed? We don't wipe out, we build upon. Kaulana Mahina helps us with building because the environment teaches us how to build upon, there is successorship. Currently, our mo'okū'auhau is broken. If the State can help us restore our genealogy, the one that beats here in the wahi pana. That's what we did at Pu'uhonua, we restored those genealogies. Uncle Chucky's genealogy is 'ōpelu, akule. My genealogy is Hikiau, the stars, the clouds, the rains. We contribute some way and somehow. The mo'okū'auhau is when someone comes from another place, like Ke'e'i, to this area, different genealogy already. Although we're related by people but this water [Waiamau] here feeds me. That water feeds them. When I go to Ke'e'i, I feel out of place even though my family is from Ke'e'i. I'm respectful when I'm at Ke'e'i. If we cannot speak our genealogy, then we're disconnected."

## REFERENCES

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2018 *Kealakekua Bay State Historical Park Master Plan Improvements, Draft Environmental Impact Statement, Keōpuka, Ka'awaloa and Kealakekua, South Kona District, Hawai'i County.* Honolulu, Hawai'i.

## APPENDIX A: COMMUNITY PARTICIPATION LETTER

Welina mai me ke aloha,

On behalf of the State of Hawai'i Department of Land and Natural Resources (DLNR), Division of State Parks, Nohopapa Hawai'i, LLC, is gathering community mana'o on the future stewardship and management of the Kealakekua Bay State Historical Park for inclusion in the Kealakekua Bay State Historical Master Plan. The primary purpose of this project is to summarize and utilize the communities mana'o as a source of knowledge to develop strategies, make informed decisions, and plan how to move forward to appropriately steward this special place so generations to come can experience its mana.

The project area for these interviews includes the entire ahupuaa of Kealakekua, Kona Moku, Hawai'i Mokupuni, with focus on the Kealakekua Bay State Historical Park (see attached maps).

We would like to engage with individuals, 'ohana, and organizations that have relationships to this wahi pana, and have knowledge and mana'o on how best to protect and steward the Kealakekua Bay State Historical Park, now and into the future. In particular, we would like to gather information relating to:

- » The natural, cultural, and historical landscapes of the Kealakekua Bay State Historical Park and the surrounding area
- » Cultural protocols and practices (both traditional and contemporary) specific to this place
- » Suggestions and concerns regarding future management and stewardship of the Kealakekua Bay State Historical Park
- » Preservation concerns and recommendations such as:
  - o Access, security, and safety issues
  - o Buffer zones and appropriate protective barriers
  - o Interpretation and usage suggestions
- » Referrals to other 'ohana and individuals who are connected to the project area

Our community consultation team members, Jesse Kaho'onei and Momi Wheeler, will be contacting you shortly. We look forward to collaborating with you to document your mana'o on the future stewardship and management of the Kealakekua Bay State Historical Park.

Jesse Kaho'onei (908) 591-3420 jkkahoonei@gmail.com  
Momi Wheeler (808) 430-2557 oopu\_5@yahoo.com

Me ka ha'aha'a, Nohopapa  
Hawai'i, LLC

## APPENDIX B: COMMUNITY INTERVIEW QUESTIONS

### **Mo'okū'auhau; Loina Kūpuna:** (Background Information; Cultural Practices)

- Name:
- Where did you grow up?
- Where do you live today?
- How are you pili to this place?
- Why is this place significant to you?
- What do you do and how do you mālama this place?
- Where did you get your 'ike from?
  - Who taught you?
- Is your 'ohana from the Kealakekua and/or surrounding ahupua'a?
  - If yes, how far back?
- Are older family members still living?
- Do they or you have any akua, 'aumākua, mo'olelo, legends, mele, oli about this area?
  - Any mo'olelo of place names?
- What activities or cultural practices did they practice/do?
  - Follow Kaulana Mahina? Importance?
- Do you engage in the same or other practices?
  - If so, which ones and for how long?
  - Current cultural practices, ceremonies?
  - Past or present protocols observed and practiced?
    - ❖ Such as burials (traditional or modern practices); gathering medicine and other plants that grew wild within this area?
- What are a few things of the "old" ways/days that are no longer practiced or available?
  - Why?

### **Fishing Practices:**

- Prior to MLCD (Marine Life Conservation District), where and when did you go fish in these areas?
  - How did you go over to these areas?
  - What were some of the traditional fishing methods you used?
  - Any specific areas set aside to gather shoreline mea'ai, fish, swim, surf, launch canoes? (i.e. pick 'opihi, gather limu, pole fishing, throw net, spearfish)
- When MLCD was established, how did it impact you, your 'ohana, and the village?
  - Any thoughts of government regulations such as MLCD?
- Growing up in the Village, what did you do for recreation?
- Did you practice "giving back to the 'āina" "sharing within the village"?
  - Is this practice continued today?
  - How important is this practice?
- Do you fish seasonally?
  - Akule, 'opelu, 'oama, wana, limu, pahe'e, 'opihi, waiwai'iole, kūpe'e, 'a'ama, kona crab, lobster
  - Did your 'ohana only fish/gather on the shoreline?
  - What other means of living did your 'ohana do? (i.e. ulana lauhala, pick coffee, make lei, commercial fishing, home consumption, etc.)
- What kinds of seasonal changes to the marine landscape have you noticed since hunting/fishing in those areas? (*akule, 'opelu, 'oama, wana, limu, pahe'e, 'opihi, waiwai'iole, kūpe'e, 'a'ama, kona crab, lobster, nai'a, koholā etc.*)
  - Any other fish that used to come in the bay that no longer do?
  - Why do you think it doesn't happen anymore?
  - Any change to ocean level, temperature, clarity, pollution?
- Who are some of the old-time lawai'a?
  - Did they have their own wa'a?
  - If so, was there a specific area they launched from?

- Did families have specific area(s) to launch their wa'a?
- Did families have a designated place they would fish within Kealakekua Bay?

**‘Āina Maui Ola (Natural Resources):** (*Mauka – Makai Relationship*)

- Water resources, springs, streams
  - Wailokoali'i, what is its traditional use?
    - How do you feel about restoring this loko to its intended use and not for recreational?
    - How was this area utilized? (i.e. gathering plants, ceremony)
- Native plants and trees
  - Significance and uses of these resources
- Winds & rains -
- Mountains, pali, pu'u, caves
  - Ka'awaloa, Manini, Kahauloa, Ke'ei, Nāpo'opo'o Wharf
- Fishing & marine resources
- Native birds or animals
- What kinds of seasonal changes to the natural landscape have you noticed since farming in this area(s)? (*mango, kalo, 'uala, 'ulu, other plant and animal food sources*)
  - What do you cultivate mauka and / or makai?
- Are they used commercially or home consumption or trade with other families?

**Preservation Issues: Community / Individual Concerns:**

- Tourism, when did you notice an increase in the Village?
  - How does tourism impact this area?
  - How does the community react to tourism?
- What changes in the landscape, practices and uses of natural and cultural resources have you observed in your lifetime?
  - Are there inappropriate practices/protocols/uses in the Park?
- What are your thoughts on continued public access to this area?
  - How do you feel about the impacts of current laws, regulations, and infrastructure in this area?
  - What are impacts of opening unrestricted and unregulated access to recreation (i.e. aquarium fishing) and tourists?
- Do you have any, or know of any concerns the community might have related to cultural practices in the vicinity?
- What's your definition of "preservation"? (i.e. preservation of resources requiring management of harvesting or strictly no take)
- Should there be a buffer zone around the entire Kealakekua Bay State Historical Park?
  - Or around any individual sites or features in the Park?
  - If so, what would that look like?
    - What would it be made of/constructed with?
    - How much of a buffer would you recommend and why?
- Do you have any issues that currently affect the integrity of the sites in the Park?
  - Any suggestions on how to address these issues?
- Should all the cultural information you are sharing with us be included in the study?
- Is there any information that you do not want to be public?

**Community / Individual Recommendations:**

- Now that DLNR, State Parks Division is the landowner, do you have any specific thoughts on how the Park should be managed?
  - Should DLNR State Parks Division work with Native Hawaiian beneficiaries and other community members to manage/maintain the Park?

- If so, how?
- What other individuals/hui should be involved in the management?

- DLNR, State Parks Division's Master Plan:
  - How should the cultural sites be cared for, managed, and preserved?
  - How should traditional management practices be incorporated into park management?
  - How should cultural information be woven into the park programs, esp. interpretation?
  - How should one respect ongoing cultural practices in balance with public visitation?
- How do you see the future of Kealakekua Bay?
  - Recommendations of what types of things you'd like to see preserved, practiced?
- Any recommendations on mitigation impacts in this area which includes traffic, parking that accommodate those that negatively impact natural and cultural resources?
  - Traditional lifestyle versus continent/capitalistic mentality
- What types of interpretive uses would you like to see at the Park? (i.e. cultural practices, protocols, education, events/gatherings, tourism/tours, research, commercial activities)

**APPENDIX C: INFORMED CONSENT FORM**

Aloha mai, Nohopapa Hawai'i appreciates the generosity of individuals who are willing to share their knowledge of the wahi pana of Kealahou and its surrounding areas. This mana'o will be used to guide and inform the State of Hawai'i Department of Land and Natural Resources (DLNR), Division of State Parks on the future stewardship and management of the Kealahou Bay State Historic Park. The primary purpose of this project is to summarize and utilize the communities mana'o as a source of knowledge to develop strategies, make informed decisions, and plan how to move forward to appropriately steward this special place so generations to come can experience its mana.

Nohopapa Hawai'i understands our responsibility in respecting the wishes and concerns of the interviewees participating in this study. Here are the procedures we promise to follow:

1. The interview will not be recorded without your knowledge and explicit permission.
2. You will have the opportunity to review the written transcript and summary of your interview. At that time, you may make any additions, deletions or corrections you wish.
3. You will be given a copy of the interview transcript and/or summary for your records.
4. You will be given a copy of this release form for your records.
5. You will be given a copy of any photographs taken of you during the interview.

For your protection, we need your written confirmation that (circle yes or no):

1. You consent to the use of the complete transcript and/or interview quotes for the purposes of this study. Yes No
2. If a photograph is taken during the interview, you consent to the photograph being included in this study. Yes No

I, \_\_\_\_\_, agree to the procedures outlined above and, (Please print your name here) by my signature, give my consent and release of this interview and/or photograph to be used as specified.

\_\_\_\_\_  
(Signature)

\_\_\_\_\_  
(Date)

**APPENDIX D: 'ŌPELU FISHING PRACTICES BY UNCLE CHUCKY LESLIE**

My name is Charles Kealoha Leslie. I am a generational Hawaiian fisherman in Nāpo'opo'o on the Kona coast of Hawai'i. I began fishing with my family at the age of 5, when my father, Henry Andres Leslie Jr., chose me as the one to learn the family fishing techniques. At the age of 14, I completed my first 'ōpelu net and caught 97 pieces on my own with it at 'Ōpelu House. I have now been fishing for 72 years of my life.

My grandfather, Henry Andrew Leslie Sr., was the wharf agent at the old Nāpo'opo'o Pier. He also ran five commercial fishing sampans out of Nāpo'opo'o. He laid the family mooring down in 1911, which is still used by us today. Our family has been selling fish to Suisan Market in Hilo since that year.

Grandpa Leslie passed the business on to my father in 1955 and my father ran it until his passing in 1996. We fish 'akule, 'ōpelu, 'ahi, and bottom fish.

My mother's father, Henry Lanui Kaneao from Ka'awaloa, was also a fisherman. He fished mostly bottom fish. My mother learned to fish from him and helped my father run our family business.

'Ōpelu is technically known as scan mackerel. At their biggest they are about 12 inches, but the ones I net are usually 8 - 10 inches in length (hook 'ōpelu at night is generally of the larger size). I fish for daytime 'ōpelu with a net and in no more than 20 fathoms of water. There are people who fish at night with hooks and are usually in 40 - 50 fathoms of water.

Some 'ōpelu stay on ko'a (fishing grounds) during the day, and some can be found in different types of formations off the ko'a such as ho'olili, kawili and holopapa. We have also seen large schools of 'ōpelu 200+ miles off shore near the weather buoys where we longline 'ahi.

I generally start fishing on the ko'a early in the morning and then mostly look for ho'olili later. When fishing the ko'a, the fish can be found by determining which direction the current (au) is running: Kohala (north) or Ka'ū (south). When there is a Kohala current the school will be on the Ka'ū side of the ko'a, and when the au is Ka'ū, the fish are on the Kohala side of the ko'a.

'Ōpelu palu (chum) that I make and use consists of oats, pumpkin, and ground marlin or 'ahi. I usually start by throwing down oats in small amounts and then add in the mixture of the marlin and pumpkin as the school increases in size. I watch the school through a handheld glass box in order to see how they are feeding. Usually I have a ka'ai man who handles the ka'ai (palu bag) by pulling it up as I direct him to. The ka'ai man will open the rag. I'll fill it with chum, he folds it and then I throw it. The rag contains a lead weight of about two pounds, connected to a nylon line (called bloodline from Japan) which is about 12 fathoms long.

When I think the fish are eating well and balled in a tight school, I throw a ka'ai away from the boat and then we undo the net, set it, and sink it. I use a round 4 - 5 pound rock inside the net to sink it. The net is approximately 35 feet deep and 22 feet in diameter and is round at the top (it looks like a funnel). There are eight bridles (hanai) attached to the rim of the net in order to hold it upright underwater. When the top of the net is about 10 fathoms down, I then feed the fish ball back over the net and down to the kuku (the rods that keep the net round at the top). Then I pull the net up around the fish and quickly up to the boat so that they cannot run over the net. Some fish who escape and keep escaping are called 'au'a and can teach the other 'ōpelu how to get out.

When the kuku is at the water line, the ka'ai man helps to undo the stick/rings and then pull the net full of fish up onto the boat. We then untie the very bottom of the net, which has been tied together and is called the 'eke (bag). I remove the sinker rock (mole) and then we pour the fish from the bag down into the hold on the boat.

In the fish hold, there are two large 80-pound bags of ice. I add several buckets of water with the 'ōpelu in the hold in order to make the proper brine. This is important to keep the fish in good condition for

shipping to the market. We 'ōpelu sit too long without ice/brine, their stomach will burst, they will be too soft, and the buyers won't buy them.

I usually catch on average 500 – 700 pounds per day. Really good days are 900 – 1,200 pounds, but there are a lot of 50 pound days, too. It usually sells to the buyer for \$2/pound. I have recently been selling most of my 'ōpelu to be dried and sold to supermarkets. My brother also dries some on his own and his sons sell to co-workers on job sites.

I keep some for myself to eat and if the weather is good, I dry it. Other times I either pan fry or make a soup with it.

'Ōpelu season here starts in September, about the time 'ahi season is finishing, and runs through February. Unfortunately for 'ōpelu fisherman, the last part of our season also coincides with large north and northwest swells. This limits visibility so we can't see the schools underwater to fish for them. You can catch 'ōpelu year round but not in large schools. Most nighttime 'ōpelu fisherman catch under the 200-pound mark as they are using hook and line to catch versus the large nets.

Out of my family, there are still a few of us who fish full-time. Myself, my brother Butch, who's on O'ahu, my cousin Robert and Dexter Leslie. There are no more in our family's younger generation continuing on the tradition.

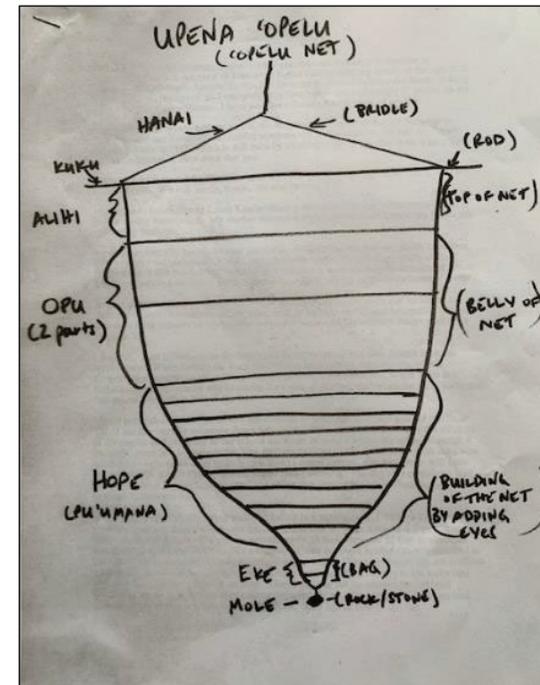
#### Papa 'Ōlelo

##### Parts of the 'Upena 'Ōpelu (see drawing below)

- 'Alihi – The top two to five feet of the net
- 'Eke – The bag attached to the bottom of the hope; approx. 3 feet deep
- Hanai – The bridle
- Hope – The bottom of the net above the 'eke; it forms the shape of the net
- Kuku – The sticks that form the top of the net; traditionally made from 'ulei in Manukā
- Mole – A 4 – 5 pound round, smooth rock used to sink the net
- Opu – The main body of the net

##### Fish

- 'Au'a – Larger, smarter 'ōpelu skilled at escaping over the net
- Ho'olili – 'Ōpelu running on the water, breaking through the surface
- Holopapa – 'Ōpelu running under the water spread out like a reef
- Ka'au – 40 pieces of 'ōpelu
- Kawili – 'Ōpelu form a tall wall from the surface to about 5 fathoms
- Lau – 10 ka'au
- Manu – Two lau or 20 ka'au
- 'Ōpelu – Scan mackerel
- Poa – Predator fish that hang around the school and make pilikia



## APPENDIX E: TYPES OF FISHING PRACTICES BY UNCLE CHUCKY LESLIE

### TYPES OF FISHING METHODS:

#### I. IMU

A stack/pile of rocks 2-3 feet high. There are holes where fish can hide. Leave for one week then return. The tide must be higher than the rocks. Walk and slap water to chase fish to imus then use upena ku'u (crossnet) to circle the imus, overlapping with no joints. Enter the netted area, remove the rocks and gather the fish including the ones in the net. Clean the nets, then rebuild the imus in the same place. Used to build 5-6 at a time at the monument area at Ka'awaloa. Did this three times a month for sustenance for the 'ohana. Built them in small, shallow areas where you could walk. Lead was placed in the bottom of them and floaters on top. These floaters were made of hau and around 3" in length. Usually the children did this type of fishing. It was taught to Chuck by his Tutukane Laanui (Mary Kaneao's father). Types of fish caught included: Manini, maiko, weke, Akaka, yellow tangs, small uhu, mail.

#### II. HUKILAU

Chuck never did this himself but watched the Mormon church members do this at Manini Beach (Kapahukapu). They would lay the long lau made from yellow, dried ti leaves (now used is poly rope, and before that omilo/cotton rope). The rope is a 3-strand rope, which would be opened and then a ti leaf inserted by its stem. Usually lay the lau from the wharf to Manini Beach. Done in 2 to 20 feet of water. You never see the fish because they are too scared of the lau. See them at bag time when they capture them. The fish do not jump the lau. (See diagram.)

#### III. THROW NET

We called it the upena kiloi. Has a 1.5" eye, the smallest permitted. The diameter is 12 feet and is handmade of linen netting. We use ohia and a flatstick to make the eye size. The hia (needle) is made of bamboo. We make the net 10 feet deep and 12 feet in diameter with lead on the bottom in 2" two ounce pieces. Total weight should be 10-12 pounds and leads should be spaced one inch apart. Certain good spots for moi and uoua, aholehole and other reef fish. Very similar to the fish caught in the imu tradition. Standing on the shore at the edge of the water crouch down and hide so the fish don't see you. Watch the sun to assure you are not casting a shadow onto the water, too. The best time is when it is 1/2 tide as that is when the fish come in to feed on the rocks. For uauao as they go down to eat as soon as you see their shiny sides, then you throw. Net is held in your hands and thrown over your shoulder, using right hand to throw if you are right handed. For moi and aholehole, they are in the water foam from the waves, so you throw over them, and in cases where you can't see them (most of the time they are in the blind) you throw the net over the area that has this sea foam on it.

The net will sink and you start with the lead line and gather to pick up net. Fish are removed back on the shore. To take fish out, you hold and pull up the piko of the net (top center) and then shake. I tie a rope line at the piko so I can quickly find it.

#### IV. SPEAR FISH

I learned this from watching my older brothers do it (Sonny, Butchie and Alfred). We called it an Hawaiian sling made from a hollowed-out piece of wood. We used hao, then drilled through it. It measured 4-5 feet long. We then took two pieces of surgical tubing measuring 1.5 feet long each and bound them to the sides of the hao. This was done with cotton line, tied really tightly with hitches on the ends. The smaller line made of cotton would have the knotted end inserted into tubing then tied around the outer tube to fix the knot inside (on both sides). Take steel rods with barbs on the end and fish tail end to hooks into the line. We usually did this on the weekends for 3-4 hours, wearing masks. The reef fish and fish caught in the imu tradition were the usual catch. We would paddle the koa canoe and then throw the fish caught into it.

#### V. HUKI HUKI

Traditional method used to catch u'u and aweoweo. We used monofilament handline 20 fathoms (120 feet) in length with 15-20 Mustad long shank hook #7. We used custom made flies. The actual rig of 10-12 feet was attached to the end of the handline. The rig was made of monofilament joined with swivel hooks that are placed 7-8 feet apart. We troll at night with canoes (paddling) or a motorized skiff moving at 2 knots along the coast starting at the Pali then to Manini then out to Ke'ei. When there is moonlight (not near the New Moon), we go. Usually during the waxing and waning moons, and not ever at the Full Moon. We go at dusk through to dawn. 2 people work 2 lines pulled by hand, using 20# test. Chuck's father, Paidy, taught him to fish this way.

#### VI. UP & DOWN

Used to catch u'u. Taking similar rigs as used in the huki huki tradition, with 7 hooks and usually fishing at 25 fathoms (150 feet). Stop the canoe/skiff and let the lines down to touch the bottom. Then jig the line until a bite is felt. Then pull up and remove fish from the hooks/line. Same times of the month and at the same time period (dusk to dawn) as in huki huki. Use 15-20# test.

#### VII. KAWELE'A

Used to catch the California barracuda. Done at night on dark nights. Anchoring in 30 fathoms (180 feet) of water, put a light out over the side, attached to the boat but not in the water. We used gas lanterns (using white gas). Usually have two crew with one line each. There should be one hook on each line using longshank Mustad 20. Chum the water with chopped 'opelu about 18 fathoms (108 feet) under the

boat. Hooks are made with a 3-4 oz lead with three feet of metal wire attached through the hook to the line (made of cotton) because sharp teeth can cut the cotton but not the metal. The fish is usually about 3-4# and 3 feet long (very skinny) and silver with dark coloring on the back. I was taught by my father, Paidy. This can be done year-round.

#### VIII. KAILI

Make a rig with 2 hooks (longshanked, straight Mustad 20) spaced 1.5" apart on 30# mono line with lead sinker of 8-10 oz on bottom in about 20 fathoms (120 feet) of water up to 50 fathoms (300 feet). Types of fish caught include weke, moano, po'o, table boss (a'awa), trigger fish.

Sink the lead to the bottom and then lift up 1-1.5 feet off bottom and wait until they bite. If no bite, then pull the line up and recheck, trying this two times, then move to a new spot about 20 feet away to retry. Chuck's father, Paidy, taught him this tradition.

#### IX. WEKE 'ULA

Using the same rig as in the kaili tradition with three hooks (Menoto Japanese type #20 circle hooks) on 50-60# test mono with a 16 oz lead on the bottom. There are special grounds usually about 45 fathoms (270 feet) off of Pu'u Ohau (Red Hill), Keauhou, outer Ke'ei, the lighthouse. Need a sandy bottom. Types of fish caught with this method include weke, papio and uku.

Drop the lead down onto the sand and occasionally jerk it and let it back down. Done during the daytime in malie water on certain grounds according to the prevailing current.

At Red Hill and Keauhou, on a Kohala current; at Ke'ei on a Ka'u current; at the lighthouse on a westerly or outside current.

Chuck's father, Paidy, taught him this tradition.

#### X. KAKA

Done in 100-130 fathoms (600 feet plus) of water. Used to catch ula ula and ehu; kalikali; opakapaka; gendai; hapupu (black sea bass); gold fish kalikali.

The rig is made up of ten hooks (using circle Muroto #20) on a 3-way swivel used to attach hooks to the rig, with a 3# lead on the bottom, using 80# test mono.

Main line is 250# test Dacron (cotton in the old days).

Done up to 250 fathoms (1500 feet) by his father using an old whiskey bottle filled with sand as a lead weight replacement. The top was plugged with dried coconut husk which allows the pressure to release at the increased depths (bottle will implode if capped with regular lid). Sometimes harnessed rocks would also be used as weights. Drift on boat and wait for bite during the daytime, all day.

Grounds are rocky or coral, but it's traditionally learned grounds as you can't see the rocks/coral at these depths.

Taught by his father.

#### XI. OPAKAPAKA with PAKA

Paka (long a at the end) is now called make dog rag (from the 1970's on). Rags are 10"by10" square and use round, flat 3# leads with coiled mono (called ka'a in the old days a type of linen line). There are 15 strands wound with thread (need to video this) and using 80-100# test attached to the lead.

The leader is 8 feet with 2 circle hooks #28 spaced 1 foot apart. Chopped 'opelu is used as the bait.

First step is the rag is to place the rag down, then coil the leaders and set on the rag with the lead on top of it, then put the chum on the lead and then the hooks on top of the chum. Then fold the rag similar to folding the ka'ai rag in 'opelu fishing. Spin the 250# test Dacron line coiled in the box and drop to 250 fathoms.

5 fathoms of line will be spun around the make dog rig, tying a slip knot knot.

Throw this and slack to 80 fathoms, then jerk to release and open the make dog, releasing the chum and hooks and lead. Then pull up 10 feet to spring the leader.

Used to catch opakapaka, ahi. Done in the daytime on specific grounds or koa, in the porpoise schools, palu ahi grounds, and places like Ume koa to catch the smaller ahi.

#### XII. PAHOE

(Paddling fence)

Never seen this done, but was told by father of the traditional technique. This was a special occasion fishing and called pahoe day. In the early morning, an old Hawaiian would go out on a canoe and yell pahoe pahoe and then all would come out to go. His parents and generations before did this to catch ballyhoo (iheihē). They would start at Napoopoo with some canoes with a few people on each canoe and begin paddling to the South. On the way, people would join in from other villages like Honaunau and Ho'okena.

They would pick a depth usually around 15-20 fathoms (90-120 feet) and form a half moon with the canoes very close together. No deep nets were used, instead the boats were the "lau" similar in concept to the lau in hukilau fishing. No nets were needed because ballyhoo stay on the surface and run on the surface, they do not dive down.

The spotter canoe would be ahead and tell the rest of the canoes when to put net?? 2 spotter canoes would then set a net/bag ahead like a corral and then the canoes would move in unison to push the fish to the net. As the half moon circle tightened one at a time the canoes would pull out and peel away. Some men would then dive off the canoes to make noise to scare the fish into the net.

On the way home, each village's canoes would turn off and take their portion of the catch home with them. It was a community effort/catch.

XIII. OPELU

XIV. AKULE

XV. AHI

XVI. CRAB

Kona crab with nabeta, a'ama/ahele

XVII. AKU with Bamboo and the Pa

# **Appendix G**

Kealakekua Bay Community Action Plan  
Summary

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# KEALAKEKUA BAY COMMUNITY ACTION PLAN

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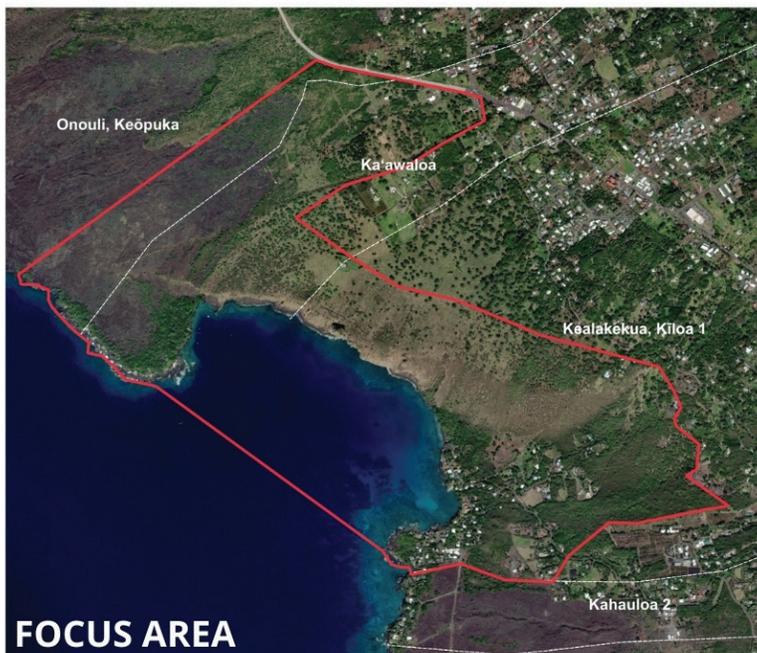


2022

# KEALAKEKUA BAY COMMUNITY ACTION PLAN

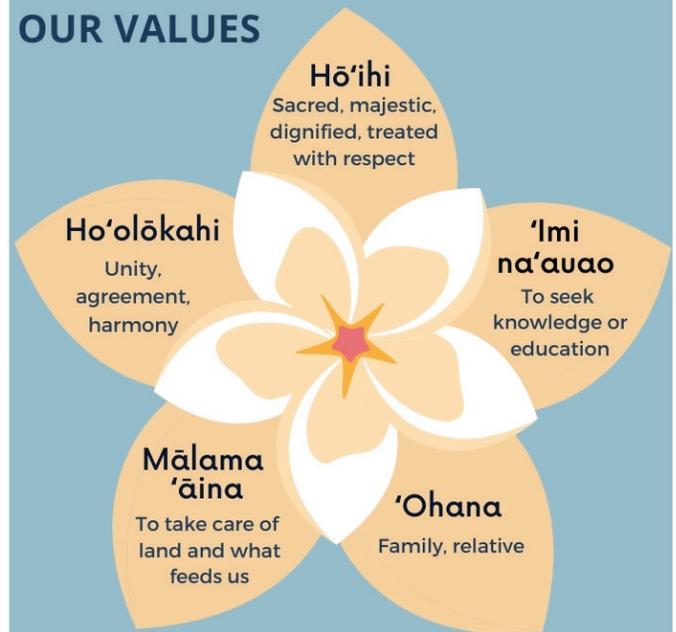
## OUR VISION

Kealakekua Bay is a living, spiritual place. It is a vibrant ecosystem interwoven with traditional knowledge and practices, honored and cultivated through understanding and reverence of this wahi pana (sacred place).



**FOCUS AREA**

## OUR VALUES



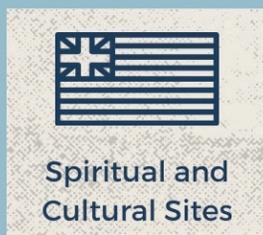
- Be respectful of village residents and private property
- Be observant (kilo)
- Tread lightly
- Quiet hours 5 pm - 8 am
- Relationship building with visitors
- Compliance of the rules on signage

## CODE OF CONDUCT



- Treat this sacred place with reverence
- Keep distance from wildlife
- Coral is a living animal - Please float above and don't step on it
- Safety first - When in doubt, don't go out
- Bring plenty of water
- Pack out what you pack in

- Show respect and reverence for cultural and archeological sites and their practitioners
- Stay on trails
- Refrain from entering archeological and spiritual areas



- Harvest for the table, not the freezer
- Share your catch
- Respect traditional fishing practices
- Respect local fishing rules

## WHAT WE WANT TO MĀLAMA CURRENT HEALTH STATUS



**Fishing and Gathering**  
POOR

**Terrestrial Resources**  
POOR



**Kai Ola Kanaloa**  
(The life in the ocean realm)  
FAIR

**Cultural Sites**  
FAIR



**Community Well-being**  
FAIR

**Protected Species**  
FAIR



### POOR

- Requires lots of effort to manage properly
- Will lose target within 10 years if no action is taken

### FAIR

- Issues with abundance & healthy ecosystem
- Some species depleted/absent

### GOOD

- Some impacts in acceptable range
- May need human intervention

### VERY GOOD

- Native species thriving
- Natural cycles unimpacted
- Sustainable harvesting

## IMPACTS ON WHAT WE WILL MĀLAMA CURRENT SEVERITY RANKING



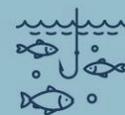
**Disrespectful Human Behavior**  
VERY HIGH

**Climate Change**  
VERY HIGH



**Exceeding Carrying Capacity**  
HIGH

**Human Waste**  
HIGH



**Non-Pono Fishing**  
MEDIUM

**Non-Native Species**  
MEDIUM



### VERY HIGH

- Very widespread
- Resources will be eliminated
- Not fixable

### HIGH

- Widespread
- Seriously degraded
- Fixable (costly)

### MEDIUM

- More localized
- Moderately degraded
- Fixable (reasonable)

### LOW

- Very localized
- Slightly impaired
- Easily fixable

Threats ranked based on scope, severity, and irreversibility

## NIHO (STRATEGIES)

The three niho reflect the foundational goal of adaptive community-led stewardship for Kealakekua, meant to strengthen reciprocal pilina (relationships, connections) among people, place, and nature.

**I ka wā ma mua, I ka wā ma hope**

‘Ike kupuna (elder knowledge) is the foundation that is integrated into education programs, outreach, and research activities.



**E mālama ‘oukou ia mākou, a mālama mākou ia ‘oe**

Kealakekua is respected, peaceful, and stewardship is led by the community.

**I ola ‘oe, i ola mākou nei**

The ecosystems are healthy, resilient and abundant with native species for all to benefit.

## OBJECTIVES



### 1.1 Objective

Healthy human carrying capacity limits determined and management actions implemented (including rest day closures) to manage commercial and visitor use by 2027.

Outreach and education campaigns implemented for residents and visitors guided by the mo'olelo of Kealakekua by 2023.

### 1.2 Objective

### 1.3 Objective

Ho'ala Kealakekua's organizational capacity built to successfully co-manage stewardship of Kealakekua in partnerships with the government agencies by 2023.

### 2.1 Objective

The 'ike kupuna and mo'olelo of Kealakekua integrated into management actions, outreach and education for residents and non-residents by 2024.

A cultural landscape preservation and stewardship partnership program established by 2025.

### 2.2 Objective

### 2.3 Objective

Hikiau Heiau is a center of learning that drives development of community programs by 2023.



### 3.1 Objective

Past and present ecological conditions understood and management actions implemented to restore Kealakekua's coral reefs by 2023.

Baseline water quality conditions assessed and actions implemented to improve water quality by 2025.

### 3.2 Objective

### 3.3 Objective

Invasive species reduced by 50% in priority areas and native species abundance increased by 2027.

Current MLCD rules evaluated and fishing rules modified as appropriate by 2023.

### 3.4 Objective

### 3.5 Objective

Violations of marine wildlife rules decreased by 50% by 2024.

